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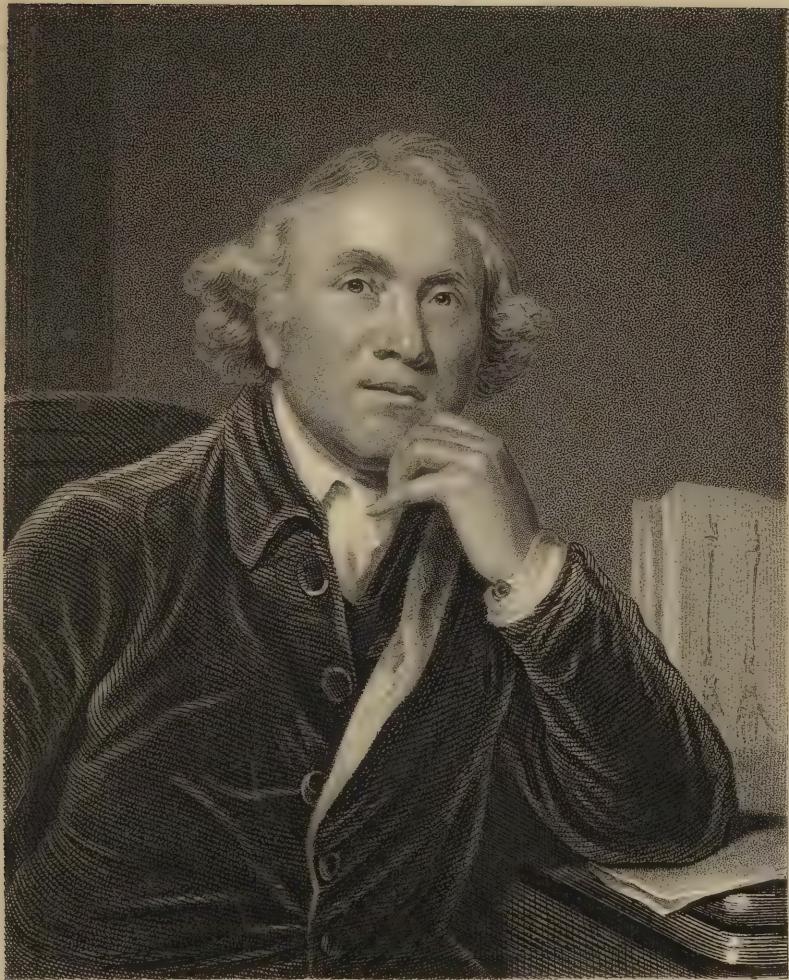


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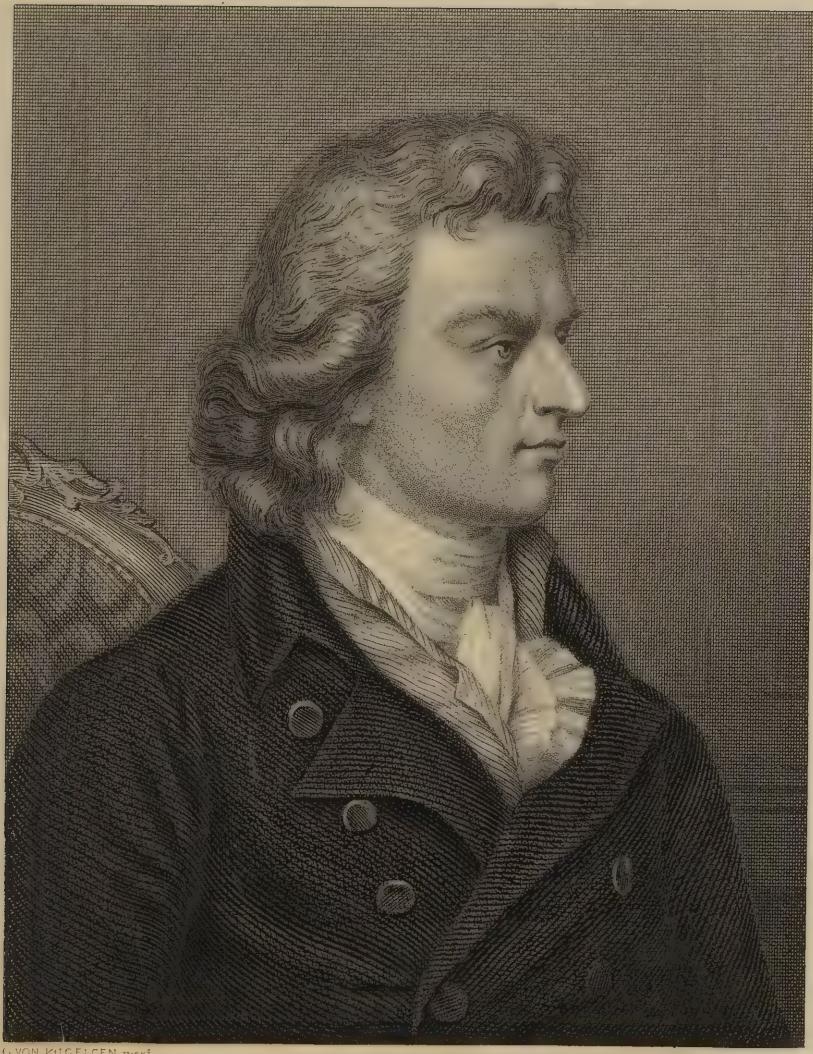
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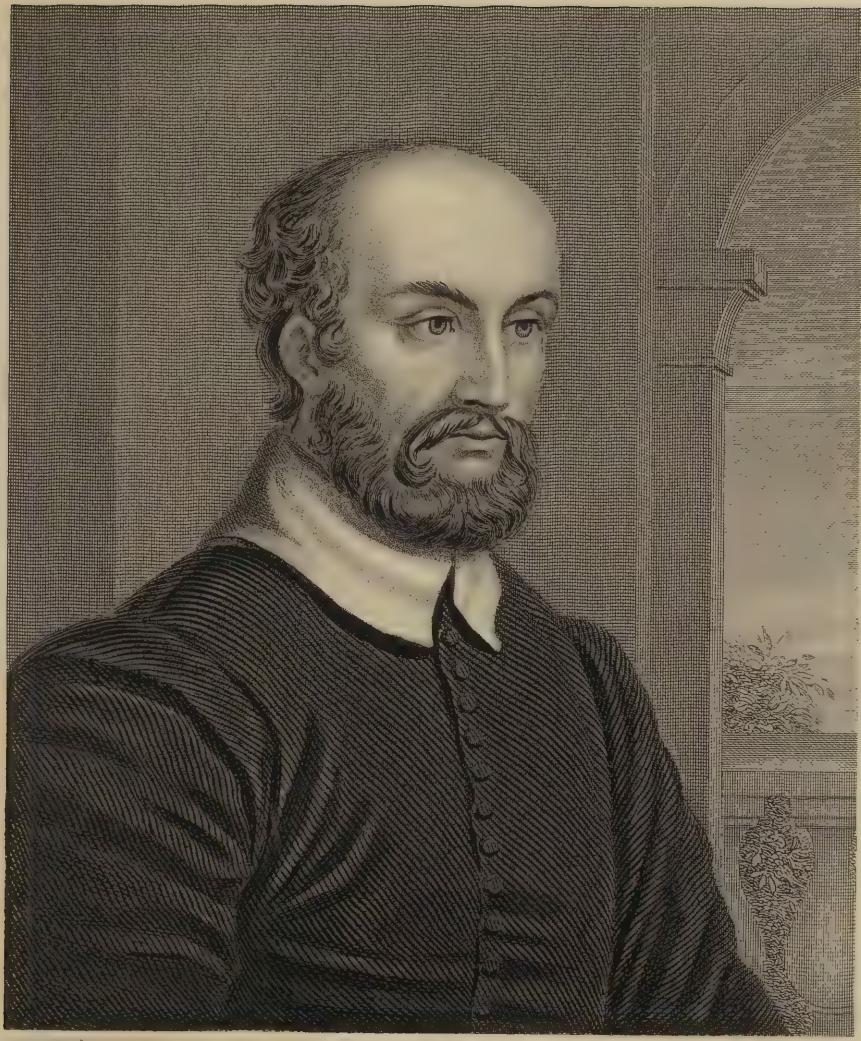
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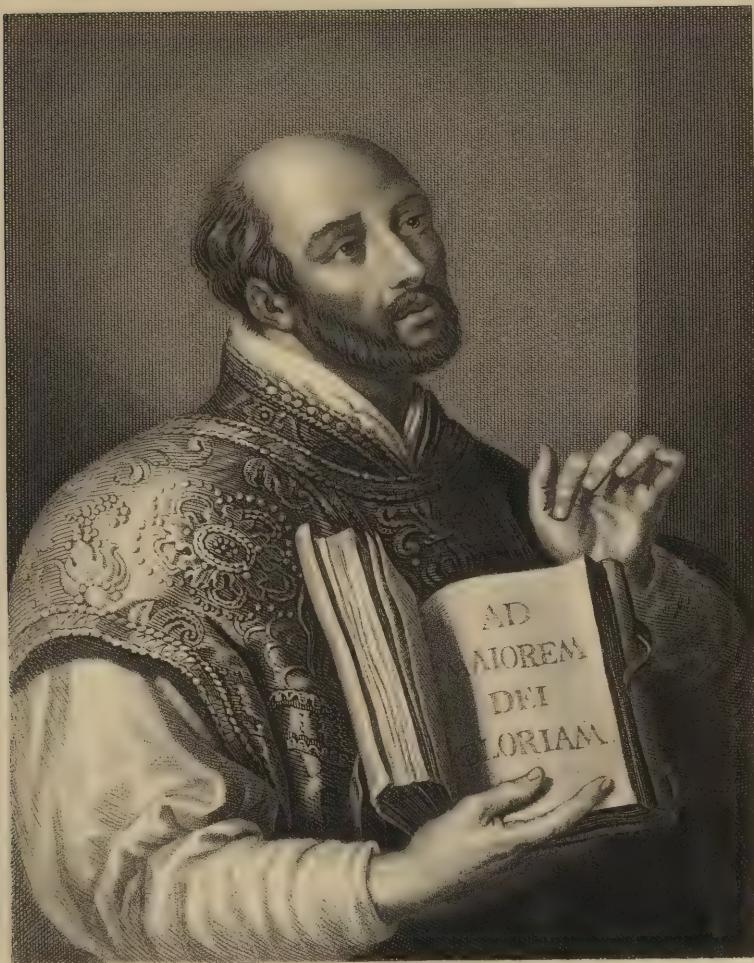


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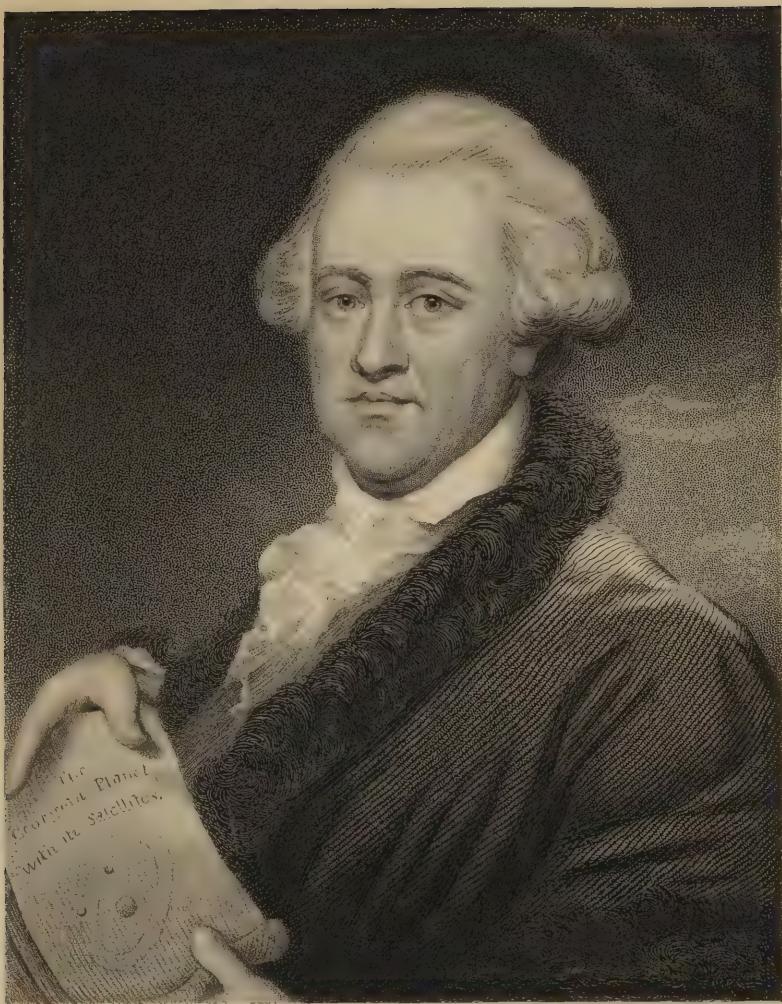






LIT. F. W. BY W. HOLL







fear no more to die than I did to be born. Though I am now stained by malevolence, and suffer by prejudice, I hope to rise fair and unblemished. My life was not polluted, my morals were irreproachable, and my opinions orthodox."

Aram's defence is no doubt a very striking document. A much more remarkable paper, however, is a letter from him to a clergyman, written in York castle during his imprisonment. The perfect self-possession with which it is written, the way in which questions of language and ethnology are discussed by a man whose days were already numbered, is a thing of which we know no other example.—(*Biog. Britannica*, second edition. *Annual Reg.*, 1759. *London Magazine*, 1759.)—J. A. D.

ARAMA, MEIR-BEN-ISAAC, a Spanish rabbi of the seventeenth century.

ARAMONT, GABRIEL DE LUETZ, Baron d', ambassador from Henry II. of France to the Turkish court, died 1553.

ARANAS, HYACINTHO d', a Spanish carmelite of the early part of the last century, who was commissary-general of his order.

ARANDA, FRANCISCO and his brother JUAN, Spanish sculptors of the beginning of the sixteenth century. Their names are recorded amongst those of artists that worked for the celebrated tabernacle of the cathedral of Toledo. Their style retains much of the stiffness of the Gothic school.

ARANDA, D', a monk, a native of Sessa, who published some madrigals and other music at Venice, about the year 1571.

ARANDA, EMMANUEL D', a Spanish traveller of the sixteenth century. He was captured by Moorish pirates, and has left a very interesting account of the miseries endured by the slaves in Algiers. On his escape, he was appointed to an important office in Bruges, and enjoyed the favour of the Spanish king. Several editions of his works have appeared.

ARANDA, JUAN, an author of Jaen in Spain, who lived in the sixteenth century.

ARANDA DE DUERO, ANTONIO, a Spanish traveller, a monk of the Franciscan order, who lived in the sixteenth century, and became prefect of his order in Castile.

ARANDA, PEDRO PABLO ABARACA Y BOLEA, Count d', a Spanish statesman of the last century. After serving for a short time in the army, he was appointed ambassador to the Polish court, and subsequently president of the council of Castile. In this position he proved the most able and upright statesman his country had ever possessed; reforms innumerable were effected, and had not priestly influence and court intrigue ultimately effected his downfall, Spain would have again become powerful, prosperous, and happy. He retired into private life, and died in 1799.—J. W. S.

ARANDO, MATHEO D', a Spanish musician of whom little is known.

ARANJO, PEDRO D', a Spanish sculptor, living in the early part of the eighteenth century. He was attached to the court of Madrid, for which he executed a great number of busts, remarkable for resemblance and spirit.

ARANTIUS, ARANZIO, or ARANZI, JULIUS CAESAR, a physician of Bologna, who flourished in the 16th century. He studied anatomy under the great Vesalius, and occupied the chair of anatomy and medicine in Bologna, from 1556 to the time of his death. He is the first who discovered the true structure of the foetus and the placenta. Certain fibrous masses on the valves of the aorta are also called from him "Corpora Arantii."

ARATORE, an Italian poet of Liguria, who lived about the year 510 A.D.

ARATUS, a physician, was a native of Soli, in Cilicia. He devoted himself very much to the study of natural phenomena. Two of his scientific poems have come down to us—one, called "Phenomena," on the stars, and the other discussing Meteorology, or the prognostics of the weather as they can be gathered from the stars. In the former poem occurs the part of a line quoted by Paul in his address to the Athenians on Mars' Hill, "For we are his offspring," Acts xvii. 28. He flourished in the third century before Christ.—J. D.

ARATUS OF SICYON, the head of the Achæan confederacy, lived from 271 to 213 B.C. He delivered his native town from its tyrant Nicocles, obtained the assistance of Ptolemy and of Antigonus Gonatas, by whose aid the power of Sparta was entirely broken, and had almost secured the union and independence of Greece. He was poisoned by Philip II.

ARATUS, a son of the former, assisted his father in the management of Achæan affairs. Also poisoned by Philip II.

ARAUJO, ANTONIO, a Portuguese jesuit, who was born in 1566, in the Azores, and passed most of his life as a missionary among the Tupinambi Indians of Brazil. He died 1632.

ARAUJO or ARAUXO, FRANCISCO, a Spanish musician, a native of Corea. He published a treatise on the organ, and other musical works. He died in 1663.

ARAUJO, JOZÉ BOREAS D', a Portuguese nobleman, philosopher, and amateur artist, born at Lisbon 1677; died 1743.

ARAUJO DI AZEVEDA, ANTONIO DE, COUNT DA BARCA, a Portuguese statesman, was born in 1784. He studied at Oporto and Coimbra, where he acquired an extensive knowledge of mathematics, natural history, and modern languages. He entered into the diplomatic career, and represented Portugal at the courts of the Hague, Berlin, and Petersburgh. He followed the Portuguese court in its flight to Brazil. He devoted his time to literature and science, and endeavoured to improve the agriculture and manufactures of Brazil. An attempt to introduce the cultivation of tea engaged much of his attention. In 1816 he founded a school of the fine arts at Rio Janeiro, and the year after, he died of a lingering fever.—J. W. S.

ARAUZO, SALGADO, a Portuguese ecclesiastic, papal protonotary, and author of several works, chiefly historical, flourished about the beginning of the seventeenth century.

ARBACES, a governor of Media, who, in concert with the governor of Babylonia, overthrew Sardanapalus, and founded the Median empire.

ARBASIA, CESARE, an Italian painter, a native of Saluzzo. He was an able artist, an imitator of Leonardo da Vinci, and excelled chiefly in fresco. Arbasia flourished about the close of the sixteenth century, and exercised his art for the most part in Spain, where he painted the ceiling of the cathedral of Cordova. He was one of the founders of the academy of St. Luke at Rome.—(Lanzi's *History of Painting in Italy*).—A. M.

ARBAUD DE PORCHÈRES, FRANÇOIS D', a French poet of some distinction, born in Provence about the end of the sixteenth century. An ode addressed to Louis XIII., and another addressed to Cardinal Richelieu, are his two most successful productions. After a long residence at court, he retired from it in disgust, and died in Burgundy in 1640.—E. M.

ARBAUD DE PORCHÈRES JEAN D', brother of the preceding, was author of a poetic version of the Psalms.

ARBEAU, THOINET, a canon of the cathedral of Lengres, whose real name appears to have been Jean Tabourot, was the author of a curious and now very rare book on dancing, which claims to be the first work of its kind. Its title is "Orchesographie, Metode, et Teorie en forme de discours et Tablature pour apprendre à Dancer," &c., 4to Lengres, 1588 and 1596. No particulars of the author seem to be known.—E. F. R.

ARBETIO, a Roman general, who served successively under Constantine the great, Constans, Julian, and Valens.

ARBIE, ANTOINE DE L', a French botanist, who lived in the eighteenth century. He is principally known for his "Flora of Auvergne," which was published in 1795, in one volume. A second edition was published in two volumes in 1800.—(Bischoff, *Lehrbuch der Botanik*).—E. L.

ARBLAY, MADAME D', better known as Miss Frances Burney, was born at Lynn-Regis, in the county of Norfolk, on the 13th of June, 1752, and was the second daughter of Dr. Burney, author of the "History of Music," then organist in that town. When she reached her eighth year her father removed to London, and lived on terms of familiarity with the distinguished artistic and literary society of that day. In the memoirs of her father, she gives an interesting account of her childhood. At the age of eight, her education was so defective that she did not know her letters; her improvement must have been rapid, however, for two years afterwards she was busily engaged in composition, writing fairy tales, elegies, odes, farces, and tragedies, which were carefully concealed from her father, but read and admired by her younger sister Susannah. Within a few years her taste had advanced so much, that the whole of these early essays were consigned by her own hand to the flames. Although destroyed, it appears they were not forgotten; one of the sketches, the "History of Caroline Evelyn," still haunted her imagination, and she finally determined to write the adventures of "Evelina," the daughter of her former heroine. Two volumes were composed, written out in a feigned hand, and her brother was commissioned to procure a publisher; at that time without success. The manuscript was offered to Dodsley, who declined looking at

an anonymous work; and Lownes, to whom it was afterwards offered, declined to look at an unfinished one. Afterwards, she dictated a third volume to her brother, and on its completion, the last-named publisher gave her twenty pounds for the manuscript. "Evelina" appeared in 1778, and after a little while it began to be the talk of the town. It was criticised favourably by the monthly reviewers; it passed into the hands of Burke, Reynolds, Johnson, and Mrs. Thrale, all of whom accorded to it the highest praise. Dr. Johnson, in particular, declared to Mrs. Thrale that there were passages in it worthy of the pen of Richardson. Miss Burney, in her diary, states that for some time after its publication, no one—with the exception of her sister and her two brothers—suspected her of the authorship, and that she heard it read and criticised at a friend's house, and enjoyed, in silence, the ignorance of her relatives, and their guesses and speculations as to who could have written it. It was not till six months afterwards that the secret was made known to her father. She passed at one step from obscurity to celebrity; wherever she went—to Tunbridge, to Bath, to Brighton—she was the observed of all observers. In 1782 "Cecilia," her second book, appeared, which, although wanting in freshness and comic breadth and spirit, when compared with her former production, exhibits deeper knowledge of life and character, and is written with greater purity and grace of style. The proof sheets were read by Dr. Johnson, and several passages bear the impress of his massive hand. Its success was ample and immediate, the reading public received it with acclamation, her publisher paid her two thousand pounds, and, by universal consent, it was placed among the classics of her country.

After the publication of "Cecilia," Miss Burney resided some time with Mrs. Delaney, a widow lady, who lived at Windsor. The king and queen were frequent visitors at her house, and on one occasion the authoress of "Evelina" was introduced to George III. She has described the interview at considerable length in her diary; the king asked many questions relative to the writing and publication of "Evelina," to which the flattered and somewhat excited authoress rendered the most coherent replies her agitation would permit. If the condescension of the king fascinated Miss Burney, Miss Burney's simplicity and natural manners seem to have pleased the king. In 1786 she was appointed one of the dressers or keepers of the robes to Queen Charlotte, with a yearly salary of £200, apartments in the palace, a footman, and a carriage for the use of herself and her colleague, Mrs. Schwellenberg, a hideous German virago and disciplinarian. During her attendance on royalty she was expected to lay aside her pen, which had already brought her fame, and, in other circumstances, would have brought her fortune. Her duties were so severe that her health began to fail; her friends were alarmed, and urgent representations were made to her father to have his daughter removed from court. Dr. Burney, prouder of his daughter as keeper of her majesty's robes, than as the first novelist of the day, was, for a while, unwilling to comply; till, finally, her state of health became a matter of such grave import, that he was forced to yield, and she returned home after an absence of five years. In 1793 she married a French refugee officer, the Count D'Arblay, and shortly after resumed her pen. In 1795 her tragedy of "Edwy and Elgiva" was brought out at Drury Lane, and was "laughed to Lethe" by the whole house. So complete and final was its failure that it was never printed. The next year she produced "Camilla, a Picture of Youth;" it was published by subscription, and realized above three thousand pounds. Its success, however, was not remarkable. In 1802 she accompanied her husband to France, and in 1812 returned to England, and purchased a handsome villa, called Camilla cottage. In 1814 she produced her last and dullest fiction, entitled "The Wanderer, or Female Difficulties;" it found few admirers, obtained little praise, and has long since sunk into oblivion. For the "Wanderer" she is said to have received the large sum of £1500. Four years afterwards, her husband died at Bath. The only other literary work which Madame D'Arblay lived to give to the world, was the "Memoirs of her Father," which appeared in three octavo volumes in 1832. The portentous diction of the book took the public by surprise. The style of her novels is graceful and flowing; in the "Memoirs," every sentence is lumbering and involved; there is no ease, no gaiety, no naturalness; and the whole reads like an elaborate caricature of Johnson and Gibbon. There are few worse-written books in the language. In 1837 the Rev. Alexander Charles Louis D'Arblay, her only son and the sole issue

of her marriage, died. For two years before this melancholy event, Madame D'Arblay was in feeble health, and affected with a disease in the eyes, which rendered reading or writing almost an impossibility. Her death took place at Bath, on the 6th of January, 1840, in her eighty-eighth year. Her diary, edited by her niece, was completed in seven volumes, in 1846; though it contains a good deal of trivial matter, and is full of small gossip, it is eminently readable. All the writer's amusing egotism and self-admiration are reflected in its pages. In spite of length, it is an invaluable supplement to the history of that time; and, after "Evelina" and "Cecilia," will be the most enduring monument of its author's genius.—A. S.

**ARBOGAST**, a native of Ireland, who became bishop of Strasburg A.D. 674. After leaving his native land he settled in Alsace, where he built an oratory, living in privacy and "serving God diligently in fasting and prayer." From time to time he went forth amongst the people, "instructing them in the knowledge and fear of God, and in the true invocation of that omnipotent power by his son Christ, reprehending their idolatrous worship, and confuting their fanatical opinions." He attracted the notice of Dagobert II., who, upon the death of St. Arnaud, promoted Arbogast to the see of Strasburg, which he governed for five years. He died in 679, and was buried near the common place of execution, called St. Michael's Mount, at his own request, "in imitation of Christ, who suffered without the walls of Jerusalem, in the place of the wicked." Many years afterwards, a monastery dedicated to his name was built over his tomb. Some homilies and a commentary on St. Paul's epistles are attributed to him.—(*Bruschius.*)—J. F. W.

**ARBOGAST, LOUIS-FREDERIC-ANTOINE**, a distinguished French mathematician, successively member of the legislative assembly and of the national convention, and professor of mathematics at Strasburg:—born in Alsace in 1759; died at Strasburg in 1803. Arbogast's great scientific work is the "Calcul des Derivations;" a book of which it is not too much to say, that it is one of the most fertile and suggestive of any of the great analytical treatises belonging to this remarkably fertile period. There is no doubt that Arbogast anticipated many of the conclusions and methods of the "Calcul des Fonctions" of Lagrange. The largeness of his views, and the extreme generalizing of his expressions, give his work indeed an aspect of cumbrousness which does not really belong to it; nor will any one wonder at this, when informed that Taylor's theorem and many other of our highest formulae, are only particular cases of the theorem of Arbogast. To this mathematician belongs the honour of having first used and widely illustrated that separation of the symbols of operation from symbols of quantity, which marks a new and signal era in modern Analysis.—J. P. N.

**ARBOGASTES**, a Gaul who served in the Roman armies, in the latter part of the fourth century. Left in Italy by Theodosius as minister to Valentinian II., he virtually exercised sovereign power, while Valentinian retained merely the name of emperor. He at length secretly murdered Valentinian, and raised Eugenius to the purple in his stead. In 394, Theodosius marching against Eugenius and Arbogastes, entirely defeated them. Eugenius was taken and put to death. Arbogastes escaped, but soon after committed suicide.—E. M.

**ARBOGASTES, SAINT**, bishop of Strasburg from 669, till his death in 687.

**ARBOREUS, JEAN**, a doctor of the Sorbonne, and author of ingenious commentaries on difficult passages of Scripture, was born at Laon, about the beginning of the 16th century.

**ARBORIO DI GATTINARA, MERCURINO**, a celebrated legalist and diplomatist, of Italian extraction, was born at Vercell in 1465. In 1507 he was appointed first president of the parliament of Burgundy. Deprived of this position in 1518, through the envy of the nobility, he retired to the court of the Emperor Maximilian, after whose death he repaired to Spain, where he was made chancellor to Charles. In this capacity he drew up the treaty of Cambrai, and the concordat between Charles and Clement VII. In 1529 he was made a cardinal. The treaty he negotiated the same year at Bologna, for the defence of Italy, was thought a masterpiece of diplomacy. Died at Innspruck in 1530.—E. M.

**ARBORIO DI GATTINARA, ANGELO-ANTONIO**, a kinsman of the preceding, archbishop of Turin, and an eloquent pulpit orator, was born at Pavia in 1658, and died in 1743.

**ARBORIO DI GATTINARA, GIOVANNI-MERCURINO**, a

brother of the preceding, bishop of Alexandria in Piedmont, and author of sermons and funeral orations, was born at Lucca in 1685, and died at Alexandria in 1743.

**ARBORIUS, CÆCILIUS ARGICIIUS**, maternal grandfather of the poet Ausonius. Having lost his ample property in his native district Augustodunum (now Autun), in consequence of the civil wars, he settled, in 264, near the spot where Bayonne was afterwards built. Here he again attained opulence, and lived to the age of ninety, generally esteemed and beloved for his virtues, as well as admired for his pre-eminence in mathematics and astronomy.—E. M.

**ARBORIUS, ÆMIlius MAGNUS**, a learned and eloquent lawyer and professor of jurisprudence and rhetoric, son of the preceding, was born about 270, near Bayonne. About 331 Constantine the Great invited him to Constantinople, to instruct one of that emperor's sons in eloquence. Arborius, like his father, was a distinguished mathematician and astronomer. He died at Constantinople in 335.—E. M.

**ARBRISSEL or ARBRISSELLES, ROBERT D'**, founder of the order of Fontevrault, was born at Arbrissel, a village in the diocese of Rennes, 1047. Repairing to Paris in 1074 to study theology, he subsequently took orders, and in 1085 became vicar-general to the bishop of Rennes. In this position he evinced indefatigable ardour in promoting church discipline, and in combating clerical abuses of every kind. His zeal as a reformer procured him numerous enemies, and, on the death of the bishop, he removed to Angers, where he began to give lectures in theology. Soon afterwards he resolved to live as a hermit in the forest of Craon. His austerity and eloquence speedily attracted crowds of followers, and, in a few years, the forests of Brittany and Normandy contained thousands of his devoted disciples. The first monastic establishment he founded was in the forest of Angers, on ground bestowed on him by the lord of Craon. He was appointed its prior in 1096 at the council of Tours, where he preached before Pope Urban II., who, struck with his eloquence and zeal, conferred on him the rank of papal preacher. Quitting his retirement near Angers, he began to travel barefooted through towns and villages, preaching repentance. He soon formed a numerous body of ardent missionaries, whose preaching had immense success among all classes of the community. Numerous monasteries were founded, the principal of which was that of Fontevrault, near Poitiers. The extravagant austerities of Robert d'Arbrissel gave occasion to various attacks on him, which formed the subject of keen controversies among the theologians of his age. He died at Orsan, a monastery of his order, at the age of seventy, in 1117.—E. M.

**ARBUCKLE, JAMES**, a Scottish poet of considerable genius, author of "Snuff," and other poems, mostly humorous and satirical, flourished about the beginning of the 18th century.

**ARBUTHNOT, ALEXANDER**, one of the earliest Scottish printers. In 1597 he printed and published the first Scottish Bible, and in 1582, Buchanan's "Rerum Scoticarum Historia."

**ARBUTHNOT, ALEXANDER**, a celebrated Scottish lawyer, divine, and poet, and an ardent adherent of the Reformation, was born in Kincardineshire in 1538. His principal works are: "History of Scotland;" "Orationes de origine et dignitate juris;" "The Praises of Women;" "The Miseries of a Poor Scholar." Died in 1583.

**ARBUTHNOT, JOHN**, an eminent physician, and one of the distinguished writers who adorned what has been called the Augustan age of English literature. He was born at Arbuthnot, in Kincardineshire. The precise year of his birth is not known, but is believed to have been 1675. He was son of a clergyman of the episcopal church of Scotland, and was educated at the university of Aberdeen, where he took the degree of M.D. Young Arbuthnot sought his fortunes in London, where he at first supported himself by teaching mathematics. His first publication, in 1692, was a translation, with very considerable additions, of Huygens' "Treatise on the Laws of Chance," a method of calculating the chances in games of hazard. In 1697 he published an "Examination of Dr. Woodward's Account of the Deluge," and within a year or two, "An Essay on the Usefulness of Mathematical Learning." He also published a tract, in which he brought forward the regular proportion of male and female births as a proof of providential design. These tracts brought their author into immediate notice, and aided him in obtaining practice as a physician. In 1704 he was elected fellow of the Royal Society, and in the year fol-

lowing was appointed physician extraordinary to Queen Anne, by her especial command. Prince George had been taken suddenly ill, and through some accidental circumstance was attended by Arbuthnot, who was ever after employed as his physician. This led to court honours and rewards. In 1709 he became physician in ordinary to the queen, and in the same year was elected fellow of the College of Physicians. His acquaintance with Swift, which afterwards ripened into the truest friendship, commenced in or about the year 1701, and arose very much from the habits of life of the period. The persons who made any claims to literature, passed half their days and nights in the clubs. At one of these clubs Arbuthnot met Swift,—the "mad parson," as he was at first designated,—and their first acquaintance arose from a practical joke. Some years, however, seem to have passed without their having again met, as, in the journal to Stella, Swift speaks of him as a stranger. In the year 1705, Arbuthnot published "Tables of the Grecian, Roman, and Jewish Measures, Weights, and Coins," a book translated into German in 1756, and still referred to occasionally. In the year 1706, while the act of union between the kingdoms was in debate before the parliament of Scotland, Arbuthnot published a tract of very considerable power, under the name of "A Sermon Preached at the Market Cross of Edinburgh on the Subject of the Union." In the year 1708, Swift came to London on some commission from the clergy of Ireland. The immediate object of his journey was soon successfully accomplished, but he was found too useful to the ministry to be allowed to return. He remained, assisting Oxford and Bolingbroke by every weapon which a literary man could wield. Among the most effective of a hundred satires issued by him and his associates, was that known by the title of "Law is a Bottomless Pit, or the History of John Bull." This was, for a while, attributed to Swift; but in his journal to Stella, it is mentioned as Arbuthnot's; and Spence tells us that Pope spoke of it, saying Arbuthnot was the sole author. The effect was at the time prodigious, and even yet, when the colours have faded with time, cannot be read without amusement. The movements of nations and of armies are described under the familiar metaphors of a suit at law, conducted with all the dishonest chicanery of an attorney who has no other object than to prolong litigation. It is usually published with Swift's works, with which are also published several other of Arbuthnot's political squibs. Among them, the "St. Albans Ghost," in which Sarah, duchess of Marlborough, is held up to ridicule. Whiston and Garth are abused in this pamphlet, which almost fixes it as Arbuthnot's. Burnett—but he was quite as likely to be attacked by Swift—figures as Dry-bones.

The dissensions between Oxford and Bolingbroke were in vain sought to be appeased by Arbuthnot and Swift. Bolingbroke's successful intrigues broke up the ministry. Then came the queen's death, which was attended with loss of place and power to Arbuthnot, who for a while regarded it as not improbable that he might be allowed to remain as physician to the new sovereign. The hope does not appear to have been a very reasonable one, considering all the circumstances of the case, and particularly the extent to which he might, however unjustly, be regarded as a party to the objects of those who meditated bringing in the Pretender on the queen's death. He was not unlikely to have been a Jacobite, and was certain of being called so. Arbuthnot, since his appointment, had chiefly resided in the palace at St. James's; he now moved to a small house in Dover Street, "where," as he says in a letter to Pope, "he would be glad to see Dr. Parnell, Mr. Pope, and his old friends, to whom he can still afford a half-pint of claret. As our friendship," he adds, "was not begun upon the relation of a courtier, so I hope it will not end with it." He now went on a visit to Paris, where, however, he did not long remain, for we have him, in November, 1714, writing to Swift from London, in his own peculiar vein of humour, mentioning a consolation which the dean had, and which no layman could share with him, or deprive him of:—"I cannot but think there is one thing in your circumstances that must make any man happy, which is a liberty to *preach*, . . . for my part, I never imagine any man can be uneasy that has his opportunity of venting himself to a whole congregation once a week." The Scriblerus Club, as it was called, had been formed by Pope, Gay, Parnell, Swift, and Arbuthnot, in the year 1713 or 1714—Harley, Atterbury, and Congreve were members. With which of them the plan originated is not known—most probably, we think,

with Pope—but in the execution of the works which this fraternity of humorists contemplated, Arbuthnot's learning was relied on as that without which little or nothing could be done. The abuses of learning were to be the subject of a satire in the manner of Cervantes. In a letter to Swift, Arbuthnot says—“Mankind presents an inexhaustible source of invention in the way of folly and madness;” and in another, he gives an amusing map of diseases, to illustrate a portion of the work which was to describe medicine. “The Great Diseases, like capital cities, with their Symptoms, all like streets and suburbs, with the Roads that lead to other diseases. It is thicker set with towns than any Flanders map you ever saw. Ratcliffe is painted at the corner of the map, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs with a project of a treaty of partition to settle peace.” Another of his whimsical fancies is thus communicated to the same correspondent:—“Whiston has at last published his project of the longitude; the most ridiculous thing that ever was thought of: but he has spoiled one of my papers of Scriblerus, which was a proposal for the longitude not very unlike his, to this purpose—that, since there was no pole for east and west, all the princes of Europe should join and build two prodigious poles upon high mountains, with a vast lighthouse to serve for a pole-star. I was thinking of a calculation of the time, charges, and dimensions. Now, you must understand his project is by lighthouses, and the explosion of bombs at certain hours.” The queen's death broke up the design, by separating from each other the members of the partnership; but in this club originated “The Memoirs of Martinus Scriblerus,” published, after Arbuthnot's death, in Pope's works, but, most probably, altogether of Arbuthnot's composition. The “Essay on the Origin of the Sciences,” ascribed to Scriblerus, was the joint work of Arbuthnot, Pope, and Parnell.

Arbuthnot continued to exercise his profession as a physician, and published a few medical and scientific tracts, and seems to have had his full share of the honours and profits of successful practice. Among Swift's letters we find him repeatedly mentioned with that earnestness of regard which Swift, in all his real or assumed misanthropy, felt for those whom he called his friends. “Arbuthnot's illness,” he says in one letter, “is a very sensible affliction to me, who, by living so long out of the world, have lost that hardness of heart contracted by years in general conversation. I am daily losing friends, and neither seeking nor getting others. Oh, if the world had a dozen Arbuthnots in it, I would burn my Travels [Gulliver's]; but, however, he is not without fault. There is a passage in Bede commanding the piety and learning of the Irish in that age, when, after abundance of praises, he overthrows them all by lamenting that, alas! they keep Easter at a wrong time of the year; so our doctor has every quality that can make a man sensible or useful, but, alas! he hath a sort of slouch in his walk.” Years of doubtful health followed, borne with serene cheerfulness. In his last illness he wrote an affecting letter, which is preserved in Pope's correspondence. It is fortunate that Arbuthnot's letters to Pope and Swift are preserved. Johnson, comparing Pope's correspondents with each other, says—“Swift writes like a man who remembered he was writing to Pope, but Arbuthnot like one who lets thoughts drop from his pen as they rise into his mind.”

In the parts of the Memoirs of Scriblerus ascribed to Arbuthnot, there are passages which might lead us to think some other hand must have been at work upon it; but it must be remembered that extravagance and absurdity of all kinds was the subject of the caricature, and we cannot always determine which of the triumvirate—Swift, Arbuthnot, or Pope—was for the moment sitting in “Rabelais' easy-chair.” Whatever be the excesses into which exuberant mirth may have led the Doctor, as his friends were fond of calling Arbuthnot, there can be no doubt of his habitual feeling of piety. This he probably owed to his Scottish education, as to it he certainly owed the accurate learning which so remarkably distinguished him. When one of his sons, “whose life,” he says, “if it had so pleased God, he would have redeemed with his own,” died, the language of his letter communicating the fact is, “I thank God for a new lesson of submission to his will, and also for what he hath left me.” Swift, speaking of him, said, “He has more wit than we all have, and his humanity is equal to his wit.” In the summer of 1734, Arbuthnot retired to Hampstead, suffering from asthma. His letters show that he had not then wholly

given up his medical practice, for he speaks of the necessity of his return to London in the winter, when he reckoned a return of the symptoms. “I am not in circumstances to lead an idle country life, and no man at my age ever recovered of such a disease, except by the abatement of the symptoms.” We regret that the plan of our work does not admit of extracts from these letters, which will be found in many editions of Pope and Swift. He returned to London, and died on the 27th of February, 1734–5.

Two volumes, entitled “The Miscellaneous Works of Dr. Arbuthnot,” were published at Glasgow in 1750, and again, with some additional pieces, in 1751. Arbuthnot's family were impatient at the publication, and denied the genuineness of its contents in language stronger than was warranted. Most of the papers are Arbuthnot's. The book is now not easily procured. In 1770 it was reprinted, with a life of Arbuthnot, the facts of which Arbuthnot's son, we are told by Dr. Kippis, admitted to be truly stated. In the kind of way in which Swift and Arbuthnot published trifles on broadsides and flying sheets for the political purposes of the hour, it is not surprising that mistakes should be made as to the authorship, and papers written, which the author himself would as entirely forget when they had answered their momentary purpose, as the barrister the names of his clients and his cases, though remaining on old briefs to testify for or against him. Arbuthnot's habits of writing, and carelessness of what he had written, rendered mistakes even more likely than in the case of almost any other man. “No adventure of any consequence ever occurred, on which the doctor did not write a pleasant essay in a great folio book which used to lie in his parlour. Of these, however, he was so negligent, that while he was writing them at one end, he suffered his children to tear them out at the other for their paper kites.” Of Arbuthnot's works, there is no collected edition. The Glasgow book which we have mentioned, professes only to supply such as had not been printed in Swift's *Miscellanies*.—(*Biographia Britannica, Swift's and Pope's Letters*.)—J. A. D.

ARC, PHILIPPE-AUGUSTE DE SAINTE-FOLIX, Chevalier d', a distinguished French historian and miscellaneous writer, natural son of the count of Toulouse; died at Tulle in 1779.

ARCADELT, JACQUES, a musician of great eminence, who was born in the Low Countries at the end of the fifteenth or beginning of the sixteenth century. He is stated by some writers to have been a pupil of Josquin de Prés; but as this master had no school of music at the time when he can have been studying, these authorities must confound his name with another. In 1536 he went to Rome; here, from January till November, 1539, he held the office, founded by Pope Julius II., of *maestro de Putti*, in St. Peter's. On the 30th of December in the following year, he was appointed one of the singers in the pope's chapel, which he continued to be for nine years, if not longer. In 1544 he was created an abbé. He became chapel-master to Cardinal Charles of Lorraine, duke of Guise, who visited Rome on an embassy from the court of France in 1555. In his suite he went to Paris, where he probably died. He wrote many masses and motets, madrigals and songs, and was esteemed one of the best masters of the madrigal style. The greatest favourite of all his compositions appears to have been “Il bianco e dolce cigno,” one in his first book of madrigals (printed by Burney in his history), which is remarkable for the smoothness of its melody, and the purity of its counterpoint, but still more for the beauty of its expression. His madrigals were so popular in his time, that, according to Adami, the compositions of others were not unfrequently printed under his name. The melodiousness of his songs is extolled by several authors. Much of his sacred music is preserved in manuscript in the library of the Vatican, and he printed the following works:—Three books of masses for three, four, five, and seven voices; five books of madrigals, “L'Excellence des Chansons Musicales” (a collection of songs), “Chansons Françaises à plusieurs parties,” and many single songs in French and Italian collections, full particulars of which are given in Fétis' *Biographie Universelle des Musiciens*.—(Burney, Fétis, Schilling.)—G. A. M.

ARCADIO, ALESSANDRO, a Piedmontese physician of the seventeenth century, author of numerous works on medical and miscellaneous subjects.

ARCADIO, GIAN-FRANCESCO, a Piedmontese physician of some distinction, author of various works, mostly medical, was born at Bistagno about the middle of the sixteenth century, and died in 1620.

**ARCADIUS**, the elder son of the Emperor Theodosius the Great, was born in Spain in A.D. 383. Theodosius superintended his education with great solicitude, intrusting to Themistius his literary, and to Arsenius his religious training. Though by no means depraved, Arcadius was strikingly dissimilar to his father. Feeble and deformed in person, he was destitute of mental vigour, and incapable of independence either of thought or action. Theodosius, before his death, divided the empire into Eastern and Western, leaving the former to Arcadius, and the latter to Honorius, and appointing Rufinus guardian of Arcadius, and Stilico of Honorius. The very day appointed for the marriage of Arcadius to the daughter of Rufinus, the young emperor was, by a daring arrangement of the eunuch Eutropius, wedded to Eudoxia, the daughter of Bauto, a Roman general, but by birth a Frank. Rufinus having been soon afterwards assassinated by Stilico's emissaries, Eutropius became prime minister, but, in 399, was banished to Cyprus, and beheaded, to satisfy the envy of the empress, and the hostility of Tribigildus, leader of the Goths settled in Phrygia. The influence of the same vindictive empress accomplished the exile of the good and great John Chrysostom. Arcadius died in 408.—E. M.

**ARCADIUS**, a native of Antioch, author of various works on grammar, the only one of which now extant is a treatise on accentuation, being an abridgment of Herodian's work entitled *Καθορικὴ Περὶ σημαῖα*.

**ARCAEUS** or D'ARCE, **FRANCISCUS**, a celebrated surgeon, member of the Inquisition, and author of medical dissertations, was born at Fresno in 1494, and died about 1575.

**ARCANO**, **MAURO**, or **GIOVANNI D'**, an Italian satirical and burlesque poet, born in 1490; died in consequence of a fall from his horse in hunting, in 1536.

**ARCASIO**, **GIAN-FRANCESCO**, a celebrated Italian jurist and scholar, professor of Roman law in the university of Turin, and author of "Commentaria Juris Civilis," was born at Bisagno in 1712, and died in 1791.

**ARCAULAO**, **DIURANIA**. See **FRAMEE MONETI**.

**ARCE**, the name of a Spanish glass-stainer, who executed several windows for the cathedral of Burgos. He flourished towards the end of the sixteenth century.

**ARCE**, **DON CALEDONIO D'**, a Spanish sculptor of the eighteenth century, attached to the court and academy of Madrid. He continued the style of the Barambio school, as best shown in his equestrian statue of the Spanish king, Charles IV., which is considered the masterpiece of this artist. He read before the academy several good essays on sculpture, some of which were published. Died in 1795.—R. M.

**ARCE**, **DON JOSE**, a Spanish sculptor of the seventeenth century, a pupil of Montanes. His colossal statues for the cathedral of Seville are amongst his best works.

**ARCERE**, **LOUIS-ETIENNE**, a French priest of the oratory, professor of literature, and author of various historical works and miscellaneous dissertations, was born at Marseilles in 1698, and died in 1782.

**ARCESILAUS**, the name of four kings of Cyrene:—

**ARCESILAUS I.**, king of Cyrene, son and successor of Battus, founder of the kingdom, flourished about the beginning of the sixth century before Christ.

**ARCESILAUS II.**, succeeded his father probably about 555 or 560 B.C.; defeated the Lybians, and was finally cut off by domestic treason.

**ARCESILAUS III.**, succeeded his father Battus III., and attempting to abolish the restrictions imposed on the royal authority, was driven into exile. Returning from Samos at the head of an army, he recovered his throne. Driven a second time into exile, he was assassinated about 514 B.C.

**ARCESILAUS IV.**, the eighth and last king of Cyrene, and founder of the colony afterwards called Berenice, died about 431 B.C., murdered, it would appear, for persisting in his attempts to make himself absolute. He has been immortalized by Pindar's testimony to his eminent qualities.—E. M.

**ARCESILAUS**, the name of four Greek artists:—

**ARCESILAUS**, son of Aristodicon, a Grecian sculptor of the early Argivo-Syconian school, living about 500 B.C. Simonides celebrated a "Diana" by Arcesilaus in some of his verses.

**ARCESILAUS OF PAROS**, a Greek painter in encaustic, who flourished about 420 B.C. He decorated several temples.

**ARCESILAUS**, son of Tisocrates, a painter of the Ionic school, flourished about 300 B.C.

**ARCESILAUS**, one of the first Greek sculptors that established themselves in Rome, lived about 170 B.C. Pliny, on the authority of Varro, states that so great was the demand for the works of this sculptor, that they were often taken away from his studio before they were actually finished. This was the case with the "Venus Genitrix," in the forum of Cæsar. Very high prices were given for his productions, not only by the public and by the patrons, but also by the other artists of the time, who were anxious to have sketches and models by Arcesilaus.—R. M.

**ARCESILAUS**, a Greek philosopher, disciple of Theophrastus, and founder of what is sometimes called the New, and sometimes the Middle Academy, was born at Pitane, in Æolia, 316 B.C. Combating the dogmatism of the Stoics, he denied the possibility of attaining certainty in the pursuit of knowledge, and held that the wise man is to regulate his conduct by the greatest attainable probability. He revived the Socratic method of discussion. He was an elegant and persuasive speaker, possessing great logical skill and pre-eminent power of expression. He died, unmarried, 241 B.C. Affluent in circumstances, he was in character honourable, generous, and genial.—E. M.

**ARCHAGATHUS**, a Greek physician, born in the Peloponnesus in the third century before Christ, settled at Rome in the consulship of L. Emilius Paulus and Livius Salinator, and was allowed, at the public expense, to establish a shop for surgery in one of the most populous quarters of the city. His numerous operations procured for him the name of **CARNIFEX**.

**ARCHAIBAUD**, **BENEDICTUS**, born at Lyons in 1643, and died in 1688, obtained high honour in the papal church, was a member of the congregation of the oratory, and composed a brief history of the canon law, "Abrogé Historique du Droit Canon."

**ARCHANGE DE CLERMONT**, a French historian of the seventeenth century, author of a "Traité du calvaire de Hierusalem et de Dauphine," 1638.

**ARCHANGE DE ROUEN**, a French theologian of the commencement of the eighteenth century, author of two lives of saints, and of a work entitled, "Paroles du Nouveau Testament pour éclairer les gens du monde sur l'importance du salut," 1691.

**ARCHANGELUS DE BURGONOVO**, an Italian theologian of the order of the Minorites, distinguished as a Hebraist, published in the second half of the sixteenth century the following works:—1. "Trattato ossia dichiarazione della virtù e dignità del nome di Gesù," 1557; 2. "Apologia pro defensione doctrinæ Cabalæ contra P. Garziam," 1564; 3. "Cabalistarum Selectiora," 1569.

**ARCHANGELUS** or **DE ARCHANGELO**, **OTTAVIO**, an Italian poet, born at Catania in Sicily, published in 1646 at Palermo, "Canzoni Siciliane," and afterwards a history of his native city, and some poems.

**ARCHDALE**, **JOHN**, English governor of Carolina, appointed in 1695, suppressed the disorders of the colony, and published, on his return, "A new description of that fertile and pleasant province of Carolina, with a brief account of its Discovery, Settling, and the Government thereof, to this time," 1707.

**ARCHDALL**, **REV. MERVYN**, A.M., a learned antiquarian and genealogist, and a member of the Royal Irish Academy, was born in Dublin in 1723. He laboured industriously for many years in the collection of materials for an Irish Monasteriology, in which he was assisted by Dr. Pococke, and in the year 1786, published a large quarto volume, entitled "Monasticon Hibernicanum, or a history of the abbeys, priories, and other religious houses in Ireland." In 1789 he published a revised edition of Lodge's Peerage of Ireland, in 7 vols. 8vo. He died on the 6th August, 1791.—(Gent.'s Mag.)—J. F. W.

**ARCHDEKIN**, **RICHARD**, or **ARSDEKIN**, also called **MAGILLACUDY**, an Irish jesuit and controversial writer, was born in Kilkenny in 1619. He filled successively the chairs of classical literature, moral philosophy, and scriptural theology, partly at Louvain, and partly at Antwerp, and died in the latter city on the 3rd August, 1693. His principal works are—"Of Miracles: and new Miracles done by the relicks of St. Francis Xavier," a very scarce book, and said to be the first ever printed in English and Irish conjointly; "Principia Controversiae fides ad facilem Methodum redacta;" and a life of St. Patrick.—(Ware, O'Reilly.)—J. F. W.

**ARCHEDICUS**, an Athenian poet, lived about the year 302 B.C. Only the titles of two of his comedies have reached us, *Διαμεράτων* and *Θεούσιος*.

**ARCHELAUS**, son of Apollonius, a sculptor of Priene in Ionia, the author of the celebrated *Apotheosis of Homer*.

ARCHELAUS, a Spartan king of the race of the Agides, began his reign of sixty years about 884 B.C. His throne was shared by Charilaus, with whom he took Ægye, a town of Laconia.

ARCHELAUS, a Greek philosopher, surnamed PHYSICUS, from his having been the first to introduce the physical philosophy of Ionia into Athens, was the son of Apollodorus, or, according to some accounts, of Mydon, and flourished towards the middle of the fifth century before Christ. He was probably a native of Miletus, although by some authors called an Athenian. What is known of his life rests on the authority of Diogenes Laertius, and amounts to this—that he was a pupil of Anaxagoras, and one of the teachers of Socrates. Porphyry adds, that the last-mentioned philosopher, in his youth, visited Samos in company with Archelaus. His philosophy, if we may judge from the scanty notices of it which have reached us from antiquity, formed a sort of link between the Ionian physical and the Athenian ethical schools, and partook of the characteristics of both. None of his works have been preserved, and only a very few of his opinions can be collected from ancient authors. He is said to have maintained that men and animals were formed from the earth by heat—that the sea was supplied by waters oozing through the earth—that the earth was not a plain, but rounded—and in ethics, that the just and the bad are not so by nature, but by law.—J. S. G.

ARCHELAUS, king of Macedonia, son of Perdiccas II., famous for his efforts to introduce into his kingdom the arts and literature of Greece, was at first only distinguished for his cruelty in ridding himself of his rivals. On the death of his father he assassinated his cousin Alexander, and also his half-brother, the son of Perdiccas and Cleopatra, rightful heir to the throne. His reign extended from 413 B.C. to 399 B.C., and was illustrated, according to Thucydides, by a great number of public works, as well as by an unexampled patronage of arts and letters. He was assassinated by Cratæus.—J. S. G.

ARCHELAUS, one of the generals of the army of Alexander the Great, was left at Susa in command of a force of 3000 men; and after the death of that prince obtained the government of Mesopotamia.

ARCHELAUS, a Greek poet of the fourth century B.C., supposed to have been a native of Chersonesus, in Egypt.

ARCHELAUS, a Greek geographer of the 4th century B.C.

ARCHELAUS, son of Herod the Great by Malthace of Samaria, reigned over Judea, Samaria, and Idumea for a period of nine years from the death of his father. Herod, by a will made a few days before his death, conferred the kingdom on Archelaus, and rescinded a former will in which it had been assigned to Herod Antipas. Antipas appealed to Augustus to confirm the original testament; but the emperor, after hearing both parties at Rome, decided in favour of Archelaus, whom he sent back to Judea with the title of ethnarch. His reign was one of oppression and bloodshed. He massacred three thousand persons during a feast of the passover, their only crime being that they had remonstrated against his attempt to profane the temple by introducing into it the Roman military emblem—a golden eagle. Irritated by his cruelty, and also by his marriage with Glaphyra, widow of his brother Alexander, the Jews, in the ninth or tenth year of his ethnarchate, 6 or 7 B.C., petitioned the emperor to deliver them from their oppressor; and Archelaus having been sent to Rome, was banished to Vienne, in Dauphiné. Judea and Samaria were annexed to the province of Syria.—J. S. G.

ARCHELAUS, chief general of Mithridates VI. of Pontus, a Cappadocian by birth, commanded the forces of that prince in his first triumphant war against the Romans, and was also successfully employed to negotiate an alliance with the principal states of Greece; but defeated at Charonea and at Orchomenus by the Roman general Sulla, he brought himself into suspicion with his master by the terms of a treaty of peace to which he consented, and was banished. He repaired to Rome about 81 B.C. Nothing further is known of him. His son

ARCHELAUS I., high priest of the goddess of Comana (in Pontus), was appointed in 63 B.C. to the office of priest in the temple of Artemis Taurica, and to the lordship of the town and territory of Comana, by Pompey the Great. He espoused Berenice, queen of Egypt, daughter of Ptolemy Auletes, and for six months, during the banishment of that prince, occupied the throne; but was defeated in 55 B.C. by the Roman general Gabinius, and put to death.

ARCHELAUS II., son and successor of the preceding, was

concerned in some disturbances in Cappadocia, and driven out of that province in 51 B.C. by Cicero, then proconsul of Cilicia, and in 47 B.C. deprived of his office by Julius Caesar.

ARCHELAUS III., son of the preceding, obtained from Antony the sovereignty of Cappadocia, was confirmed in his dominions by Octavius after the battle of Actium; but falling under the suspicion of Tiberius, he was brought to Rome and detained prisoner till his death in 17 A.D.—J. S. G.

ARCHELAUS, bishop of Cashara or Carrha, in Mesopotamia, lived about 278 A.D. He convened an assembly of heathens to hear a dispute between him and the heretic Manes, who had just escaped from prison. The bishop was victorious, and had his opponent again imprisoned. Archelaus left an account in Syriac of the controversy, which was translated into Greek and Latin.

ARCHELAUS, the author of a Greek poem on alchemy, is supposed to have lived in the fifth century. His work is entitled, *'Αρχελάου Φιλοσόφου πεζή στήν Ιερᾶς Τέχνης διὰ Στίχων Ιαμβῶν*, (an Iambic poem on the sacred art, by Archelaus the philosopher), and exists in MS. in several European libraries.

ARCHEMACHUS OF EUBEA wrote a book on the history of his native island, and is generally identified with the Archemachus of Eubea, who is author of a work named *Mετρωπίαι*, of which we have a fragment in Plutarch.

ARCHENHOLZ, JOHANN WILHELM, Baron von, a German author, was born at Langenfurt, a suburb of Dantzig, in 1745, and died at Hamburg in 1812. He entered the Prussian army in 1760, and served till the close of the seven-years' war, when he had attained the rank of captain, and received his discharge, as some say, on account of his wounds; according to others, for disreputable conduct. He now travelled over Europe for sixteen years, after which he returned to Germany, and devoted himself to literary work, living principally at Hamburg. His most valuable book is his "Geschichte des Siebenjährigen Krieges" (History of the seven-years' war), 2 vols.; Berlin, 1793. He also wrote a history of Queen Elizabeth, and a history of Gustavus Vasa, with other works.—(Conversations-Lexicon, Zehnte Auflage.)—A. M.

ARCHENNUS or ANTHERMOS, one of the earliest Greek sculptors. He is supposed to have been the first to represent Victory with wings. Probably living 560 B.C.

ARCHER, JOHN, physician to Charles II., published a work entitled "Every Man his Own Doctor," in which he gives a compendious herbal. It was printed in London in 1673.

ARCHER, SIR SYMON, born in 1581, was the friend and correspondent of the antiquary Dugdale, and associated with him in the preparation of his Antiquities of Warwickshire.

ARCHER, THOMAS, an English architect of the school of Vanbrugh, whose chief erections—St. Philip's church at Birmingham, and St. John's in Westminster—were savagely ridiculed by Walpole, but have since found more favourable and even laudatory critics; died in 1743.

ARCHESTRATUS, a Greek poet, born either at Syracuse or at Gela, in Sicily, lived about the year 350 B.C. He is the author of a famous poem, called variously *Γαυγενούς*, *Γαυγενούς*, and *Ηδυναθεῖα*, a manual of good living, in which he embodied vast gastronomical researches.

ARCHESTRATUS, an Athenian general in 407 B.C., after the battle of Notium superseded Alcibiades in the command of the Athenian fleet. He died at Mitylene.

ARCHEVESQUE, HUE, a French poet of the 13th century, author of three poems, called ditties—"Dit de la Dent," "Dit de la mort Largesse," and "Dit de la puissance d'Amour."

\* ARCHIAC, ETIENNE-JULES-ADOLphe DESMIER DE SAINT SIMON, Viscount d', a French geologist, born at Rheims in 1802, was an officer of cavalry from 1821 till the revolution of 1830, when he quitted the service. Since the termination of his military career, he has honourably distinguished himself in science by the following works, the last not yet completed:—  
1. "Mémoires sur les sables et grès moyens tertiaires," 1837;  
2. "Description géologique du département de l'Aisne," 1843;  
3. "Etudes sur la formation crétacée des versants sud-ouest, nord, et nord-ouest du plateau central de la France," 1843 and 1846; 4. "Histoires des progrès de la géologie de 1834 à 1851."—J. S. G.

ARCHIADAS or ARCHIADES, a Greek philosopher of the first half of the fifth century, distinguished for his virtues by the epithet of *'Ο Εὐσείστατος*, was the son-in-law of Plutarch the Athenian, who revived the Platonic philosophy.

**ARCHIAS OF CORINTH**, the founder of Syracuse, lived in the eighth century before Christ. He was directed by the oracle of Delphi to repair to Sicily. There, by the help of a colony of Dorians, he founded Syracuse, 733 B.C.

**ARCHIAS**, the Fugitive-Hunter (*Ἄρχιας Φυγαθόδηνος*), so called from his having been the agent of Antipater in his bloody proscription of the Athenian chiefs, 322 B.C., was an Italian Greek, and originally an actor.

**ARCHIAS OF CORINTH**, a celebrated naval architect, who designed and constructed the famous three-decker that Archimedes launched for Hieron the second of Syracuse. He was flourishing about 250 B.C.

**ARCHIAS, AULUS LICINIUS**, a Greek poet, the friend and client of Cicero, was born at Antioch about the year 118 B.C. His poems have been lost, with the exception of a number of epigrams, and these are of doubtful authenticity, as well as questionable merit. His fame with posterity he owes to Cicero, who defended the poet's right to be a citizen of Rome in the splendid oration, "Pro Archia poeta."—J. S. G.

**ARCHIAS OF ATHENS**, a sculptor and toroetes of the time and school of Phidias.

**ARCHIBIUS**, the name of three Greek grammarians—one, the father of Apollonius, author of the Homeric Lexicon; another, a son of this Apollonius; a third, a son of Ptolemaeus. The last taught grammar at Rome in the reign of Trajan.

**ARCHIDAMIA**, a Spartan woman, who successfully opposed the proposal to remove the women of Lacedæmon to Crete, when King Pyrrhus was about to take the town.

**ARCHIDAMUS**, a Greek physician, a contemporary of Hippocrates, in the fifth and fourth centuries B.C. He is quoted by Galen, and mentioned by Pliny.

**ARCHIDAMUS**, the name of five Spartan kings:—

**ARCHIDAMUS I**, son of Anaxidamus, thirteenth of the Proclid dynasty, ascended the throne probably about 680 B.C.

**ARCHIDAMUS II**. reigned 42 years, from about 469 B.C. He led an army into Attica in 431, and again in 430—on the second occasion laying waste the Athenian territory ten miles round the capital. His death occurred in the following year.

**ARCHIDAMUS III**, son of Agesilaus the Great, ascended the throne in 361 B.C. Ten years before his accession he invaded and ravaged Arcadia, and in 362 successfully resisted Epamynondas in his attack on Sparta. In 338 he went to aid the Tarentines against the Lucanians in Italy, and there perished in a battle.

**ARCHIDAMUS IV**, son of Eudamidas I., was defeated and taken prisoner by Demetrius Poliorcetes in a battle fought near Mantinea, 296 B.C.

**ARCHIDAMUS V**, on the death of his brother Agis IV., in 240 B.C., fled into Messenia, was recalled by the general of the Achæan league, Aratus, but was shortly after put to death by the murderers of Agis.—J. S. G.

**ARCHIDEIMUS OR ARCHEDAMUS**, a Stoic philosopher of Tarsus in Cilicia, author of two works:—*Ἴλεις φάντα* and *Ἴλεις εργασίαι*; lived about the year 160 B.C.

**ARCHIGENES**, a celebrated Greek physician, son of Philippus, a native of Apamea, and pupil of Agathinus, founder of the sect of the Episynthetics, settled at Rome in the reign of Domitian, and enjoyed a great reputation under that emperor and his successors, Nerva and Trajan. (81–117 A.D.)

**ARCHILOCHUS OF PAROS**, one of the most famous Greek lyric poets, was the son of Telesicles and Enipo. The poet's mother, according to his own statement, was a slave. When a young man, he was compelled by poverty to leave Paros to colonize Thasos, and one writer states that he was chosen to be the leader of the colony. Here, however, he soon became disagreeable to the majority of the people, in consequence of his sarcastic poetry, and he seems to have left the place. He fell, during a war which the Parians carried on with the Naxians, by the hands of one Charondas, whom the Delphic priestess would not admit to the temple till he had appeased the soul of the poet. An epigram informs us that his grave was by the sea-shore. Archilochus is represented by the ancients as one of the greatest poets that ever lived. His name is often associated with that of Homer. He appears to have been a man of extraordinary powers of mind, extremely versatile, and always successful in whatever he attempted. The rhythmical inventions ascribed to him are very numerous. His life, however, was embittered by poverty and misfortune, and he spent his great powers in lashing indiscrimi-

nately all that came in his way. He spoke ill of friends and foes. His ire was poured out especially on Lycambes, who had refused to give him his daughter Neobule in marriage; and so stinging was the satire, that a story was current in ancient times, that both Lycambes and Neobule had hanged themselves out of vexation. His poems were also blamed for their impurity; so much so, that the Spartans interdicted them, and the Emperor Julian forbade any priest to read them. The few fragments of Archilochus that have come down to us fail to give us a complete notion of the man, or to justify to us the extravagant praises lavished on him by most ancient critics. Neither do they reveal the depth of wretchedness and bitterness which some have ascribed to the poet. They are pervaded by a theistic fatalism; but, at the same time, they are manly and vigorous, urging patience in the endurance of suffering. Archilochus flourished about the beginning of the seventh century B.C.—J. D.

**ARCHIMBAULD, JAC.**, a Dominican of Vermont, born in 1583, and died in 1667; taught philosophy in various places, and composed several devotional pieces.

**ARCHIMEDES** (*Ἀρχιμήδης*) of SYRACUSE, the greatest mathematician and engineer of antiquity, was born about the year 287 B.C. According to Plutarch ("Life of Marcellus"), Hiero, king of Syracuse, was related to Archimedes; and it is certain that to that sovereign Archimedes was a friend and counsellor, and was by him induced to apply his scientific knowledge to practical purposes,—circumstances which, during the lifetime of Archimedes, might increase his consequence amongst his countrymen, by connecting his name with the dignity of his royal patron; but which, in after ages, have served chiefly to perpetuate the memory of the monarch, by associating it with the imperishable glory of the sage. The nature and extent of the scientific labours of Archimedes will be best understood from a brief notice of those fragments of his works which have been handed down to our times. The best edition is the Oxford folio, edited by Torelli, in 1793. "*Περὶ τῆς σφραγίδος καὶ του κυλινδροῦ*," (on the sphere and the cylinder.) In this work occurs the celebrated theorem, considered by Archimedes himself as the greatest of his discoveries, that the volume of a sphere is two-thirds of that of its circumscribing cylinder. "*Κύλιου μέτρησις*," (the measurement of the circle.) This work contains the demonstration, that the area of a circle is equal to that of a triangle, having the circumference of the circle for base, and the radius for height; and also a closer approximation than had been previously attained, to the ratio of the circumference of a circle to its diameter, viz., less than  $3\frac{1}{7}$ , and greater than  $3\frac{10}{17}$ . Its investigations are founded on the principle, that the circumference of a circle is less than that of any circumscribed polygon, and greater than that of any inscribed polygon; and that a series of successive approximations to the circumference of a circle, may be obtained by determining successively the circumferences of two series of polygons, circumscribed and inscribed respectively; each polygon in each series having double the number of sides of that which precedes it. "*Περὶ κανονιδίων καὶ σφαιροειδῶν*," (on conoids and spheroids,) a treatise on the geometry of solids generated by the revolution of conic sections about their axes. "*Περὶ σπιράλων*," (on spirals.) This treatise relates to that spiral which has since been called "the spiral of Archimedes," and which is traced by a radius-vector whose length is proportional to the angle through which it has swept from the commencement of the curve. "*Τέτραγωνος παραβολῆς*," (the quadrature of the parabola.) This, like the treatise on the sphere and the cylinder, is an example of that "method of exhaustions" of the ancient geometers, which led the way to the modern calculus of fluxions or infinitesimals. "*Υαρμήτης*," called in Latin "Arenarius," which may be translated "the sand-counter," (an essay on the powers of arithmetical notation.) "*Περὶ ισοπλάνων ισορροπιῶν ἢ οὐντραβαῖον ισοπλάνων*," (on balanced planes, or, on the centres of gravity of planes;) a work in which are demonstrated the fundamental principles of the balance of parallel forces, by a method which is followed by the first mechanical writers of the present time. "*Περὶ τῶν θαλαττικῶν ισοταραχῶν*," (on bodies floating in water;) containing the true principles of the equilibrium between the weight of a floating body, and the hydrostatic pressure of the liquid in which it floats.

These immortal works, to this day the delight of every one whose knowledge of mechanics and geometry is sufficient to enable him to understand them, bear unfortunately but a small

proportion to those possibly even greater works of Archimedes which are lost to the world for ever; and which may be supposed to have contained many truths, whose re-discovery has employed and will employ the labours of scientific men of modern times. Not less than the scientific knowledge of Archimedes, was his practical skill; a subject of wonder to his contemporaries, of incredulity to many subsequent ages, and of admiration to more recent times, since the marvels reported to have been achieved by him, which once seemed incredible, have been realized by the re-discoveries of modern science. Thus the burning of the Roman fleet, by concentrating within a small space the sunbeams reflected from a vast number of suitably placed plane mirrors, was long regarded as fabulous, until the experiment was successfully repeated by Buffon. This achievement took place during the siege of Syracuse, by the army of the Roman republic under Marcellus, in the year 212 B.C.; when Archimedes, at the age of seventy-five, employed his extraordinary skill in contriving machines for the defence of his native city, with such success, that the Roman soldiers, inspired with a fear, unparalleled before or afterwards, used to fly on the appearance of any object above the ramparts, believing it to be some new engine of destruction.

When Syracuse was at length taken by surprise, Archimedes was slain amidst the general massacre of its defenders. Marcellus, who had desired to preserve his life, lamented his death, and fulfilled his wishes by causing the representation of his famous theorem of the sphere and the cylinder to be carved on his tomb. With Archimedes fell the Greek science and philosophy in Sicily; and in like manner did all arts and learning fall, in every region conquered by the Romans.—W. J. M. R.

ARCHIMELUS, a poet of Greece, who flourished about 220 B.C. An epigram bearing his name is found in Athenaeus; it is the only well-authenticated writing of his now extant.

ARCHINTO, a noble family of Milan, which claimed descent from the royal house of Lombardy. Several of its members greatly distinguished themselves at different periods, of whom the following, arranged in alphabetical order, are the most celebrated:—

ALBERICO, born in 1698, died in 1758. He was archbishop of Nicæa, and afterwards was created a cardinal. In 1753 we find him acting as governor of Rome.

ALESSANDRO, created a count by Charles V., died at Milan, 1567. He was the author of many theological works, the whole of which are preserved in manuscript in the Ambrosian library.

ALESSANDRO, born 1577; died 1645. He belonged to the order of Jesus; and besides two works on rhetoric, has left several eulogistic writings upon the members of that society, which are preserved in its library at Milan.

AMBROGIO GIOVANNI, who in 1518 held the office of decurion, or chief of ten, in Milan. He was the author of several literary works, and editor of those of Pius II.

ANSELMO and MANFREDO, who, in 1135, founded the monastery of Chiaravalle.

CARLO ANTONIO, who lived in the first half of the 17th century, and became an abbot of the Canons Regular of the Lateran, was author of several works in praise of the fathers of his order.

CARLO, Count, son of Count Filippo, born at Milan in 1669; died 1732; was reputed one of the most learned men of his age. He was founder of an academy for sciences and mechanics in his native city, which he enriched with a valuable library, and the best mathematical instruments then known. He was also the founder of the press, known as the *Ædes Palatinae*, from which so many great works have been issued. He wrote on various subjects, both in Italian and Latin; and three monarchs conferred titles upon him as marks of their esteem.

FILIPPO, born 3d July, 1500; died 1558. The only ecclesiastic, of lesser dignity than a cardinal, who was ever appointed vicar of the pope. He was held in much esteem both by Paul IV. and the Emperor Charles V., who confided to him the settlement of many affairs of great importance, and by the former of whom he was created archbishop of Milan. Besides many published works, he has left a great number of MSS., which are still to be found in the family library in his native city.

FILIPPO, Count, was born at Milan in 1649; died 1720. He was a member of the college of Nobili Giurisconsulti in Milan, and successively filled various important offices of great trust. He was the author of several works,—his letters alone, in the possession of the family, occupying twelve folio volumes of MS.

GIROLAMO, born about 1671, died in 1721; began life as a

jurisconsult, and ended as a dignitary of the church. He was created titular archbishop of Tarsus, and was sent as nuncio to the grand-duke of Tuscany, and afterwards as *legate a latere* to Germany. There still exists an unpublished work of his upon the Council of Trent.

GIUSEPPE, born in 1651, died in 1712; first studied law in Paris, but forsook it to follow the ecclesiastical career, in which he attained to high honours, being appointed by Innocent XI. vice-legate of Bologna, and afterwards, by the same pontiff and his successors, apostolic nuncio to various states. By Innocent XII. he was made archbishop of Milan, and in the same year cardinal, by the title of Santa Prisca. He is the author of several works, some of which have been published.

ARCHINUS, a citizen of Athens, who, in 401-3 B.C., aided Thrasylus in the expulsion of the thirty tyrants and the re-establishment of democracy in that city. Some writers ascribe to him the honour of originating that patriotic scheme which others carried to a successful issue.

ARCHIPPUS, an Athenian comic poet, of whom little is now known, flourished in the early part of the fifth century B.C. His writings are characterized by coarseness of expression.

ARCHON, LOUIS, a writer of French ecclesiastical history, born in 1645 at Riom in Auvergne; died in 1717. He obtained a canonry in his native town, was made chaplain to Louis XIV., and in 1678 appointed to an abbey in the diocese of Clermont. He wrote "Histoire ecclésiastique de la chapelle des rois de France sous les trois races de nos rois jusqu'au règne de Louis XIV."

ARCHYTAS (*Ἀρχύτας*) OF TARENTUM, mathematician, general, statesman, and philosopher, flourished about the middle of the fifth century before the Christian era, and was the son either of Mnesagoras, or (according to Aristoxenus) of Hestiaeus (*Ἑστίαῖος*). Archytas was one of the most renowned of the renowned Pythagoreans, lawgivers and governors of the ancient Greek colonies in southern Italy, and founders of the experimental and inductive method in science. Seven times did he command in war the armed force of his fellow-citizens, and was never defeated. He was the friend and instructor of Plato, whom, by his intercession, he saved from the cruelty of Dionysius the younger. A letter of Archytas to Plato, and Plato's answer, are extant in the works of Diogenes Laertius. According to this author, Archytas was the first who reduced mechanics to scientific principles, and the first who applied mechanism to descriptive geometry. He is said to have constructed various marvellous machines, such as automatic flying birds. In logic and ethics, he was not less eminent than in mathematics and mechanics, as is well attested by the fragments of his works (unfortunately small and few) which have been handed down to our times, and of which the following are the titles:—"Διάτεραι περὶ μαθηματικῆς ιεροτέμνης," (discourses on mathematical science;) "Δίκαια λόγοι καθολικοί," (the ten categories,) otherwise called "Περὶ ταντὸς φυσιῶν;" "Περὶ Σοφίας," (on wisdom;) "Περὶ Αερῶν," (on principles;) "Περὶ τοῦ Νοῦ καὶ Αἰσθήσων," (on the understanding and the emotions;) "Περὶ τοῦ ὄστρεος, (on being;) "Περὶ Εὐδαιμονίας," (on happiness;) "Περὶ τοῦ ἀρετοῦ Ανδρὸς καὶ ιδεατοῦ," (of a good and happy man;) "Περὶ τῆς θεωρίης παιδείας," (on moral instruction;) "Περὶ Νόμου καὶ Δικαιοσύνης," (on law and justice.) The latest complete edition of the fragments of Archytas is that published by Oreilli at Leipzig, 1821. On the authority of Horace, (Book I., Ode 28,) Archytas is believed to have lost his life by shipwreck on the coast of Apulia.—(Diogenes Laertius, Libri; *Histoire des Sciences Mathématiques en Italie*.)—W. J. M. R.

ARCHYTAS OF MITYLENE, a musician, mentioned by Diogenes Laertius.

ARCHYTAS, a writer on agriculture, mentioned by Diogenes Laertius.

ARCHYTAS, an epigrammatic poet, mentioned by Diogenes Laertius.

ARCHYTAS, an architect and mechanical author, mentioned with doubt by Diogenes Laertius.

ARCIMBOLDI. A noble family of Milan, of which the most distinguished members were—

ANTONELLO, the son of Giovanni A., was born before his father entered into orders. A good Hellenist, he translated many works from the Greek, amongst which were several of the writings of St. Chrysostom. Philip II. of Spain, in 1557, created him a senator of Milan. Died in 1578.

GOVANNI, born at the beginning of the fifteenth century. He embraced the ecclesiastical profession, and in 1484 was created archbishop of his native city, a dignity he resigned in favour of his brother Guido in 1488. Died at Rome in 1491.

GOVANNI ANGELO, the natural son of Luigi, born at Milan in 1485, like several other members of his family attained the archiepiscopal dignity. His treachery and cupidity are said to have had a great effect in forwarding the cause of the Reformation in the north of Europe. He is the author, among other works, of the now rare "Catalogus Hæreticorum," published at Milan in 1554.

GUIDO ANTONIO, the brother and successor in office of the foregoing, was the companion of the famous Gian Giacomo Trivulzio during his travels in Palestine. He died in 1497.

Ottaviano, born at Milan in 1471; a great linguist, and a man of much varied accomplishment. At the early age of thirty-two he was nominated archbishop of his native city, but died before his installation took place.—(Argellati, *Bibliotheca Scriptorum Mediolanensium; Morigi, La Nobilità di Milano; Münter, Danske Reformations Historie.*)—S.

ARCMBOLDI, GIUSEPPE, an Italian painter, a native of Milan, born in 1538, died at Prague in 1593. This artist, who was skilful in portraits, was court-painter to Maximilian II. and the Emperor Rodolph. He was fond of painting "capricci" or fancy pieces, in which the figures of men and women were resolved on close inspection into flowers and leaves; or, as in the case of a representation of agriculture, into spades, ploughs, and similar implements.—(Lanzi, Bryan.)—A. M.

ARCHONI, DANIELE, a goldsmith of Milan, and skilful worker in *Niello*, or inlaying. He belongs to the fifteenth century.—(Lanzi's *History of Painting in Italy.*)

ARCISZEWSKI, CHRISTOPHER, a Polish noble, born in the latter half of the 16th century at Schmiegel, a town in the grand duchy of Posen, of which his father, ELIAS ARCISZEWSKI, was owner, and in which he officiated as a Unitarian minister. Being a man of indomitable courage, great military skill, and extraordinary scientific attainments, he was nominated governor-general of Brazil by the Dutch government, and during his tenure of that office, constructed fortresses at Pernambuco and other towns, of which he himself acted as directing engineer. The Dutch recognised his merits by striking a medal in his honour, an impression of which is now much prized by numismatists. He died at Lissa, in his native province, 1656.—S.

ARCKENHOLTZ, JOHANN, a native of Swedish Finland, was born in the year 1695, and died at Stockholm (where he held the office of historiographer to the king) in 1777. His works, which were all written in French, comprise "Mémoires concernant Christine Reine de Suède," in 4 vols. 4to; "Lettres sur les Lapons et les Finnois," published at Frankfort and Leipzig; "Mémoires du Rurdorf, Ministre de l'Electeur Palatin," &c. &c.; "Recueil des sentiments et des propos de Gustave Adolphe," published at Stockholm. The memoirs of Christina were severely criticised by Voltaire, D'Alembert, and Holberg; to the last of whom the author replied, and is said to have silenced his objections. In his latter years Arckenholtz was much addicted to the study of the mystical views of his countryman, Swedenborg.—S.

ARCO, ALONZO DEL, a Spanish painter, was born at Madrid in 1625, died 1700, and was commonly known by the name of el Sordillo de Pereda, on account of his deafness, and from his being a pupil of Pereda. The most noted of his works is the Baptism of St. John, in the church of that saint at Toledo. He is reputed a good colorist, but defective as a draughtsman.

ARCO. Several members of an Italian family of this name have played no unimportant part in history, amongst the most remarkable of whom we mention:—

FILIPPO, who, as general of the imperial troops, surrendered the fortress of Neuf-Brisach to the duke of Burgundy in 1703, was accused of high treason, and beheaded in 1704.

FILIPPO, an active and able financier, who was born at Munich in 1757, and died at Ulm in 1805, after having filled the office of commissary-general of Swabia, in the name of Bavaria.

FRANCESCO reigned as duke of Sienna.

GIAMBATTISTA GHERARDO, born at Arcu in the Tyrol in 1739, who, in political science, was very far in advance of his time. A mere enumeration of the titles of his published works will suffice to bear out this statement. The first of which mention is made, is a dissertation, entitled "Dell' Armonia politico-economica tra la città e il suo territorio," in

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which is suggested the abolition of the law of primogeniture, and of the "Fidei-Commissa;" written in reply to a question proposed by the Academy of Sciences, Literature, and Arts, founded by Maria Theresa at Mantua. This dissertation was followed by others, in which the doctrines of free-trade (including that in corn) were warmly advocated, the right of free transit for goods through all states clearly set forth, and the all-important subject of religious toleration boldly discussed. The various titles of these writings will sufficiently indicate the manner in which their different subjects were treated. 1st. "Del Diritto ai Transiti;" 2d. "Dell' Influenza del Commercio Sopra i Talenti e sui Costumi;" 3d. "Dell' Influenza dello Spirito di Commercio sull' Economia Interna dei Popoli e sulla Prosperità degli Stati;" 4th. "Dell' Annona;" 5th. "Dell' Influenza del Ghetto Nello Stato." Besides these works, Arcu is the author of a treatise, entitled "Del Fondamento del Diritto di punire," and another, "De' Fondamenti e Limiti della Paterna Autorità," in which these subjects are treated with his usual lucidity. To reward his many services, Joseph II. appointed Arcu governor of the duchy of Mantua, an office which he filled with equal dignity and usefulness; and during his tenure of which, he became the founder of what are now called "model-training farms," at which poor orphan children were instructed in agriculture, and fitted to become useful members of the community. Failing health obliging him to relinquish his public duties, he retired to Goito, near Mantua, where he died in 1791.—(Tipaldo, *Biografia degli Italiani illustri del secolo xviii.*; Peechio, *Storia dell' Economia Pubblica in Italia.*)—S.

ARCO or ARCHUS, NICCOLO D', a very elegant writer of Latin verse, was born in the year 1479, in that part of the Tyrol which at the time constituted a part of the republic of Venice. Died in 1546.

ARCOLEO, ANTONIO, an Italian poet, and author of several very meritorious dramas, was born in the isle of Candy in the seventeenth century.

ARCON, JEAN-CLAUDE-ELEONORE LE MICHAUD D', a celebrated French engineer, born at Pontarlier, 1733; died at Autun, 1800. He has left several works upon military tactics and fortification.

ARCONATUS, JEROME, a native of Silesia, born in the year 1553; died, 1599. He embraced the profession of arms, but is more distinguished as a poet than as a soldier.

ARCONI, CESAR D', a native of Gascony, lived during the middle of the 17th century. A physician by profession, he yet devoted himself much less to medicine than to the study of theological subjects, upon which he has left numerous works.

ARCONVILLE, MARIE GENEVIEVE CHARLOTTE, whose maiden name was d'Arlus, was one of the most learned women of whom there is any record. Besides poems, romances, and biographies, she published, anonymously, many works upon science; comprising treatises upon physics, agriculture, chemistry, botany, anatomy, &c., &c.; and left no less than seventy manuscript volumes, filled with anecdotes and observations on the society amidst which she lived. Born 1720; died 1805.—S.

ARCOS, DON RODRIGO PONZ DE LEON, Duke of, the incapable viceroy of Philip IV. of Spain, in Naples, was born of an old Spanish family towards the close of the sixteenth century. He held the vice-regal dignity at the time of the insurrection under the famous Massaniello, whom, it is by some writers asserted, he treacherously betrayed to death. A second insurrection breaking out shortly afterwards, a fleet under Don Juan of Austria was sent from Spain to quell the insurgents, who, however, refused to lay down their arms. Hoping thereby to appease them, Don Juan removed Arcos from office. The ex-viceroy left Naples in the month of January, 1648, after a short and disgraceful administration of the affairs of that kingdom.—(Parrino, *Teatro eroico e politico dei viceré di Napoli;* Orloff, *Mémoires historiques sur le royaume de Naples.*)—S.

ARCTINUS OF MILETUS, author of two epic poems, of which only some fragments remain. One of them recorded the exploits and fate of Memnon, ally of the Trojans; the other was entitled "The Destruction of Troy." Flourished about 770 B.C.

ARCUDI, ALESSANDRO TOMMASO, an Italian Dominican, author of various satirical works, more remarkable for bitterness of censure than taste or genius, was born at Galatina, in the kingdom of Naples, in 1655, and died in 1718.

ARCUDIUS, PETRUS, a Roman catholic writer, born at

Corfu about 1570, was sent to Rome when ten years of age, where he was educated, and became a priest and doctor in philosophy and theology. He was sent into Poland by Pope Gregory XIV., for the purpose of trying to induce the members of the Eastern church there to submit to the papal see. He afterwards published various dissertations in Greek and Latin, to promote a reconciliation between the Eastern and Western churches. Died about 1636.—E. M.

**ARCULARIUS.** There have been several persons of this name, the most distinguished of whom are—**DANIEL**, professor of theology at Marburg, born at Hesse-Cassel, and died in 1596, author of a commentary on Isaiah and the Acts.—**JOHN DANIEL**, a Lutheran divine, born in 1650, grandson of the preceding, held various academic offices, and died at Frankfort-on-the-Main in 1710. His works are little known at the present time.

**ARCULF**, a French bishop of the seventh century, who visited Constantinople, Egypt, and Palestine.

**ARCUSSIA, CHARLES D'**, a French nobleman, author of an interesting work on "Falconry," was born at Provence about 1545, and died in 1617.

**ARCY, PATRICK D'**. See **DARCY**.

**ARDABURIUS**, two generals of the Eastern empire, the one the father and the other the son of Aspar. They lived in the fifth century.

**ARDÉE, JACQUES D'**, a professor of theology and author of a history of the bishops of Liege, and various other works, in Latin verse, was born at Liege, and lived during the first half of the seventeenth century.

**ARDELL**. See **MACARDELL, JAMES**.

**ARDEMANS, DON TEODORO**, a Spanish painter, sculptor, and architect, as well as writer on architecture and physical science, was born at Madrid in 1664, and died in 1726.

**ARDEN, EDWARD**, a gentleman of Warwickshire, born in 1531, executed under the reign of Elizabeth, on the charge of being concerned in a Roman catholic conspiracy against the queen.

**ARDEN, RICHARD PEPPER, BARON ALVANLEY**, was born at Stockport in 1745. He was called to the bar in 1769. He became solicitor-general and a member of parliament in 1782. He retired from office in April, 1783, and strenuously supported Pitt in his opposition to the coalition of North and Fox. In December he again became solicitor-general, and, in 1784, attorney-general. In 1788 he was knighted and made master of the Rolls, and, in 1801, chief justice of the Court of Common Pleas, and created a peer, with the title of Baron Alvanley. He died in 1804. He was an upright and amiable man, and a sensible and agreeable speaker.—E. M.

**ARDENE, ESPRIT-JEAN DE ROME**, a French poet and miscellaneous writer, born at Marseilles in 1684. After studying at Nancy, he removed to Paris in 1711, where he obtained the friendship of Racine, Fontenelle, la Fontaine, &c. Died in 1748.

**ARDÉNE, JEAN PAUL DE ROME D'**, brother of the preceding, born at Marseilles in 1689, was author of several works on the management of plants.

**ARDENNE, REMACLUS D'**, or **REMACLUS ARDUENNA**, author of numerous Latin poems, and secretary to the privy council of Margaret of Burgundy, born at Florennes about 1480.

**ARDENTE, ALESSANDRO**, an Italian painter at the court of Savoy, who died 1599. His sacred subjects and portraits, executed in the Gaudenzio Ferrari's style, are highly estimated in the histories of painting. He was a native of Faenza.

**ARDERN OR ARDEN, JOHN**, or **JOHANNES D'ARDERNE**, the earliest English surgeon of great distinction, author of an interesting work on medicine and surgery, and inventor of various surgical instruments, was born at Newark in 1349, and settled in London in 1370. The date of his death is uncertain.

**ARDERNE, JAMES, D.D.**, an English divine, chaplain in ordinary to Charles II., and dean of Chester; died 1691. He wrote "Directions concerning the Matter or Style of Sermons," and some other works.

**ARDERON, W.**, an English writer on natural history, who contributed several papers on miscellaneous subjects to the "Philosophical Transactions," in the middle of last century.—(See *Phil. Trans.*, 1747.)

**ARDICES OF CORINTH**, one of the earliest Greek painters. He is reported by Pliny as having been the first to introduce shading in the monochromatic pictures then in use, by means of lines.

**ARDINGELLI, NICHOLAS**, a Florentine cardinal, sent by

Pope Paul III. to France, to effect a reconciliation between Charles V. and Francis I. Besides political dissertations, he published an account of his negotiations in France. Died in 1547 at the age of forty.

**ARDIZZON, ANTONIO**, a learned Italian, who visited Goa, and wrote various works, some in Italian and others in Portuguese. Died at Naples in 1699.

**ARDIZZON, JACOBUS**, a learned Veronese jurist of the fourteenth century, author of an able work on feudal law.

**ARDIZZONI, FABRIZIO**, a Genoese physician and medical writer of the seventeenth century.

**ARDOINA, ANNA MARIA**, a learned and gifted Italian poetess, daughter of the prince of Pallizo, and wife of the prince of Piombino, was born in 1672, and died in 1700.

**ARDSHIR, BABEGAN**, a wise and heroic sovereign of Persia, who, after a beneficent and glorious reign of forty years, died about the middle of the third century.

**ARDUIN** or **ARDOIN**, elected king of Italy on the death of the Emperor Otho III. in 1002. In 1004 he was defeated by Henry II. of Germany, who, as successor to Otho, claimed the sovereignty of Italy. Arduin was deserted by most of his adherents, and Henry was crowned king of Italy. A reaction soon took place in favour of Arduin, but part of the country continued to acknowledge the rights of Henry. In 1015 Arduin, forsaken by most of his followers, entered the monastery of Fructuaria, in the diocese of Ivrea, and assumed the habit of a monk. Here he soon afterwards died.—E. M.

**ARDUINI**, an Italian physician of the fifteenth century, author of a treatise on poisons.

**ARDUINO, LUIGI**, was born at Padua, February, 1759; died 3rd February, 1833. He became professor of rural economy in the university of Padua, and devoted his attention chiefly to agriculture. He published an Italian translation of several works on agriculture, and in the Memoirs of the Academy of Padua there are memoirs by him on the cultivation of economical plants. In 1810, when Napoleon offered a prize for the means of replacing cane sugar by some indigenous production, Arduino published a work on the extraction of sugar from Holcus Caffer, a kind of Guinea corn.—J. H. B.

**ARDUINO, MAESTRO**, a Venetian sculptor and architect of the fifteenth century. He made the design and laid the first stone of the church of San Petronio of Bologna.

**ARDYS**, king of Lydia, succeeded his father Gyges in 680 B.C., or, according to others, 631 B.C. He was succeeded by his son Sadyattes. He made himself master of Priene, and invaded the Milesian territory. During his reign the Cimmerians entered Lydia and took the city, but not the Acropolis, of Sardis.

**AREGIO, PABLO DE**, a celebrated Spanish painter, who flourished in the early part of the sixteenth century.

**ARELLANO, JUAN DE**, a Spanish painter, famous for his exquisite skill in painting flowers, was born at Torcaz in 1614, and died in 1676.

**ARELLANO, GILLES**, or **ÆGIDIUS RAMIREZ DE**, member of the council of Castile, president of the Inquisition, professor of law, and author of able works on antiquities and jurisprudence, lived in the early part of the seventeenth century.

**ARELLIUS**, a Roman painter of the time of Augustus, or immediately after. He used to give in his goddesses the portraits of living models, a practice, according to Pliny, objected to and interfered with by an act of the Roman Senatus.

**AREMBERG**, a noble German family, deriving its title from a town and castle near Cologne. The countship of Aremberg, in 1547, fell by marriage to the house of Ligne, and in 1576 was raised to a principality.

**AREMBERG, LEOPOLD-PHILIP-KARL-JOSEPH VON LIGNE**, Duke of, was born at Mons in 1690. Entering the Austrian army, he was wounded at the battle of Malplaquet when nineteen. Serving in Hungary, he received another wound at Temeswar. At the battle of Belgrade he commanded the right wing, and, by his genius and energy, contributed to the victory. In 1737 he was made a field-marshal and commander-in-chief of the army of the Netherlands. He afterwards greatly distinguished himself at Dettingen. He was an ardent cultivator of literature, and zealously patronised men of letters. Voltaire and Rousseau were his intimate friends. Died in 1754.

**AREMBERG, KARL LEOPOLD VON LIGNE**, Duke of, son of the preceding, became a field-marshal, and distinguished himself during the seven years' war.

**AREMBERG, LUDVIC ENGELBERT VON LINNE**, Duke of, son and successor of the preceding, died at Brussels 1820.—E. M.

**ARENA, ANTOINE D'**, a French jurist and Macaronic poet, was born near Toulon, and died in 1544.

**ARENA, BARTHÉLEMY**, a French republican statesman, was born in Corsica in 1775, and died at Leghorn in 1829.

**ARENA, GIUSEPPE**, brother of the preceding, was made commander of one of the Corsican battalions at the age of twenty-one, and became adjutant-general during the campaign in Italy. Apprehended in 1800 for participation in a plot against Napoleon, he was condemned and executed at Paris in 1802.

**ARENA, GIUSEPPE**, a musician, born in Naples about the beginning of the eighteenth century, who composed "Tigrane," "Achille in Sciro," "Alessandro in Persia," "Farnace," operas which were performed at Rome.

**ARENA or HARENA, JACOBUS**, an Italian professor of law, judge, and author of various able works on jurisprudence, flourished in the first half of the fourteenth century.

**ARENALES, JOZÉ DE**, a South American officer, who, after traversing a large portion of South America, published at Buenos Ayres, in 1833, an interesting account of his travels.

**ARENDE or ARENTS, BALTHASAR**, a German theologian. Died in 1687. He is author, among other works, of "Geistlicher Krieg das Himmelreich mit Gewalt zu Stürmen" (Spiritual war to storm the Kingdom of Heaven with violence), Glückstadt, 1671; and "Des Leibes und der Seelen Zustand nach dem Tode," (State of Body and Soul after Death), Glückstadt, 1776.

**ARENDE or ARENTS, CAIUS**, a German theologian, born in 1614; died in 1691. He is author of "Goldhans Christlicher und von Gott gesegneter Ehefrauen," Glückstadt, 1666; and "Drei Schöne Amaranthen auf den Sarg, Dr. Christiani von Stöcken," Glückstadt, 1685. Caius Arend suffered considerable hardships during the troubles of the thirty years' war, and used to fortify himself with the pithy maxim:—"Geduld fristet den Teufel," (Patience eats up the devil.)

**ARENDS, JAN**, a Dutch painter of distinction, whose productions are mostly sea-pieces, was born at Dordrecht in 1738, and died in 1805.

**ARENDS, THOMAS**, a Dutch dramatic poet of some merit, who would have attained greater eminence had he trusted more to his own genius, instead of imitating French models; was born at Amsterdam in 1652, and died in 1700.

**ARENDT, MARTIN FREDERIC**, a Danish antiquary, celebrated for his researches in various parts of Europe, was born at Altona in 1769. Having been sent by government on a botanic mission, he visited the unexplored parts of Norway, and returned with antiquarian observations instead of plants and seeds. This lost him his public situation. Devoting himself to the study of languages and antiquities, he visited various countries, endured great hardships, and died near Venice in 1824.

**ARENSBÉCK, PEDER DIERK**, a distinguished Swedish classical and oriental linguist, successively professor at Strengnäs, and pastor at Stockholm. He took part in a new translation of the Bible into Swedish. Died in 1673.

**ARESAS**, a Pythagorean of Magna Græcia, successor to Tydas in the Pythagorean school of philosophy, and author of a work on the nature of man, of which some fragments remain.

**ARESI, PAOLO**, a celebrated Italian preacher and theological writer, was born at Cremona in 1574, and died in 1644.

**ARESON, HANS**, a native of Iceland, distinguished as a poet, was born in 1484. Having early taken holy orders, he was appointed bishop of Holum. He was forcibly ejected from his see by a neighbouring prelate, but reinstated in 1524. In 1540 he opposed the Protestant reformation, which was then spreading into Iceland, under the sanction of Frederick III., of Denmark; and finding himself unsupported by the rest of the clergy, broke out into open rebellion. After some partial successes, he was defeated at Saudafell, taken prisoner, and put to death along with his illegitimate sons, in 1550. Aeson introduced the art of printing into his native country.—J. W. S.

**ARESTI, FLORIANO**, a musician, who was born in Bologna in the latter part of the seventeenth century, where he held the office of organist in the metropolitan church, and was a member of the Philharmonic Academy. In 1712 he went to Venice, where he died in or before 1719. He was much esteemed as a dramatic composer for the excellence of the following operas:—"Crisippo," Ferrara, 1710; "Enigma discolto," Bologna, 1710; "La costanza in cimento con la crudeltà," Venice, 1712; "Il

"trionfo di Pallade in Arcadia," Bologna, 1716.—(Fétis, Schilling.)—G. A. M.

**ARETÆUS**, a physician of Cappadocia, of Greek origin, who appears to have lived about A.D. 100, but of whom little is known. He belonged to the eclectic school, and was a careful observer in anatomy and physiology. He is often alleged to have distinguished the nerves of motion from those of sensation. But the nerves of motion of Aretæus were most probably the sinews or tendons, which were by the ancients in general confounded under one name with the nerves. He wrote upon leprosy, upon fevers, and the diseases of females. An edition of his works, by Ermerins, was published at Utrecht in 1847.—J. W. S.

**ARETAPHILA**, a woman of Cyrene, whose beauty, virtue, and patriotism are extolled by Plutarch in his book "De Mulierum Virtutibus."

**ARETAS**, a name common to several kings of Arabia Petrea, who lived in the 1st and 2nd centuries B.C. Of these we mention:—**ARETAS I.**, of whom nothing is known.—**ARETAS II.**, engaged in war with the kings of Syria, and was made tributary to the Roman empire by Pompey.—**ARETAS III. (ENEAS)** was confirmed in his sovereignty by Augustus, and appears to have possessed Damascus.

**ARETE**, a female philosopher of Cyrene, flourished towards the end of the fourth century B.C.

**ARETHAS**, an archbishop of Cæsarea (Cappadocia), who lived towards the end of the tenth century, and wrote a commentary on the Apocalypse.

**ARETIN, CHRISTOPH**, Baron von, was born in 1773 at Ingolstadt, and died in 1834 at Munich. Devoting himself to the legal profession, he filled several important posts up till 1809, about which time his publication of a work in favour of Napoleon, entitled "Die Pläne Napoleon's und seiner Gegner in Deutschland" (the Plans of Napoleon and of his Opponents in Germany), led to the loss of all the offices that he held, the principal of which was the chief librarianship in the central library of Munich. By the year 1819, however, he had attained the position of president of the appeal court of the Regenkreis. He had, in the meantime, written a variety of political works applicable to the times, and characterised by a liberal and popular spirit. His plays, "Ludwig der Baier," and "Das Mädchen aus Zante" (Lewis the Bavarian, and the Maiden of Zante), published respectively in 1821 and 1822, have also a political tendency. His last work, completed by Rotteck, was—"Staatsrecht der Constitutionellen Monarchie," a new edition of which was published at Leipsic in 1838-39.—(Conversations-Lex. 10ter Aufl.)—A. M.

**ARETIN, JOHANN ADAM CHRISTOPH JOSEPH**, Baron von, brother of the preceding, a Bavarian diplomatist and writer, was born at Ingolstadt on the 24th August, 1769. He was early employed in the diplomatic and administrative services, but held no very important posts in either till 1816, when he was appointed chamberlain to the king. Next year he took his seat at the Diet of Frankfort as representative of Bavaria. He died of apoplexy on the 24th August, 1822. His works are:—1. "Magazin der Bildenden Künste," 1791; 2. "Handbuch der Philosophie des Leidens," 1793; 3. "Catalogue des Estampes gravées par D. Chodowiecky," 1796; 4. "Sammlung der Baierischen Staatsverträge," 1801.—J. S. G.

\* **ARETIN, JOHANN GEORG**, Baron von, was born on the 28th April, 1771. He has published a great number of works, chiefly on agricultural science.

**ARETINE, FLORIANE**, a composer of Bologna, who lived in the latter part of the seventeenth century.

**ARETINO, ANGELO**, an Italian jurist, who lived in the fifteenth century at Rome and Ferrara, and wrote a commentary on the "Institutes" of Justinian, and on the Pandects.

**ARETINO or ARRETIO, BUONAGUIDA**, an Italian writer on canon law, of the thirteenth century.

**ARETINO, CARLO**, a distinguished scholar of the noble family of Marsuppini of Arezzo, was born about 1399. His father, Gregorio, was secretary to Charles VI. of France, and governor of Genoa. Carlo received his education in Latin from the celebrated Giovanni da Ravenna, and his Greek from Emanuello Gresolara. He became intimate with Cosimo and Lorenzo di Medici. He gave public lectures in Florence, which attracted the attention of the learned, and, amongst others, of Eugenius IV. He was appointed to the chair of rhetoric in Florence, which he filled for many years; having, amongst his pupils,

Benedetto Collucio, Jacopo Piccolomini, and other distinguished men. From 1441 to 1444 he became secretary to Pope Eugenius IV., on the recommendation of Lorenzo di Medici. He subsequently was made secretary to the Florentine republic, which office he filled till his death, on the 24th April, 1453, in his fifty-fourth year. Carlo Aretino is described by one of his biographers as "modest, temperate, a man of few words, of a handsome presence, thoughtful, and somewhat melancholy." Besides many orations, he translated the *Batrachomyomachia* into Latin hexameters, a performance that is highly spoken of. He also translated the "Odessey" and part of the "Iliad" into Latin, and composed several original poems in that language.—J. F. W.

**ARETINO, GIOVANNI.** flourished in the fifteenth century. He was surnamed *TORTELLIUS*. He was chamberlain to Pope Nicholas V. He wrote a book "De Potestate Literarum." It is affirmed that his learning was insignificant, and that he would never have been heard of, if he had not held an office so near the person of the pope.

**ARETINO, GIOVANNI APPOLONI,** a distinguished musician of the sixteenth century. Many of his madrigals have been published.

**ARETINO, LEONARDO,** so called because he was of Arezzo, and better known under this designation than that of his family name, Brunus or Bruni, was born about 1370. He was an able Greek scholar, and contributed much to the restoration of classical literature in Italy. He translated into Latin some of the lives of Plutarch, and the ethics of Aristotle. He composed three books of the Punic war, as a supplement to those which are wanting in Livy. He is blamed for having appropriated to himself some writings which he had only translated from the Greek of Procopius. He died at Florence in the year 1443. Gesner, in his *Bibliotheca*, gives a catalogue of his works; and it is confidently affirmed that a large collection of his MS. letters is extant in the library of the university of Oxford. In the year 1434, he was secretary to Pope Innocent VII. He had previously been appointed (in the year 1413) secretary to Pope John XXIII., and accompanied him to the council of Constance. He was frugal and conscientious in his habits; and though mixed up with the fierce schisms of the popedom, he maintained his integrity to the last.—T. J.

**ARETINO, PIETRO,** one of the many celebrities who owe their birth and cognomen to the town of Arezzo in Italy, was the natural son of Luigi Bacci, a gentleman of that town. He was born on the 20th of April, 1492. Of the earlier part of his life there is little to be commemorated, having followed the trade of a bookbinder, in which occupation he seems to have gained a knowledge of letters. Before he had attained his twentieth year he commenced writing, and amongst other publications he wrote a sonnet against indulgences, which was received with such disfavour that he was forced to fly from Arezzo to Perugia. He subsequently wandered throughout Italy for some years, and at length settled at Rome, where he attached himself first to Pope Leo X. and afterwards to Clement VII. Here he formed the acquaintance of some of the greatest men of his age; and it is said that, at a subsequent period, he was recommended for a cardinal's hat, and was very near obtaining that high distinction. During his stay at Rome, he occupied himself in the production of many of his works, the greatest portion of which are characterized by their gross licentiousness and impudent and slanderous attacks on men of rank. At length he composed sixteen sonnets upon the sixteen obscene pictures of Giulio Romano, but their grossness was so intolerable that he was obliged to fly from Rome; and placing himself under the protection of the celebrated captain of "the black band," Giovanni di Medici, he accompanied him to Milan, where he succeeded in ingratiating himself with Francis I., who gave him a costly gold chain as a mark of his regard. Pietro attempted to regain the favour of his Roman patrons, but failed by reason of an amour with one of the domestics of a high official of the pope. In 1527 he went to Venice, in which city he remained till his death. During this period he occupied himself in writing, not only licentious and satirical pieces, but also works on morality and divinity. The production of these last cannot be attributed to any sentiment of real piety: this his disgraceful life and morals, which he never abandoned, show to be impossible. He was actuated solely by the love of money, upon the acquisition of which he was mainly intent; and, indeed, one of his literary pursuits was the composition of fulsome and mean letters to great and wealthy

men soliciting pecuniary aid. In this he was singularly successful, and there were few potentates of Europe from whom he did not receive gifts or pensions. In this course of life Aretino lived to his sixty-fifth year, when, in 1555, death surprised him in the very indulgence of his libertine thoughts. He was buried in the church of St. Luca in Venice.

Time has done ample justice to the memory of this man by stripping him of the high reputation which he had unduly acquired as a man of letters, and exhibiting him to the world in his disgusting moral deformity, as impudent, sensual, gross, and profligate; one who abused and prostituted his genius to the worst purposes. That he was possessed of excellent natural abilities and of some learning is not to be denied, but he was in this last respect greatly inferior to many of his contemporaries; and the titles of "Divino" and "Flagello de' principi," by which he was known, appear to us now as if conferred rather in derision than in honour. Whether the former title was originally assumed by himself (to which his impudence was quite equal) or conferred upon him by his admirers, certain it is that he used it on all occasions, and invariably affixed it to his signature. The latter title was a piece of empty braggadocio. He had not the courage, though he had the will, to assail princes, save when they were powerless to avenge themselves, as in the case of Clement VII. He was content to satisfy his malignant nature by attacking men of genius and distinction, whose rank was not sufficiently elevated to make them formidable, or likely to mar his worldly prospects. Yet such an arrant poltroon was he, that he constantly skulked and concealed himself in dread of chastisement from those he libelled. In this he was not always successful.

The works of Aretino are enumerated and described very fully by Mazzuchelli; they are difficult to be procured, and not worth procuring. Those in prose amount to thirteen in number, his poetical compositions are sixteen; besides these, four other works are attributed to him, but without sufficient authority. His dramatic pieces alone can be considered to have much merit. Of Aretino's "Dialogues," we hesitate not to say, that but for their licentiousness and immorality, they would excite no feeling but contempt. His theological pieces exhibit gross ignorance. His poetical compositions are of unequal merit; many of them are extremely gross, others are satirical and malevolent; and one, a tragedy in blank verse, "L'Orazio," the Abbé Ginguené speaks of in very high terms.—J. F. W.

**ARETINO, RANUCIO,** lived in the 15th century, was apostolic secretary to Nicolas V. He was a good classical scholar, and has left some translations of Greek works into Latin.

**ARETINO.** See GUIDO.

**ARETINO, SPINELLO.** See SPINELLO.

**ARETINUS, FRANC.**, a learned lawyer, who flourished at Siena in 1443, and came to Rome in the time of Sextus IV.

**ARETINUS, FRANC.**, an excellent Greek scholar of the fifteenth century, who translated some of Chrysostom's commentaries and sermons.

**ARETINUS, PAULUS**, an Italian physician of the latter part of the sixteenth century, published "Responsoria Hebdomadæ Sanctæ," &c., Venice, 1567, and "Sacra Responsoria," &c., Venice, 1574. Nothing is known of his life.

**ARETIUS, BENEDICT**, born at Berne about 1505, was celebrated as a Swiss preacher and botanist. He was appointed in 1548 professor of logic in the university of Marbourg, but he soon relinquished that office and returned to Berne. In 1563 he became professor of languages. He was an ardent Calvinist and an able theologian. He kept up a correspondence with Conrad Gesner and other scientific men, and he prosecuted botanical science. He made frequent trips to the Swiss mountains for the purpose of herborizing, and he published an account of the flora of Stockhorn and Niessen, two mountains in the canton of Berne. He published also theological works of merit, of which the best known are his *Commentary on the New Testament* and his "Problemata Theologica." He wrote also on medicine and astronomy. The name of Aretius is given to a genus of primulaceous plants. Aretius died on 22nd April, 1574.—J. H. B.

**AREUS**, the name of two kings of Sparta:—**AREUS I.**, twenty-sixth king of Sparta, succeeded his grandfather Cleomenes II. in 309 B.C., and reigned till 265 B.C., when he fell in a battle against the Macedonians.—**AREUS II.**, grandson of Areus I., reigned as a child for eight years under the tutelage of his uncle Leonidas II., 265–256 B.C.

**AREZZO, BETRICO D'**, an Italian poet of the fourteenth century, born either at Arezzo or Reggio. Nothing is known of his life. His poems are:—1. Two "Ballate," with the "Canzoni di Dante," 1518; 2. "Rime," at the end of Giusto de' Conti's "Bella Mano," 1750.—J. S. G.

**AREZZO, CLAUDIO MARIO**, a Sicilian historian and poet, lived towards the middle of the sixteenth century. He was born at Syracuse of a noble family, and attracted by his learning the notice of Charles V., whom, in the character of historiographer, he accompanied in his Italian and German wars. Some time after his return to his native city, he became the object of a conspiracy which threatened his life, and he fled into Spain. An edition of his works was published at Basle in 1544, with the title "Cl. Marii Aretii Libri aliquot, lectu non minus jucundi quam utilis: quorum seriem versa pagina videbis; omnia non ante visa."—J. S. G.

**AREZZO, DOMENICO D'**, a poet who lived in the end of the fourteenth century, and wrote a voluminous work, entitled "Fons Memorabilium Universi," preserved in MS. in the Vatican library at Rome.

**AREZZO, FRANCESCO D'**, a monk of the Franciscan order, confessor to Ferdinand I., duke of Tuscany, and author of several theological works, died in 1616. His principal performance is entitled, "Summa theologiae speculativa et moralis, ac commentaria scholastica in tertium et quartum sententiarum librum Joannis Duns Scoti," 1581.

**AREZZO, FREDERIGO D'**, an Italian poet, contemporary with Petrarch, who wrote two letters to him. Crescimbeni says that his style was elegant and easy, and his thoughts poetical and graceful. Several of his poems are preserved in the Vatican library at Rome.

**AREZZO, GAMBINO D'**, a poet, who flourished about 1471, in the time of Duke Borso da Este. Amongst other works he composed a poem in two books, the first treating of the private families of Arezzo; and the second, of the distinguished men of that city, and of Italy in general. This poem is preserved in MS. in Florence. He also wrote a poem in terza rima, which he called *comedia*, after the great work of Dante.—J. F. W.

**AREZZO, GORELLO D' OR SER GORELLO DE' SINIGARDI**, was a native of Arezzo, lived in the fourteenth century, and wrote the "Cronaca di Ser Gorello," a metrical history of his native town, from 1310 to 1384. This curious work is preserved in the "Rerum Italicarum Scriptores," vol. xv.

**AREZZO, GUITTONE D'**, one of the earliest of the Italian poets, having lived about the middle of the thirteenth century. Of his birth or early history we have not much information of a reliable character. Some assert he was born at Arezzo, from which he takes his cognomen, while Mazzuchelli, on the authority of a passage in a letter of Pietro Aretino, asserts that he was a native of the territory of Lubiano. The family from which he sprang is equally a matter of dispute, but upon all hands it is agreed to have been a respectable one. He is said to have served with distinction in the wars between the Florentine republic and the Pisans, in which he was severely wounded. He then, in 1267, entered into an association of gentlemen, known as the "Fratelli Guadenti," a sort of military order established by Loderingo d'Andolo, whence he acquired the title of Fra Guittone. He subsequently founded the monastery "degli Angeli" at Florence, but died in 1294 before its completion. As a poet, Guittone deservedly ranks amongst the founders of the art in Italy, as well as one of the early formers of the pure style of Italian prose. He is not indeed the author of the sonnet, as some have asserted, but he was assuredly the first who gave it polish and regularity. Both Dante and Petrarch make mention of Guittone; the former in the *Purgatorio*, as a writer of amatory poetry, and again in his work, "De Vulgari Eloquientia;" but he does not form a high estimate of him. Petrarch is more favourably disposed towards him, and speaks of him approvingly both in a sonnet and in his "Trionfo d'Amore." His works are enumerated by Mazzuchelli. Most of the poems have been published in the "Antichi Poeti," Venice, 1532, and elsewhere. His prose works were collected by Bottari; Rome, 1745.—(Ginguené, *Tiraboschi*)—J. F. W.

**AREZZO, PAOLO D' OR SCIPIO BURALI D'AREZZO**, was born at Atri, near Gaeta, 1511. After some years' brilliant success as a lawyer, during which Charles V. made him a member of the collateral council of the kingdom of Naples, a disgust for the world taking possession of him, he retired into a monastery

of the Theatine order, and devoted himself entirely to devout meditation and the discharge of pious offices. His contempt for worldly distinction seems to have been very sincere, as he successively refused not only several bishoprics which were pressed upon his acceptance, but declined the honours of the archiepiscopal see of Brindisi, to which he was called by Philip II. in 1562. His talents, however, were of such service to the church, that the pope could not allow him to remain in obscurity. He was first nominated bishop of Piacenza in 1568; two years afterwards had a cardinal's hat conferred upon him; and finally, in 1576, was compelled by the sovereign pontiff to accept the archiepiscopate of Naples—dignity, however, which he did not live to fill, having died a few days after his appointment to it. He is chiefly remembered for his bold and successful resistance to Philip's renewed attempts to introduce the inquisition into Italy.—(Ughelli, *Italia Sacra*).—S.

**AREZZO, TOMMASO**, was born at Orbitello, in Tuscany, in 1756. Having taken orders, Pope Pius VI. placed such confidence in his ability and discretion as to send him as his delegate to Russia, for the purpose of endeavouring to effect a union between the Greek and Romish churches,—a mission, the object of which was frustrated by the death of Paul I. Arezzo was summoned by Napoleon to a conference at Berlin, at which the emperor strove to inculcate him with views inimical to the interests of Rome, but without success, for immediately on his arrival in the Holy City, Arezzo betrayed his confidence to the pope, who nominated him governor of Rome during its occupation by the French in 1808. On the return of Pius VII. to the Eternal City, Arezzo was immediately promoted, with the dignity of cardinal, to many high offices; the last to which he was raised being that of vice-chancellor of the church, bestowed on him by Pius VIII. He died at Rome in 1833. His memoirs, written by himself, but never published, contain matter of much interest regarding the stirring period in which he lived. He was founder of the celebrated academy Degli Ariostei, and the restorer of the college of Jesuits, founded at Ferrara, by Ignatius Loyola.—(Arnault, *Biographie des Contemporains*).—S.

**ARFE, HENRIQUE DE**, a German silversmith and sculptor, established in Spain about 1500, where he executed the tabernacles of the cathedrals of Leon, Cordova, and Toledo, all works that still retain the German style. His son ANTONIO and grandson JUAN, the latter especially, continued the same career with great success, having, however, modified the old style of the father into one of more modern character. The tabernacle of Seville, by Juan, is considered a masterpiece of taste in design, and delicacy in execution. Juan wrote, besides, a treatise on die-sinking, a branch in which he was also very proficient. Another member of the same family, JOSE DE ARFE, having studied in Italy, further enlarged his style, and executed several colossal works for the cathedral of Seville, said to have been admirable, but unfortunately lost to us. Died in 1666.—R. M.

**ARFIAN, ANTONIO DE**, a pupil of Luis de Vargas, and a celebrated painter both in oil and in fresco, in the latter of which he more particularly excelled,—flourished at Seville, in Spain, about the middle of the sixteenth century. He was the first who in painting bas-reliefs, by giving them a background, gave them the appearance of standing out from the canvass. His son Alonso was also celebrated as a painter.—S.

**ARGAIZ, GREGORIO DE**, a Spanish monk, who lived in the 17th century, and wrote a history of the Spanish church, which was discovered to have been compiled from forged documents.

**ARGALL, JOHN**, a student of Christchurch, Oxford, in the latter part of Queen Mary's reign. In Elizabeth's reign he took orders, and obtained the living of Halesworth, in Suffolk. He died suddenly in 1606. He published two tracts, "De vera Penitentia," and "Introductio ad artem Dialeticam."

**ARGALL, RICHARD**, an English poet of little repute, who lived in the reign of James I.

**ARGAND, AIMÉ**, a natural philosopher and chemist, was born at Geneva about the middle of last century. He was the inventor of the lamp called by his name, which was produced while he was resident in England in the year 1782. A person named Langé pretended to have perfected his discovery, by adding to the burner a glass chimney, which, confining the air around the flame, causes it to rise above the wick, and thereby to give a much greater amount of light than it could otherwise do; although the fact appears to be, that this improvement had already been made by Argand's brother.

Langé persisting in his claim as original discoverer of this method of concentrating the light, Argand compromised the matter with him, and they jointly took out a patent for the exclusive manufacture and sale of the lamps. This monopoly excited the jealousy of the whole trade engaged in the manufacture of lamps; and the outbreak of the Revolution, by sweeping away all privileges, effectually deprived poor Argand of any advantage he might have gained from his invention. Mortified and heart-broken, he withdrew from England to Geneva, where he betook himself to the visionary science of alchemy, and died in 1803, in great poverty.—S.

ARGATHONIUS, a king of Tartessus, in Spain, who lived in the sixth century B.C., and is said to have attained a great age. Herodotus relates that the Phœceans visited Tartessus in the reign of this prince, and were kindly entertained by him. He is said to have reigned eighty years.

\* ARGELANDER, FREDERICK-WILLIAM-AUGUSTUS, a Prussian astronomer, born at Memel in 1799. This distinguished person first occupied the presidency of the observatory at Abo; from which he was translated to the chair of Bonn, where he still resides. He is of the class of the men of whom Bessel was the type on the continent, and which are represented by Airy and Robinson in our own country,—men who join mechanical tact in observing to the fullest science. Argelander's memoirs are very numerous, and of great value. We may specify his work on the "Sun's Motion of Translation," and, although of a lighter kind, an "Essay on the Zodiaca Light." His greatest work, however, is undoubtedly the "Atlas of the Stars," on an extension of which his remarkable and steady energies are now employed.—J. P. N.

ARGELLATI, FILIPPO, one of the most celebrated bibliographers of Italy, was born at Bologna in 1685, and died at Milan in 1755. Entirely devoted to the interests of literature, little is known of his uneventful life, and that little reflects less his character as an author than as the editor and publisher of other men's works. It was solely owing to his disinterested representations, that his great patron, Count Carlo Archinto, formed that society of Milanese noblemen, from whose press, called "Ædes Palatina," issued so many valuable works. The first of these was Muratori's celebrated collection, in twenty-five vols., entitled "Rerum Italicarum Scriptores;" on the appearance of which, the Emperor Charles VI. granted Argellati an annual pension of three hundred ducats, with an honorary title of imperial secretary, to which were added an additional three hundred ducats, on the republication, at the same press, of the works of Signorius.—(Tipaldo, *Biog. degli Ital. Illust. del Sec.*)—S.

ARGELLATI, FRANCESCO, son of the preceding, was born at Bologna 1712; died 1754. He was appointed engineer to the emperor in 1740, and seems to have been a man of considerable science. He has left works on various subjects, particularly a Decameron in imitation of Boccaccio's.—S.

ARGENS, JEAN BAFTISTE BOYER, Marquis d', one of the shallowest and most useless of that tribe of superficial freethinkers, whom Frederick the Great congregated around him, under the pleasant fancy that they were philosophers. Born in 1704 at Aix in Provence, he had scarcely reached the condition of manhood when he ran off with an actress, to Spain. His father took the trouble to send after him: he was captured and brought home. He found refuge in the army, at that time, or even later, no great hindrance to indulgence; but on account of an injury, caused by the fall of his horse, he was obliged to leave it in 1734:—while a soldier, D'Argens was of course gallant enough. Disinherited by his father, he set to write for food: it must have been his marquisate which, even at that flat period, enabled him to extract the shabbiest dinners from sheer flimsiness like those "Jewish Letters," "Chinese Letters," "Cabalistic Letters," &c. While prince-royal, Frederick sent for him, and afterwards attached him to his court, giving him a pension of £300 a year. D'Argens still wrote on, and produced his "Philosophy of Good Sense,"—dreadiest of all dreary treatises! By-and-by he eloped with another actress, and lost the favour of Frederick. It were a prostitution of the name, to designate the writings of a set of persons like D'Argens, as Philosophy: he has left nothing worth opening but his rather clever correspondence with the King. D'Argens, of course, did not believe in a God; but he believed in the Devil. He was a prey to the absurd superstitions, having firm faith in unlucky and lucky days, and trembling from head to foot on finding himself the thirteenth guest at a dinner-table.

He must, we presume, have been of some use: it is said that he exercised his official influence with special purity. D'Argens died in Provence on 11th January, 1771. *Requiescat*—we have no desire for his reappearance or the rehabilitation of the like of him on earth!—J. P. N.

ARGENS, LUC DE BOYER, Chevalier d', a brother of the preceding, who entered the Maltese order, and died in 1772.

ARGENSOLA, BARTHOLOME LEONARDO Y, a brother of Lupercio L., was born in 1566, wrote a variety of historical works, and died in 1631.

ARGENSOLA, LUPERCIO LEONARDO Y, a Spanish historian and tragedian, was born in 1563; at Barbastro; studied at Saragossa; became secretary of state to the viceroy of Naples; and died in that city in 1613.

ARGENSON, VOYER d', a family of Touraine in France.

RENÉ DE VOYER, COMTE D'ARGENSON, filled various important functions under Richelieu and Mazarin. He died in 1651.

MARC RENÉ D'ARGENSON, a grandson of the preceding, became lieutenant-general of police in Paris, an office which he filled in the most admirable manner. He was afterwards made president of the council of finance, but, becoming involved in the schemes of Law, he was obliged to resign, and died in 1721.

RENÉ LOUIS, MARQUIS D'ARGENSON, was born in 1696, and distinguished himself as a political writer. His views are more in accordance with those of the present day than of his own. His work on the government of France was reprinted in 1787.

MARC PIERRE, COMTE D'ARGENSON, was born in 1696, became minister to Louis XV., and rendered the greatest services to his country in the war which was terminated by the treaty of Aix-la-Chapelle. He enjoyed the friendship of D'Alembert, Diderot, and Voltaire; and the celebrated Encyclopedia was dedicated to him. He died in 1764.

MARC ANTOINE RENÉ DE PAULMY undertook the publication of universal library of novels, of which forty volumes only appeared. He died in 1787, governor of the arsenal.

MARC RENÉ, MARQUIS DE VOYER, was born in 1772, distinguished himself at Fontenoy, and was created a field-marshal. He died in 1782.

MARC RENÉ DE VOYER D'ARGENSON, a politician of the Revolution era, was born in 1771, and died in 1842.—J. W. S.

ARGENTA, JACOPO, of Ferrara, became painter to the court of Turin in 1561. No work by this artist remains, and Lanzi thinks he must have been an illuminator rather than a painter.

ARGENTAL, CHARLES AUGUSTIN DE FERRIOL, Count, a French diplomatist, the intimate friend of Voltaire, died in 1788.

ARGENTELLE, LOUIS MARC ANTOINE ROBILLARD D', a French botanist, who resided for a long time in India and the Mauritius. He was born in 1777, and died in 1828.

ARGENTERIO, GIOVANNI, a Piedmontese physician of the sixteenth century, who taught the medical sciences at Turin, Naples and Pisa, and everywhere appeared as an opponent of Galen. Two of his brothers, BARTOLOMÉ and GIACOMO, were likewise distinguished physicians.

ARGENTI or ARIENTI, AGOSTINO, an Italian lawyer, who was one of the earliest pastoral dramatists in the modern Italian language. He published his "Lo Sfortunato" at Venice in 1568. Died in 1576.

ARGENTI or ARIENTI, BORSO, a lawyer, afterwards an ecclesiastic, brother of the preceding, and like him, known as one of the minor poets of Italy, died in 1594.

ARGENTI, GIOVANNI, a jesuit of Modena, who was born in 1564, and died in 1629, leaving works on the state of his order in the northern and eastern parts of Europe.

ARGENTINI, STEFANO, a musician of Rimini in Italy, who lived towards the beginning of the seventeenth century.

ARGENTO, GAETANO, a jurist of Naples, was born in 1662, was raised by the Emperor Charles VI. to the rank of vice-prothonotary in 1714, and died in 1730.

ARGENTRÉ, BERTRAND D', a jurist of Bretagne, noted for his strenuous exertions for the preservation of the privileges of the feudal nobility of his native province, and his opposition to the centralizing measures of the French government. He wrote a history of his native province. Born in 1519; died in 1590.

ARGENTRÉ, CHARLES DU PLESSIS D', bishop of Tulle, and author of numerous learned and able religious and ecclesiastical works, was born near Vitré in 1673, and died in 1740.

ARGENVILLE, D'. See DEZALLIER.

ARGER, PIERRE, a native of Flanders, who repeatedly

repaired to Paris to assassinate Henry IV. Detected and convicted, he was put to death on the wheel, along with his accomplice Ricodivi, in 1589.

ARGHUN KHAN, the fourth Persian king of the race of Jenghis Khan, ascended the throne in the year 1284, and reigned for six years and a half. His uncle Nikudar, whom he succeeded, had been zealously attached to the Mahomedan faith, and a cruel persecutor of the Jews and Christians. Arghun changed this policy, tolerated all religions, and rather favoured the members of these persecuted sects, elevating them to the more important offices. His first measure was to avenge the death of his father, Abaka, whom he had reason to suspect had been put to death by his uncle's favourite, Shams-ud-din. Arghun raised to the office of prime minister, a Jew named Sa'd-ud-daula, who, skilled in various languages, and in the revenues of the provinces, succeeded in working numerous reforms, and in raising the empire to a state of unexampled prosperity. Arghun died in 1291, and was succeeded by his brother Kai Khâtu.—J. B.

ARGILEONIS, the mother of Brasidas the Spartan general. When complimented by strangers on the matchless valour of her son, she modestly replied: "My son was brave, but Sparta has still many citizens as good as Brasidas."—E. M.

ARGILLATA or ARCELLATA, PIETRO D' an anatomist and surgeon, who occupied the chair of logic, astrology, and medicine at Bologna, early in the 16th century, and is said to have taught the doctrines of Avicenna. He died in 1423, and left a work entitled "Chirurgia Libri Sex," (Venice, 1480.)

ARGOLI, ANDREA, an astronomer, born in 1568 at Taglioccozo, in the Neapolitan province of Abruzzo, died in 1657. His writings are chiefly on mathematical subjects. A brother of his was a noted polemic; and a son of his, GIOVANNI, was a jurist, and wrote annotations on several of the classics, some of which are preserved in the Thesaurus of Grævius.

ARGONNE, NOËL, or BONAVENTURE D', a French advocate, afterwards a Carthusian monk, author of numerous able works, theological and literary, was born at Paris in 1634, and died near Rouen in 1704.

ARGOTE, JERONIMO CONTADOR D', born in Collares 1676, was one of the earliest members of the Royal Academy of History at Lisbon, and was employed by John V. of Portugal to write a history of the archiepiscopal church at Braga. He has left a work entitled "De Antiquitatibus conventus Bracaraugustani Libri Quatuor, Vernacula Latinoque Sermonc Conscripti," printed in 1728. Argote died in 1749.—J. B.

ARGOTE DE MOLINA, DON GONZALO, a Spanish soldier, born at Seville in 1549, was distinguished under Philip II. in his wars against the Moors, and also for his contributions to literature. He wrote on hunting, and an account of the noble families of Andalusia. Died in 1590.

ARGOU, GABRIEL, born at Vivarais, took his oath as an advocate in the parliament of Paris in 1664, and died some time before 1710. He has left several works, the best known of which is his "Institution au Droit Français," which some have ascribed to the Abbé Fleury, with whom he was on terms of great intimacy.—J. B.

\* ARGOUT, ANTOINE-MAURICE-APOLLINAIRE, an able, upright, and laborious French statesman and financier, was born in 1784. Entering at the age of twenty the administrative service, he successively held high preferments during the empire, and after the restoration. Faithful to Charles X. till his abdication, he served under Louis Philippe with equal zeal, and subsequently to 1848 has continued to devote his great powers and experience to the public service. In 1852 he was made a senator.—E. M.

ARGUELLES, AUGUSTINE, a Spanish patriot and statesman, was born at Ribadesella, a small town in the Asturias, in 1775. He played a conspicuous part as a liberal royalist, during the revolutionary movement in Spain, and for a time was tutor to the young queen and her sister. Died 1844.

ARGUJO, ARGUIXO, or ARGUISO, JUAN DE, was born at Seville in the latter half of the sixteenth century. He was a musician as well as a poet, but is remembered now only from Lope de Vega having dedicated some of his works to him.

\* ARGYLL, DUKE OF. See CAMPBELL.

ARGYRAMMOS, ALEXANDER, a passionate lover of the ancient glory of his native country, Greece. He devoted his energies to the compilation and publication of the great Greek Lexicon, called *Kiçaros* the first volume of which appeared in the year 1819.

ARGYROPYLUS, JOHN, a man of great learning, born at Constantinople in the beginning of the fifteenth century, came into Italy as a teacher of Greek in the year 1434. He was so prejudiced in favour of the Grecian philosophy, as to deny all merit to the Latin writers. Under the protection of the Medici, he contributed much to the revival of Greek learning, and published a translation of many of the writings of Aristotle. Died at Rome in the seventieth year of his age, about 1489.—S.

ARGYRUS, ISAAC, a Greek monk of the fourteenth century, celebrated as an astronomer. Almost all the most important libraries of Europe contain some of his writings, which have not, however, been considered of sufficient importance to be collected.

ARI or ARA, surnamed HIN FRODI or "The Learned," was born in Iceland in 1068. He was educated under a learned layman, named Hall Thorarinsson, whose instructions he enjoyed till Hall died, at the age of ninety-four. It is supposed that from the conversation of this sage, he acquired much of the knowledge which fitted him for becoming the earliest historian of his native island. It is said that Ari afterwards visited Germany, but this is extremely doubtful. He entered into holy orders, and died in the year 1148. Ari began a book named "Landnamabok," or, a history of the colonization of Iceland, which was completed by subsequent writers. He also wrote the "Islandinga-Bok," which is of great interest to students of the early history of that island. Snorro Sturleson, in his "Heimskringla," speaks of a work by the same author on the kings of Norway, which has however perished.—J. B.

ARIADNE, the daughter of Leo I., and successively the wife of two emperors of Constantinople, Zeno and Anastasius I., lived in the early part of the fifth century. There are conflicting accounts of the incidents of her life among various writers, but all agree that she was a woman of much talent and energy.

ARLEUS or ARIDÆUS, one of the generals of Cyrus the younger, to whom the Persians, after the battle of Cunaxa, offered the crown. Lived about 400 B.C.

ARIALDUS, a deacon of the Milanese church, took a prominent part in the controversy concerning the celibacy of the priesthood, during the pontificates of Stephen X., Nicholas II., and Alexander II. He was put to death by order of Oliva, a niece of the archbishop of Milan, in the year 1066. Pope Alexander II. caused his name to be added to the calendar.

ARIARATHES, the name of nine kings of Cappadocia, who flourished between 370 and 36 B.C.

ARIARATHES I. was the eldest son of Ariamnes, and so loved his brother Holophernes, that he not only exalted him to the highest dignities in the state, but adopted his children as his own. On the death of Alexander the Great, Eumenes went to take possession of Cappadocia, but met with a vigorous repulse from Ariarathes, whom, however, he finally defeated and put to death, with many of his followers, 322 B.C.

ARIARATHES II., son of Holophernes. After the death of his uncle, he took refuge, with a few of his friends, in Armenia, until the death of Eumenes, when, being assisted by Ardoates, king of the country, he returned into Cappadocia, and recovered the kingdom, which he left in peace to his eldest son.

ARIARATHES III., before he succeeded to the sole possession of the throne, reigned for some years along with his father, Ariarathes II. His wife was Stratonicé, a daughter of the king of Syria. He died 220 B.C.

ARIARATHES IV., while still a child, succeeded his father, 220 B.C., died 166 B.C. His wife, Antiochis, daughter of Antiochus the Great, being disappointed in her hopes of giving an heir to the throne, imposed upon her husband two supposititious sons, whom she pretended she had borne to him during his absence. Some time afterwards, becoming pregnant herself, she disclosed to Ariarathes the artifice she had practised upon him, and made him send her the elder of her supposed sons to Rome, while the younger was despatched to Ionia, that they might not dispute the succession with her legitimate children.

ARIARATHES V., surnamed Philopator, on account of his extraordinary affection for his father, succeeded to the throne 163 B.C. It was during his reign that letters were first introduced into Cappadocia. He left six sons, five of whom were put to death by their mother, Laodice. For this unnatural deed, she in her turn was killed by the exasperated populace, and the youngest child, who had been saved from the fate of his brothers by a relative of his father, was placed on the throne under the title of

**ARIARATHES VI.** He married the sister of Mithridates, king of Pontus, who caused him to be assassinated, 96 B.C.

**ARIARATHES VII.** had no sooner assumed the purple than his uncle, Mithridates Eupator, made an attempt to seize upon the royal power. Ariarathes immediately assembled an army to oppose him, when Mithridates, inviting him to a conference, slew him in the sight of both armies.

**ARIARATHES VIII.**, a younger son of the sixth king of the same name, was driven from his throne by Mithridates, shortly after his accession, and survived but a very little while.

**ARIARATHES IX.**, was, after the battle of Philippi, deposed, and put to death by Antony, 36 B.C., after a reign of only six years.—S.

**ARIAS FERNANDEZ, ANTONIO**, a celebrated painter of Spain, flourished in the seventeenth century. So precocious were his talents, that at the very early age of fourteen he was appointed to decorate the high altar of the monastery of the Carmelites at Toledo.

**ARIAS, FRANCISCO**, a Spanish jesuit of great reputation for learning and piety, was born at Seville in 1533, and died in 1605. He was intimately allied in ecclesiastical matters with the apostle of Andalusia, Juan de Avila. Two devotional works of Arias have been translated into Latin and into various modern languages.

**ARIAS, FRANCISCO GABINO**, born at Satta, in Buenos Ayres, lived at the close of the eighteenth century. Originally a soldier, he forsook the profession of arms, to devote himself to the exploration of the unknown regions of the South American continent, which through his enterprise were opened up to his countrymen. He bequeathed to his son the task of giving publicity to the account of his travels, which he had written during his various expeditions, but unfortunately they have not yet been printed. Arias died 1808.—S.

**ARIAS MONTANUS, BENEDICTUS**, editor of the Antwerp Polyglott, a Spanish ecclesiastic, was born at Frexenell in Estramadura (some say at Seville), in 1527. He studied at the university of Alcalá, entered the order of the Benedictines, and accompanied the bishop of Segovia to the council of Trent in 1562. On his return to Spain, he led a life of entire seclusion, till Philip II. selected him as editor of the projected Bible. The book was printed by Plantin, at Antwerp, in eight folios, between the years 1568 and 1573. Only four hundred copies were thrown off, and the greater part of them were lost by the wreck of the vessel which was conveying them to Spain. Like many scholars who have laboured on the text of Scripture, Montanus was ignorantly accused to the inquisitors of Rome and Spain, for tampering with the words of the sacred volume. Leo de Castro, professor of Oriental languages at Salamanca was his great antagonist, but signally failed in his charges. When Montanus, after several voyages to Rome, had successfully vindicated himself, the king offered him a bishopric, which he declined, and accepted only 2000 ducats and a royal chaplaincy. He returned again to his hermitage at Aracona, but in a short time was induced to assume the office of librarian at the Escorial—ultimately retiring to Seville, where he died in 1598. Montanus also wrote commentaries in Latin on several books of scripture, and the barbarously literal Latin version which accompanies his Polyglott was adopted by Walton, and has been often reprinted.—J. E.

**ARIBERT, duke of Aquitaine.** See CARIBERT.

**ARIBERT I.**, king of the Lombards, elected in 653, enjoyed a peaceful reign of nine years, the most remarkable acts of which were the expulsion of the Arians from his dominions, and the settlement of the Nicenes. Died 661.

**ARIBERT II.** succeeded his father Ragimbert, king of the Lombards, 701 A.D. He was driven from his throne by Ansprand 712; and, in despair at his evil fortunes, drowned himself in the river Ticino. During his reign he bestowed certain possessions in the Cottian Alps on the see of Rome, the history of which is involved in much obscurity, and has given rise to a great deal of controversy.—S.

**ARICL, CESARE**, a native of Brescia in Italy, was appointed under Napoleon I. one of the judges of the department of Mella, of which his native city was the chief town. He is the author of several didactic poems, on such subjects as the cultivation of the olive and the rearing of sheep. Born 1782; died 1836.

\* **ARIENTI, CARLO**, born at Milan at the beginning of this century. Studied at the Milanese academy, and at Rome. He

is one of the best historical painters of the day in Italy. He has established himself at Turin.—R. M.

**ARIENTI, CECCO**, author of a work called "Libro d'Annazioni sopra le virtù dell' Acque e dei Bagni della Porella." Died in the year 1508.

**ARIENTI, TOMMASO**, a Bolognese physician, and author of an unpublished work, entitled "Praxis omnium morborum cum medicinis cuiusque generis," was professor of surgery at Bologna towards the end of the fourteenth century. He was murdered by one of his own servants.

**ARIENTI.** See ARGENTI.

**ARIF-AL-HARWI, MAULANA**, from what is related of him in Daulatshah's "Lives of the Persian Poets," seems to have flourished in the early part of the fifteenth century. Very little is known of his life, but such of his works as still exist prove him to have been a man of superior genius.

**ARIGISUS or ARECHIS I.**, a duke of Beneventum, who reigned for fifty years from A.D. 591.

**ARIGISUS or ARECHIS II.**, raised to the duchy of Beneventum A.D. 758. He was the first who held the dignity of prince of Beneventum, having in 774 successfully opposed the attempt of Charlemagne to seize his territory. He was a wise prince, and is remembered as the author of a "Capitulare," or series of laws, which show great wisdom and equity.—J. B.

**ARIGNOTE OF SAMOS**, a female philosopher of the school of Pythagoras. She was reputed to be his daughter, but the only foundation for this supposition seems to be, that they were both natives of Samos, and that she was a disciple of his school. Arignote left some writings on the mysteries of Bacchus.

**ARIGONI, GIOVANNI GIACOMO**, a musician of the end of the sixteenth and beginning of the following century. The publication of his madrigals in 1623, and his "Concerti di camera," in 1635, both at Venice, gives reason to suppose that he was a resident, if not a native, of that city. Besides these printed works, he wrote many more concerti di camera, and other pieces in the madrigal style, several of which were preserved in the royal library of Copenhagen, but lost in the great fire which destroyed that institution in 1794. He is said to have had great merit in the style of music he produced, and the surname of L'AFFETTUOSO, by which he is commonly designated, bespeaks the generally prevailing character of his compositions. He was a member of a society named Fileutera, which seems to have been regarded as a high distinction.—(Fétis, Schilling.)—G. A. M.

**ARIGONI or ARRIGONI, HONORIUS**, a celebrated Italian numismatist, was born at Venice in 1668. His collection of medals is one of the most perfect known. He has left an account of it in a work entitled "Numismata quædam cuiuscunque formæ et metalli musæi Honorii Arigonii Veneti, ad usum juvenitus rei nummariae studiosi," Venice, 1741-59.—(Moschini.)

**ARIMINO, GREGORIO**, of Rimini, general of the Augustine order, died at Vienna in the year 1858. He taught the scholastic philosophy in the university of Paris about 1807, and in 1851 was principal professor in the Augustine convent at Rimini. He was named "Doctor Authenticus."

**ARINGH, PAOLO**, a Romish theologian, died in 1676. His principal work, on the catacombs and monuments of Rome, is named "Roma Subterranea Novissima." It is little more than a Latin translation of the work of Bosio.

**ARIOALD, or ARIUALD, or CAROALD**, was the husband of Gundaburga, sister of Adaloald, king of the Lombards, and succeeded that monarch in the year 625-6.

**ARIOBARZANES**, three kings of this name, the descendants of one of the Persians who put Smerdis the magian to death, reigned in Pontus. The first was delivered up to the king of Persia by his own son Mithridates I., who was succeeded by ArioBarzanes II. in 363 B.C., mentioned with his three sons by Demosthenes as Athenian citizens. According to Diodorus, he was satrap of Phrygia, while Nepos ascribes to him also the governorship of Lydia and Ionia. The fact appears to be, that having openly rebelled against Artaxerxes II., he established for himself an independent kingdom.—**ARIOBARZANES III.** was the son of Mithridates III., whom he succeeded 266 B.C. Having ratified an alliance with the Gauls, which had been contracted by his father, they aided him in repelling the Egyptians, sent against him by Ptolemy Philadelphus; but having afterwards incurred the displeasure of his allies, they made war upon his son Mithridates IV. ArioBarzanes died 240 B.C.—S.

ARIOBARZANES, the name of three kings of Cappadocia:—ARIOBARZANES I., surnamed Philoromæus from his attachment to the cause of Rome, lived in the early part of the first century B.C. He was four times driven from his kingdom by Mithridates, and four times reinstated by the Roman arms. He finally abdicated the crown in favour of his son, 63 B.C.—ARIOBARZANES II., son of the preceding, succeeded his father, 63 B.C., though some writers date his accession to the throne a few years earlier. It was he who at his own cost rebuilt the Odeon at Athens after its destruction by Sylla.—ARIOBARZANES III., the son and successor of the foregoing, died about 42 B.C. Julius Caesar added to his possessions, and aided him in his wars with Pharnaces II., king of Pontus.—S.

ARION, a celebrated Greek bard, who flourished about 700 B.C. He was born in Methymna, a city of Lesbos, but spent most of his days with Periander, tyrant of Corinth. Almost nothing is known of this poet; but a beautiful story, illustrative of the protection which the gods afforded to poets, has been related by Herodotus. Arion had sailed to Italy and Sicily, and having made a considerable sum of money, he wished to return. Placing most confidence in the sailors of Corinth, he hired a Corinthian ship, and set sail. The sailors, however, cast greedy eyes upon the gold of the poet, and resolved to put him to death. They told Arion their intention, and he simply requested permission to sing. So, arraying himself in the robes worn by poet-singers, and standing on the benches of the ship, he sang an air then well known, and, having finished his melody, threw himself into the sea, robed as he was. A dolphin appeared, and carried him on its back to Tæmarum. He then made his way to Periander, related to him what had happened, and, on the arrival of the ship at Corinth, confronted the sailors to their utter confusion. Herodotus says that it was he who discovered and named the dithyramb.—J. D.

ARIOSTI, ATTILIO, often called PADRE ARIOSTI, was born at Bologna in 1650. He became a monk of the Dominican order; but he had so ardent a love for music, that he obtained a dispensation from the pope to enable him to retire from his holy calling, and pursue his favourite art as a profession. He then devoted himself to the practice of the violoncello and the viol d'amore, on both of which instruments, especially the latter, he obtained great proficiency. In 1696 he produced, in his native city, his one-act opera of *Dafne*, which met with the greatest success. This led to his engagement as kapellmeister in 1698 by the electress of Brandenburg, in whose suite he went to Berlin. Here he met with Handel, then a boy, to whom he gave some lessons on the harpsichord, and with whom he formed an intimate friendship. On the occasion of the marriage of his patroness, in the year 1700, he produced an opera, called "*La Festa d'Imenei*," which is said to have been a close imitation of the style of Lulli; it was coldly received. The year following he brought out another opera termed "*Atis*," in which a piece of music called the *Sinfonia Infernale*, representing the torments of the hero who is mad with love, created particular sensation; this work is said to have been as direct a copy of the style of Alessandro Scarlatti, as its predecessor was of that of Lulli, and its success was equally indifferent. Disgusted at his failure as a composer, which he attributed to the bad taste of the Germans, after a few years he threw up his appointment and returned to Italy. Here, though not more original, his music pleased better, and his operas of "*Eritile*," produced at Venice in 1706, and "*La più gloriosa fatica d'Ercole*," produced at Bologna in the same year, were received with the utmost favour. In 1708 he went to Vienna, where he wrote his opera of "*Amor tra nemici*," for the celebration of the birthday of the Emperor Joseph, but the German bad taste, as he esteemed it, was as rampant in Austria as it had been in Prussia, and the work was received accordingly. In eight years from this time he came to London, where he made the same powerful impression by his playing on the viol d'amore, that he had made in every place he had visited. After a short residence here, he returned again to Italy, to be recalled in 1721 by the invitation of the noble directors of the Royal Academy of Music. He was placed by them with Buononcini in opposition to his old friend Handel, and in the course of this contest, produced the operas of "*Ciro*," "*Muzio Scevola*," "*Coriolano*," and "*Lucio Vero*," the last two of which only were printed, and they were the only two that met with any success. He now became greatly embarrassed in his pecuniary

affairs, so, finding that Buononcini had gained the large sum of a thousand pounds by the subscription publication of some of his music, he printed a set of six cantatas, with a dedication to George I., in the hope that he might become a like gainer; but though he begged for subscribers in a most servile manner, his purpose so entirely miscarried, that he could barely pay the cost of his journey back to Bologna. The date and place of his death are not known. He wrote fifteen operas, an oratorio called "*Santa Radegonda Regina di Francia*," and many separate vocal pieces and compositions for his favourite instrument, the last of which are spoken of as possessing very superior merit. Upon the whole, it appears that his more ambitious works were deformed by pedantic affectation, but that, when he wrote naturally, he always produced something of interest.—(Hawkins, *Fétis*, Schilling.)—G. A. M.

ARIOSTO, ALESSANDRO, a Bolognese monk of the order of St. Francis, who, in 1476, was sent on a mission to the Maronites of Mount Lebanon. He spent three years in Syria, and wrote a topographical description of Palestine, and his pilgrimage to Mount Sinai. Sixtus the fifth appears to have had a high opinion of him, and employed him upon ecclesiastical matters at Romagna. He wrote several other works, some only of which have been printed.—(Mazzuchelli, *Scrittori d'Italia*.)—J. F. W.

ARIOSTO, ALFONSO, a son of Gabriello, was a canon in the cathedral of Ferrara, apostolical protonotary and chamberlain to Clement VIII. He wrote some poetical pieces, which are found in the "*Rime scelte de' Poeti Ferraresi*." He died about 1592.—(Mazzuchelli.)—J. F. W.

ARIOSTO, AZZONE, a native of Bologna, who wrote some odes, which he dedicated to Gregory XV. in 1621.—(Mazzuchelli.)

ARIOSTO, BATTISTA, the author of a work entitled "*Exhortatio ad juvenes*," the manuscript of which is preserved in the Vatican library at Rome.—(Mazzuchelli.)

ARIOSTO, FRANCESCO, was born in Ferrara early in the fifteenth century, and filled the chair of philosophy and civil law in that city. He was also employed diplomatically by dukes Borso and Ercole I. He wrote a work on the spring of Petroleum at Monte Gibbo. He died in 1492, and was buried in the church of St. Francesco, in Ferrara. His grand-nephew, the great poet, placed an inscription over his tomb.—(Mazzuchelli.)—J. F. W.

ARIOSTO, GABRIELLO, one of the brothers of Lodovico, and himself a man of considerable talent, especially in the composition of Latin poetry, a volume of which was published at Ferrara in 1582. After his death, Silio Giraldi wrote an excellent elegy upon him, in the second of his dialogues upon the poets of his time. He was a cripple from his birth, and lived in continual suffering. He died in his native town of Ferrara about the year 1552, according to Mazzuchelli. This date is probably a mistake for that of the death of his brother Galasso, and it would seem that Gabriello lived many years longer, as it is stated that his son Orazio was born in 1555. He completed the comedy of his brother, "*La Scolastica*," which the latter left unfinished.—J. F. W.

ARIOSTO, GALASSO, a brother of Lodovico, who was acquainted with most of the distinguished men of his times, his correspondence with whom is preserved. He was a man of some literary ability, and wrote a comedy. He went as ambassador of the duke of Ferrara to the court of Charles V., where he died.—(Mazzuchelli.)—J. F. W.

ARIOSTO, LODOVICO, a celebrated Italian poet, was born on the 8th September, 1474, at Reggio, near Modena, of which place his father Niccolo was governor for the duke of Ferrara. The family of Ariosto was ancient, and of respectable if not noble rank, and was connected by marriage with several princely families of Italy, amongst others with that of Este. In 1479 Niccolo left Reggio, and went to Ferrara, where he was subsequently chosen "judge of the twelve," or president of the council. Here Lodovico received his first education, and at a very early age exhibited his talents for poetry, and used to dramatise such stories as he could find for his brothers and sisters, and amongst others he composed a tragedy of "*Pyramus and Thisbe*," which they acted. His father destined him for the profession of the law, and he spent five years in the college of Ferrara, applying himself but little to the subject, but rather to general literature. His father at last abandoned the idea of the law for Lodovico, and suffered him to follow the bent of his own inclinations. Accordingly, at the age of twenty, he devoted himself

diligently to the study of the classical authors. Plautus and Terence were his first favourites, and after their example he wrote two comedies. A story is told of his father exhibiting considerable violence in some argument with him : the son was silent, but in discussion with his brother afterwards, he mentioned circumstances that showed the father's anger had arisen from his misconception of facts that could be at once explained. "And why did you not say so, and vindicate yourself?" said the brother. "The truth is," said Lodovico, "I was thinking only of a passage in my play of 'Cassaria,' in which an old man quarrels with his son; and I was watching my father for the purpose of learning how I might increase the effect of the scene." His father died when Lodovico was twenty-four years of age, and he had to struggle with the management of a small and encumbered property, being the eldest of ten children, whom, by great personal sacrifices, he maintained and portioned. Between this time and his thirty-fifth year, he wrote most of his smaller poems in Italian and Latin, and by means of them became known to the cardinal, Ippolito d'Este, who took him into his service, and employed him in several important affairs, particularly with Pope Giulio the second, all of which he conducted with skill and prudence. He now conceived the idea of writing his poem of "Orlando Furioso," by which he looked forward to surpass all those who had gone before him. This work occupied him over ten years, in the midst of all kinds of distractions and interruptions. He at length commenced the publication in 1515, and completed it the year following, in forty cantos. This poem was received with almost universal favour; one voice alone was heard in condemnation, that of the Cardinal Ippolito, who had never treated Ariosto according to his deserts. When Ariosto brought him a copy of the poem, the cardinal asked, "Where could you have found all those tomfooleries?" The cardinal, indeed, appears to have treated the poet with singular unkindness; and when going to Hungary, in 1517, whither the delicate health of Ariosto prevented his attending him, the cardinal left him in great distress. In this extremity he was fortunately relieved by Alfonso, duke of Ferrara, who made him one of his gentlemen, and, though he admitted him into terms of great familiarity, he does not appear to have done better for him than his former master. A pension was given him, charged on the produce of a certain impost; the impost was subsequently abolished, and with it went, of course, the pension, leaving the poet to struggle on as best he could. A cousin of the poet's, Count Rinaldo Ariosto, died in 1518, and Lodovico and his brothers claimed the inheritance as next of kin. He was opposed by a natural son of the deceased, and by the ducal chamber, which insisted that the property escheated to the duke. The case was decided against the poet; he appealed, and the litigation lasted for his life, and was still undetermined at the time of his death. While in office, Ariosto was sent once or twice to Florence and Urbino, and in 1522 he was appointed governor of the wild district of Garagnana, situated in the Apennines, and the scene of constant robberies and disturbances. Here he remained for three years, and seems, by his firmness, justice, and frank and kind demeanour, to have succeeded in restoring the country to a tolerable state of order; and romantic stories are told by his Italian biographers, of the respect in which he was held by the bandits of the place: one, in particular, details how he owed his life to the admiration of these lawless people for his poetry. In 1523 he declined the office of ducal ambassador to Pope Clement the seventh, and the following year resigned his government, returned to Ferrara, and resumed his attendance at court, where he became acquainted with Ercole Bentivoglio, the duke's nephew, and a poet of some consideration. The duke was fond of theatrical amusements, and appointed Ariosto director of the splendid theatre which he had built; Ariosto's were, if not the first, among the first Italian comedies in verse. The principal persons about the court acted them. Riccoboni, in his history of the Italian theatre, says that Ariosto's talent for the humorous is equally displayed in his dramatic works as in his great narrative poem. Previously to this, the poet had divided amongst his brothers the old ancestral mansion of the Ariosti, and purchased some ground and a small house, which he enlarged, and here, with his two unmarried sisters, he passed the remainder of his life. The house is still standing, having been purchased and repaired by the community of Ferrara. When asked how it was that he who had described such magnificent palaces in the Orlando, was contented to build

so simple a house for himself, he replied, "Because one can put words together with more speed and ease than stones." Alfonso took the poet with him to Bologna in 1530, on the occasion of his meeting the Emperor Charles the fifth, and also to their subsequent meeting at Mantua, two years afterwards. On this latter occasion, Ariosto presented to the emperor a last revised edition of the Orlando, in which a glowing panegyric upon Charles was introduced, and, in consequence, he received a diploma as laureate, signed by the emperor himself. The fact of his having been publicly crowned by the emperor at Mantua wants confirmation, and is discredited by the best authorities. In September, 1531, Ariosto was sent on a mission to Alfonso d'Avalos, who had entered Mantua at the head of an imperial force, with designs, as was supposed, unfriendly to the duke of Ferrara. In this the poet was successful. Alfonso being a friend of literature, was charmed with Ariosto, treated him with distinction and courtesy, and conferred a pension of one hundred golden ducats upon him. Ariosto now applied himself to the preparation of a new edition of the "Orlando Furioso," which was extended to forty-six cantos, completed in the latter end of 1532, and published by Francesco del Rosso. The labour which he bestowed on the correction of this work was so great, that it is believed to have accelerated the fatal malady with which he was shortly afterwards attacked. His health gradually declined, and at last recovery was hopeless. When death approached, he met it with fortitude and calmness, declaring to those who stood round his bed that he died contented, especially if it were true that human souls after death recognize and commune with each other in another world. He died on the 6th of June, 1533, in the fifty-ninth year of his age, and was buried without display in the church of St. Benedetto. Forty years afterwards, Agostino Mosti, who had been his pupil, erected a monument to his memory in the new church of St. Benedetto, to which he transferred the remains of the poet. The last years of Ariosto's life appear to have been happy. He was fond of gardening, and treated his trees much as he did his verses, but with less beneficial results, for while his constant pruning and care improved the latter, they generally destroyed the former. Whether Ariosto was married or not remains undetermined. The lady with whom he lived for many years, and whose name occurs in his poems, was, it may be presumed on good grounds, really his wife; but as he held a benefice which could not be filled by a married man, he may on that account have been withheld from acknowledging this relationship. He had two sons, Virginio and Gabriello. Ariosto's personal appearance is thus accurately described by Sir John Harrington:—"Tall of person, of complexion melancholy, given much to study and musing, and would therewith sometimes forget himself; he was of colour like an olive, somewhat tawny in his face, but fair-skinned otherwise; his hair was black, but he quickly grew bald; his forehead was large; his eyebrows thin; his eye a little hollow, but very full of life, and very black; his nose was large and hooked (as they say the kings of Persia were); his teeth were white; his cheeks wan; his beard thin; his neck well-proportioned; his shoulders square and well made, but stooping, as almost all that look much on books in their youth are inclined to be; his hand somewhat dry; and a little bow-legged. His counterfeit was taken by Titian, that excellent drawer, so well to the life, that a man would think it were alive." Lord Byron confirms this praise of Titian's picture by saying, "It is the portrait of poetry, and the poetry of portraits." It may safely be asserted that, in his peculiar walk, no poet has ever surpassed, if any has equalled, Ariosto. Comparisons have frequently been instituted between him and Tasso, but they present few points of similarity, and in all such Ariosto has the advantage. In one respect, too, Ariosto is superior to Tasso. The former is always easy and felicitous in his style, while the latter is often apparently laboured and difficult. This results from the fact that Ariosto's corrections were incessant, Tasso's, on the contrary, rare. No poet has blended with so much skill the serious and the amusing, the graceful and the terrific, the sublime and the familiar. No one has brought forward so great a number of personages and such a variety of diverse actions, which all, nevertheless, conduce harmoniously to the one end. No one is more poetical in his style, more varied in his tableaux, more rich in his descriptions, more faithful in his portraiture of characters and manners, more truthful, more animated, more lifelike. In addition to several satires which are equal to any in the lan-

guage, and to his dramatic pieces, he composed sonnets, canzoni, &c., and several Latin poems which, though of considerable merit, are little known. The editions of the Orlando are numerous; the latest by Signor Panizzi, in 1834, is perhaps the best. It has been translated into English by many hands, the last being that of Mr. Rose.—(*Vita di Ar. Pizzi—Garofalo Tiraboschio.*)—J. F. W.

ARIOSTO, ORAZIO, a son of Gabriello Ariosto, was born at Ferrara in 1555. Like his uncle and father, he was possessed of poetic genius. He was a secular priest, and canon of the cathedral of Ferrara; and the intimate friend of Angelo Grillo, a poet of some celebrity. He was also a friend of Tasso, for whom he wrote the arguments prefixed to the several cantos of the "Jerusalem Delivered." On the dispute which arose between the admirers of Lodovico Ariosto and Tasso, Orazio wrote a work entitled a "Defence of the Orlando Furioso," but he exhibited in it nevertheless the greatest admiration for Tasso. He had undertaken a great poem, called "Alfio," of which he had composed sixteen cantos at the time of his death, which occurred 19th April, 1593, in his thirty-eighth year. He is said also to have written a comedy entitled "La Striga," but it was never printed.—(Mazzuchelli, *Biog. Universelle.*)—J. F. W.

ARIOVISTUS or EHRENVEST, a chief of the Suevi or Swabians, who entered Gaul in the first century B.C., at the invitation of the Sequani and Averni. He soon afterwards defeated the Gauls, who had formed a league against him, and became so formidable as to alarm the Romans. He was at last defeated by Julius Caesar, and compelled to evacuate Gaul.

ARIPHRON, a Greek poet, who lived about B.C. 550, the author of a beautiful ode to Hygiea.

ARISI, FRANCESCO, a lawyer of Cremona, was born in 1657, and died in 1748, leaving a great number of works, legal, historical, and poetical.

ARISTÄENETUS, a Greek writer of the fourth century, who was a native of Nicæa in Bithynia, and a friend of the sophist Libanius. He perished in an earthquake at Nicomedia, A.D. 358. He left two books of elegant love epistles, the best edition of which is that of Boissonade, Paris, 1822.

ARISTÄENUS OF MEGALOPOLIS, was a Greek commander, who took a prominent part in the affairs of Achaea, in the time of Philopœmen, B.C. 198.

ARISTÆON, a Greek author who is known to have written a treatise on Harmony, of which a fragment only has been preserved by Stobæus.

ARISTÆUS, a sculptor of the second century before the Christian era, who executed two marble statues of the centaurs, found at Tivoli in 1746.

ARISTÆUS. Two ancient geometers were thus called. Of the first we know only the name; the second, on the other hand, stands out very boldly, and still enjoys a renown. According to Pappus, Aristæus contributed very greatly to the advancement of the higher Greek geometry. He wrote a treatise on the Conics in five books, comprehending nearly all that Apollonius subsequently included in his first four books: and, in another work, he discussed, also in five books, the difficult subject of solid Loci. Pappus places this book immediately after the Conics of Apollonius, in the course of study he recommends. Euclid seems to have cherished for Aristæus a special regard; nor are facts wanting which indicate that he had at one time been his pupil. The works of Aristæus were attempted to be restored by Viviani.—J. P. N.

ARISTAGORAS, a native of Miletus, son of Molpagoras, having been temporarily intrusted with the government of his native city, instigated the Persian satraps of Asia Minor to attempt the conquest of Naxos and the Cyclades. His advice was taken, but finding himself overlooked, he incited the Ionians to revolt, and obtained assistance from Athens. He was finally defeated, and died in Thrace about 498 B.C.—J. W. S.

ARISTAGORAS, a Greek, who lived about 350 B.C., and wrote on the geography of Egypt.

ARISTANDROS OF PAROS, a Greek brass-caster, flourishing about 410 B.C.

ARISTANDROS, a soothsayer of Lycia, who attended Alexander in his Persian expedition. He had previously been in the service of Philip, and it was he who interpreted his famous dream before Olympia gave birth to Alexander. He appears to have written a work on omens and portents; some books on agriculture have also been ascribed to him, but it is far more likely that these were written by another ARISTANDROS, whom Varro surnames "The Athenian."—J. B.

ARISTARCHUS, an Athenian, who flourished about the latter part of the Peloponnesian war, and was one of the most violent of the oligarchic party.

ARISTARCHUS, a Lacedæmonian of whom we read in the Anabasis. He succeeded Cleander as harmostes of Byzantium in 400 B.C.

ARISTARCHUS OF TEGEA, a writer of tragedy, who was contemporary with Euripides. The whole of his seventy plays have perished, but we learn from Suidas that he was the first to introduce the cothurnus on the stage.

ARISTARCHUS OF SAMOS; a Greek astronomer with unusual claims to notice; lived about 280-264 B.C. Concerning the incidents of his life nothing of importance is known; but what we have learnt of his works establishes his title to lasting honour. He seems to have been an exact geometer, and deeply impressed with the idea that the study of the physical universe ought not to be mixed up with metaphysical speculation. The only work bearing his name that has reached us, is the one in which he determines the relative distances of the sun and moon from the earth. His method is geometrically correct, but he could not establish the requisite data with sufficient accuracy—his results were in error therefore. He had discerned also the cause of the phases of the moon. But undoubtedly his greatest achievement is this: first of all he discovered the true character of the system of the world, and alone really anticipated Copernicus. This memorable fact is placed beyond reach of question by Archimedes in his Arenarius. As the passage is a classical one in its relation to philosophical history, we think it right to reproduce the precise words of the Syracusan—*ταῦτα γὰρ ἐν ταῖς γεωμετρίαις πάσῃ τὸν αὐτοὺς διακενούσας Αἰσταρχος ὁ Σαμιος παρέβη τὸν ἔξιδικον γεωγόνος . . . . ὅποις οὗτοι γὰρ τὸν μὲν ἀστλαντὴν τὸν ἄστρον, που τὸν ἄλιον μέντον ἀστέριν τὸν δὲ γῆν περιφέρεσθαι περὶ τὸν ἄλιον κατὰ κυκλον περιφέρεσσι, οἱ οἳν ἐν μέσῳ τῷ δέσμῳ περιπέντος.*

Archimedes quotes from a work by Aristarchus in opposition to astrology or astrologers; but though the work is lost, there cannot be a doubt as to the meaning or authority of the latter part of the foregoing paragraph. "He (Aristarchus) lays it down that the fixed stars and the sun are motionless; but that the earth is carried in a circular orbit around the sun, the sun being in the centre of that circle." Had Copernicus been acquainted with the Arenarius of Archimedes, which he was not, (the "Edict Princeps" not appearing until after his death), he could have claimed no originality in reference to the fundamental idea that led to the great reformation of astronomy; and it ought to be understood, that the honour of this clear geometrical anticipation, belongs to Aristarchus alone; as neither in any ancient philosophy, nor in the glosses of subsequent commentators, is there one shadow of evidence that the simple truth had ever before been suspected. Notions, indeed, did float among the ancient systems (see Plutarch's *Numa* and other such authorities), that FIRE is the centre of the universe; but this fire was some mythological person or substance, and had nothing to do with the sun. Take in evidence the following notices of the scheme of Philolaus. Plutarch writes as follows: "The general opinion is that the earth is at rest. Philolaus, the Pythagorean, on the contrary, assumed that it, as well as the sun and moon, revolve in an oblique circle around FIRE." So also Stobæus: "Philolaus admitted a double fire—one in the centre of the universe, which he named 'Host of Heaven,' 'Dwelling of Jupiter,' 'Mother of the Gods,' 'Altar,' 'Unity,' and 'Sum of all Nature,' and a second, surrounding the whole on the outside. 'The one in the midst,' he says, 'is, from its nature, the most excellent. Around it, in circular dance, move ten godlike bodies,—the starry sphere, and in transverse orbits the five planets, the sun, the moon, the earth, and the antipodal earth. After and within all follows FIRE, which, like a blazing star, is placed in the centre.'—"The scheme of Philolaus had reference to the supposed perfection of the Pythagorean *Διάνα* or *Ten*, and to the fancied purity and nobility of the element Fire. It partook, therefore, of the folly of all early Greek physics; while the conjecture of Aristarchus rested on the power it contained to explain actual phenomena.—J. P. N.

ARISTARCHUS, the greatest critic of antiquity, was born in Samothrace, and flourished in the reign of Ptolemy Philadelphus. He was a pupil of Aristophanes of Byzantium, a grammarian, to whom is due the credit of inventing the Greek accentual marks. He afterwards founded a grammatical or critical school, first at Alexandria, and then at Rome. He died in Cyprus, at an ad-

vanced age. It is said that he starved himself, to put an end to severe sufferings caused by dropsy. The ancient grammarians speak of Aristarchus in the highest terms of praise, and his own school worshipped him as a god. They preferred his opinion to that of any other, even though it might seem wrong. We are told by Suidas that it was said he had written upwards of eight hundred commentaries. Some modern critics have doubted whether he ever committed his criticisms to writing, basing their doubt on the following anecdote:—Some person seems to have asked the critic why, seeing that he found so much fault with Homer, he did not himself write a poem. To which question the critic replied, that he could neither write as he wished, nor wished to write as he could. He may have said this, however, and written many a critical work, provided only he wrote no work that claimed to be itself the subject of criticism. It is certain that he wrote some discussions on analogy, in opposition to Crates, his great antagonist in criticism. Aristarchus illustrated very many writers of antiquity; but his especial attention was devoted to the construction of a proper text of Homer. He seems to have made two recensions; and the notes of subsequent scholiasts appear always to refer to his text. Hence the Homer which we now have is substantially the Homer which was edited by Aristarchus. He was a man of great critical acumen, superior to most of his contemporaries in the intimate knowledge of all the niceties of the Homeric dialect; yet differing from modern critics, in exercising his own powers too freely on his author, and making his text square with what the author should have written, not with what he had written.—J. D.

**ARISTARCHUS**, a disciple and friend of the apostle Paul, a native of Thessalonica.

**ARISTARETE**, the daughter and pupil of Nearchus; according to Pliny, she painted a fine picture of *Æsculapius*.

**ARISTEAS** or **PROCONNESUS**, and son of Caystrobius or Democharis, was said to be the author of an epic poem in three books, called “*Arimaspia*.” He is mentioned by Herodotus, from whose vague notice we may infer that Aristeas professed to have travelled as far as the Issedones, a barbarous northern nation, and to have heard among them the accounts of the one-eyed Arimaspi, and the other fabulous nations described in his epic. His history is wrapped up in myths. He was connected with the worship of Apollo, and is represented as having had power to make his soul go into and out of his body as he liked. Herodotus mentions two occasions on which he disappeared in Proconnesus; and he informs us, on the authority of the inhabitants of Metapontum, that the strange poet had turned up in that city, 340 years, according to his calculation, after his second disappearance in Proconnesus. On this occasion Aristeas informed his new friends, that he was in the habit of visiting them occasionally, but coming as he did in the company of the god Apollo, he always assumed the form of a raven. It is impossible to say at what time such a person flourished. Suidas says that, in addition to the epic, he wrote some things in prose, and that he also composed a theogony in a thousand lines. But there hangs a double uncertainty about this statement, for the text of Suidas is corrupt in this passage, and the most probable date of Aristeas assigns him to an age when prose was unknown.—J. D.

**ARISTEAS**, the alleged author of that ancient account of the origin of the Greek translation of the Old Testament, from which it derives its name of the Septuagint or the Seventy. He was an officer of the body-guard of Ptolemy Philadelphus, and was reputed by Philo, Josephus, and the Talmudists, to have been the author of a letter to his brother Philocrates, in which he narrated all the circumstances connected with the execution of that translation, and the effect of which was to attach a high degree of dignity, and even of supernatural authority to the work. Ludovicus de Vives was the first modern scholar who threw discredit upon the genuineness and historical authenticity of the letter. Humphrey Hody, in 1685, in his learned work, “*De Bibliorum Textibus Originalibus*,” &c., discussed the question at full length, and is generally considered to have conclusively established the spuriousness of the work, and the fabulous character of its narrative. The letter is now universally regarded as the work of some Alexandrian Jew, who lived at a much later period.—P. L.

**ARISTEAS** of **CROTONE**, the pupil of Pythagoras, afterwards his son-in-law, and subsequently his successor. For these facts, which contain all we know about him, we are indebted to Jamblicius.

**ARISTEUS**, the son of Adeimantus, was the general who

commanded the Corinthian forces at the siege of Potidaea, at the commencement of the Peloponnesian war, 432 b.c.

**ARISTIDES**, a Greek statuary of the fifth century b.c., much celebrated for his figures in bas-relief executed upon triumphal chariots. He is mentioned by Pausanias.

**ARISTIDES**, surnamed the *Just*, a distinguished statesman of ancient Athens, was the son of a certain Lysimachus, who appears to have been connected with some of the oldest families of the aristocracy, though he left his son no patrimony to speak of, as the latter was always remarkable for his poverty. The date of Aristides' birth cannot be assigned. He attached himself to the aristocratic party in his native state, and thus became the political antagonist of Themistocles, of whose unscrupulous schemes and bold innovations he was long the steady opponent. Aristides fought in the battle of Marathon, 490 b.c., at the head of his tribe, the Antiochis; and according to Plutarch (though Herodotus tells the story differently), it was owing to his persuasions that the tenfold command under which the army had originally been placed by the Athenians, was delegated into the hands of one individual, Miltiades,—a measure which mainly contributed to the success of the Greeks. Plutarch relates that the brunt of the engagement fell upon the tribes Leontis and Antiochis; and that, as the leader of the former was Themistocles, a favourable turn was given to the battle by the furious vigour with which the two great statesmen, warmed by a noble emulation, led on their men. The year after the battle of Marathon, Aristides was created archon, 489 b.c., and gained the honourable appellation of “The Just,” by the unwavering integrity which characterised his conduct as chief magistrate. Gradually, however, the democratic policy of Themistocles, who was successfully developing the maritime power of Athens, gained the ascendancy; and about 483 b.c. Aristides was ostracised, or sent into honourable banishment for ten years. The story goes, that when the people were giving their votes on this occasion, a man who happened to be standing near Aristides, not knowing him by sight, and being himself unable to write, handed him his *ostrakon*, or earthenware voting-tablet, with the request that he would inscribe the name of Aristides on it, as that was the person he wished to see expelled from the state. “Has Aristides injured you?” asked the statesman. “No,” answered this Athenian citizen, destined in all future time to serve as the type of ignorant malevolence, “I don't even know him; but I hate to hear him always called the ‘The Just.’” Aristides retired to *Ægina*. Three years later, when the invasion of Xerxes made the presence of such an able citizen desirable, he was recalled; though it is not very clear whether the ostracism was formally reversed before or after the battle of Salamis, 480 b.c. Aristides had, at all events, a very important share in that great victory; and his conduct previously to the battle, in seeking, by a perilous night voyage from *Ægina* through the heart of the Persian fleet, an interview with Themistocles, in order that, by a friendly compact, they might sacrifice their private rivalries to the public good, forms one of the finest instances of political magnanimity on record. In the battle of Platæa, 479 b.c., which completed the destruction of the great invading armament of Xerxes, Aristides commanded the Athenian forces, and shared with the Spartan Pausanias, who was commander-in-chief, the honours of the victory.

Notwithstanding his conservative principles, Aristides appears to have found himself compelled, after the battle of Platæa, to put himself at the head of the reforming movement in Athens. He was the author of a decree by which all citizens were admitted to a share in the administration of public affairs, and which made any burgess, without regard to property or other qualification, eligible to the archonship.

Having been appointed colleague of Cimon, in conducting the Athenian share of the war which the confederate Greeks still continued to prosecute against Persia, Aristides recommended himself so strongly to the allies by his justice, candour, and affability, that, refusing any longer to submit to the “hegemony” of the Spartans, who had disgusted them by their arrogance and avarice, they requested him to assume the general command; thus recognizing Athens as the leading power in the confederation, 477 b.c. The Athenian statesman showed himself worthy of the confidence reposed in him. Intrusted with the delicate and difficult task of determining the contribution which each separate state was to furnish towards defraying the expenses of the war, he discharged his duties with such impartiality and

skill, that not a murmur of discontent was elicited. The locality fixed upon for the treasury of the confederacy was the island of Delos, the sacredness of which promised security; but the fund was subsequently removed to Athens itself, which became thenceforward the depository. This arbitrary act of transference was, we can have no doubt, rendered necessary by the pressure of the times, since Aristides deemed it advisable. It was the last public business of importance with which he was connected. Aristides died about 468 B.C., the third year after the ostracism of Themistocles. He had not grown wealthy in the service of the state; otherwise, though it may have been merely as a mark of respect that he was buried at the public expense, it would not have been thought necessary to portion his daughters from the public treasury, or to confer upon his son a grant of land.

Plutarch draws a parallel between Aristides and Cato the Censor; in modern history he has been not unaptly compared to George Washington. It was a high, but not an undeserved tribute of admiration which was paid to him, when once in the theatre at Athens, the entire audience turned towards him as those lines of Æschylus, in the "Seven against Thebes," were recited:—

"To be and not to seem, is this man's maxim;  
His mind reposes on its proper wisdom,  
And wants no other praise."

—A. M.

**ARISTIDES** or **ARISTODEMUS** of **THEBES**, a painter of the Sicyonic school, the father of Aristides and Nicomachus. He lived about 382 B.C.

**ARISTIDES**, the son and pupil of Aristides of Thebes, a Greek painter, living about 350 B.C. Like his father, he preferred to paint lively and passionate subjects.

**ARISTIDES**, a Greek painter of Thebes, scholar of Euxenidas—340 B.C. He was a contemporary of Apelles, and divided with him an admiration which assumes often the appearance of exaggeration. The most wonderful artistic powers have been attributed to him: and after making due allowance for the enthusiasm of hero-worship, enough remains to satisfy us that Aristides was a great master of his art, if not also the first who succeeded in portraying the affections of the mind. The appreciation of his works was extraordinary. His picture of an incident in the sacking of a city—the child at the breast of the bleeding mother—was sent by Alexander, when he conquered Thebes, to Pella. A battle scene between the Greeks and the Persians, containing 100 figures, was purchased by the king of Elateus, at the rate of about £27 of our money for each figure, and Attalus offered for his Bacchus 600,000 sesterces, or between four and five thousand pounds sterling. Aristides was the first foreign painter who lived at Rome. His fame is sullied by his licentiousness,—having been fully entitled to be placed among the *Πορνογένες* of Athenæus.—A. L.

**ARISTIDES**, **QUINTILIANUS**, a Greek writer on music, who has been elaborately proved by the internal evidence of his work, to have lived prior to Ptolemy, and to have been most likely a contemporary of Plutarch, in the reign of the Emperor Hadrian. Contrary to the general impression among learned men, that there is no direct testimony on this subject, but without giving any authority, Dr. Schilling definitely states that he was born at Adria, in Mysia, 130 B.C., and that he held an appointment as teacher of music in Smyrna. His treatise upon music, occupying twenty sheets of the collection of seven Greek musical authorities, printed by Meibomius, is esteemed the best and most complete account of the Greek system of music that exists. He states that the science of music comprises the knowledge of arithmetic, geometry, physics, and metaphysics, and that it involves not only a technical exercise, but the full comprehension of the entire nature of man. He defines the thirteen modes as reduced in number from the fifteen that were at one time in use, but he gives no account of the further reduction of the number to seven. He assigns a special character to each mode, appropriating each to the expression of a particular sentiment. He treats at great length upon rhythm, to the influence of which a large proportion of the effect of the Greek music is to be attributed. His system is said to be an attempt to combine those of Aristoxenes and Pythagoras.—(Burney, Schilling, Fétis.)—G. A. M.

**ARISTIDES**, **SAIN'T**, **OF ATHENS**, lived in the beginning of the second century, and is noted as the author of the most ancient apology for Christianity. It was presented in the year 125 to the Emperor Hadrian, and is cited by Eusebius and Jerome.

**ARISTIDES**, **ÆLIUS**, a Greek sophist, flourished about the year 176. He enjoyed a great reputation in his day, and has left fifty-five discourses (including those discovered by Mai and Morelli), most of them marked with vigour, but deficient in grace; nor can it be said that they confirm the suffrages of the ancients, who compared the author to Demosthenes. Two of his discourses, the fifth and sixth, are curious, as affording us the first indications of animal magnetism. His account would pass for a mesmeric exhibition of the nineteenth century. He says he fell periodically into a state of spontaneous somnambulism, when, being under the inspiration of Æsculapius, he prescribed with a loud voice, before many witnesses, medicines to be administered to himself, different from those recommended by his physicians. First edition by Euphrasius Boninus, Florence, 1617; later, Leipzig, 1829, 3 vols.—A. L.

**ARISTIDES** or **MILETUS**, a very early Greek author, the first writer of tales of fiction. His chief work is named "Milesian," and is noted for its licentiousness.—Another **ARISTIDES** of Miletus, wrongly confounded with this writer, is referred to by Plutarch. He wrote historical works on Sicilian and Italian affairs.

**ARISTILLUS**, two brothers, both good astronomers. The younger commented on Aratus; the former laboured at Alexandria, and seems to have been the first to refer the places of the fixed stars to the zodiac. Ptolemy has recorded a high opinion of Aristillus.

**ARISTION**, a Greek philosopher, of the century before Christ. Aristion was a citizen of Athens, though born of a slave-mother; and he studied philosophy with the view of aiding his political ambition. Having been sent on a deputation to Mithridates, he contrived, by resigning himself as an instrument into the hands of that monarch, to buy his support by the sale of the relics of his country's independence. On his return to Athens, he prevailed upon the citizens, by praises of his patron, to prefer the protection of the Eastern monarch to the domination of the Romans; and thus getting himself named prætor, he subjugated his countrymen to a yoke as odious as it was unjust. His tyranny was as usual accompanied by debauchery. To add to the misery of a situation sufficiently complicated by evils, Sylla appeared before the city, and a famine commenced its desolation within. In the end, the tyrant and his accomplices were slain by the Romans in the acropolis.—A. L.

**ARISTIPPUS**, a native of Cyrene, in Africa, where his father was rich and influential, rendered himself famous in Greece for having founded a new school of philosophy, remarkable for its paradoxes even among the most paradoxical people of the world. While yet young, he was sent by his father to Athens, where, having become one of the pupils of Socrates, he was bold enough to dissent from the opinions of his great master. He subsequently figured at the court of Dionysius of Syracuse, where his love of pleasure endeared him to the tyrant; and his fine railing, directed against the aspiring and mystical philosophy of Plato and his other associates, brought out in relief the sensualism of his own. His life was that of a rich man courting the world and its pleasures, and yet sacrificing at the sacred shrine of philosophy. But this philosophy of his, if it deserved the name, was merely the handmaid of his sensualism; his love of the Corinthian Lais, and his devotion to all forms of luxury, being only a tenet of his creed. He believed in nothing but the intimations of the senses, declaring our notion of truth to be a delicate internal touch, which may be different in different individuals, and thus independent of any standard of a moral rule. The result of such a scheme was, and could only be, that the senses, under the guidance of a very indulgent reason, are of use to man just in so far as they are the ministers of his pleasure. The school was continued under his daughter Arete. He flourished about the year 370 B.C.—A. L.

**ARISTIPPUS THE YOUNGER**, a Greek philosopher, grandson of the preceding, lived about the year 364 B.C.

**ARISTIPPUS**, tyrant of Argos, lived about the middle of the third century B.C.

**ARISTO**, **TITUS**, a Roman lawyer of the first century, wrote notes on Cassius, who had been his master, on Sabinus, and on the "Libri Posteriories" of Labeo.

**ARISTO**. See ARISTON.

**ARISTOBULUS** of **CASSANDRIA**, in Macedonia, a Greek historian of the fourth century B.C., was one of the generals of Alexander the Great, and took part in several expeditions, of

which he left an account. Only a few fragments of his work have reached us.

**ARISTOBULUS THE JEW**, a Greek peripatetic philosopher, flourished under Ptolemy VI, Philometor, about the year 150 b.c. A number of interpolations in ancient authors, intended to show that they were acquainted with the books of Moses, are attributed to Aristobulus.

**ARISTOBULUS I**, king of the Jews 105 b.c., was the eldest son of John Hyrcanus, prince of that people. His mother having refused to relinquish the government which had been left to her, Aristobulus threw her into prison, where she died of hunger; and he not only took the reins into his own hands, but even assumed the regal title. Syria at this time being in a state of great distraction, he turned his arms against it, and subdued Iturea, giving to the inhabitants the option of either quitting their country, or of submitting to circumcision, and being incorporated with the Jewish nation. Being obliged by sickness to return to Jerusalem before the close of the campaign, he left the conquest to be completed by Antigonus, his brother. Through false representations made by the enemies of Antigonus, Aristobulus was led to believe that he aspired to the crown, and commanded him to be put to death. After this he suffered severely from remorse, which aggravated his bodily malady, and he died of haemorrhage, after having reigned one year.—W. L.

**ARISTOBULUS II**, son of Alexander Janneus, king of the Jews, and of Alexandra, queen of the Jews, and grandson of John Hyrcanus, the prince, disputed the succession with his elder brother Hyrcanus, and, having vanquished him, became king in the year 69 b.c. He made every effort to induce the Romans to recognize his title; but as similar applications were made on the part of Hyrcanus, he was not successful. With considerable difficulty he maintained his position for several years, until, having provoked Pompey, by preparing for war while his case was under consideration, the Roman general marched against Jerusalem and, took it. Before the capture of the city, Aristobulus tendered his submission in person, and was detained. He was one of the captive princes who graced the triumph of Pompey; and although most of the others were, with unwonted clemency, sent home to their several countries, he was kept in custody, from a fear that he would excite disturbances in Judea. After a time, however, he made his escape, collected an army, marched to Machærus, and repaired its fortifications; but he was defeated by Lisenna, and, being taken captive, was sent a second time as a prisoner to Rome. At length he was set at liberty by Caesar, with the view of being employed in Syria against Scipio, the friend of Pompey; but on his way thither he was poisoned by some of the adherents of Pompey.—W. L.

**ARISTOBULUS**, grandson of Hyrcanus II., and brother of Mariamne, Herod's wife, was advanced by Herod, at the age of seventeen, to the office of high-priest. This appointment was made in consequence of the earnest entreaties of Mariamne and her mother Alexandra to Cleopatra and Antony, who constrained the Jewish king, contrary to his own wishes, to depose Ananel, and to put Aristobulus in his place. But though he thus yielded to circumstances, he was determined to be avenged. Aware of her danger, Alexandra prepared one coffin for herself and another for her son, in which they were to be carried to the sea-coast by night, with the view of escaping to Egypt. The stratagem, however, was disclosed to Herod, and Aristobulus and his mother were seized. Afraid to proceed openly against them, yet jealous of the increasing popularity and Asmonean descent of the young high-priest, he proposed to Alexandra, while visiting her at Jericho, a pleasure excursion, and going into a lake with Aristobulus to bathe, he gave instructions to his servants to drown him. Under pretence of aiding him, they continued plunging him till life was extinct.—W. L.

**ARISTOBULUS**, a son of Herod the Great and of Mariamne, put to death at Sebaste by order of his father.

**ARISTOBULUS THE YOUNGER**, a grandson of Herod the Great.

**ARISTOBULUS**, son of Herod king of Chalcis, and great-grandson of Herod the Great, lived towards the end of the first century, and was made king of Armenia by Nero.

**ARISTOCLES**. Several Greek artists bore this name; we notice:—**ARISTOCLES** of Cydonia, one of the earliest Greek sculptors, probably lived before 500 b.c. Pausanias quotes a group of Hercules fighting an Amazon, as the work of this sculptor.—**ARISTOCLES** of Sicyon, the brother and pupil of

Canachus, was a Greek carver in wood, and a brass-caster, living about 490 b.c.—**ARISTOCLES**, a Greek painter, living about 429 b.c., who, according to Pliny, decorated the temple of Apollo at Delphi.—**ARISTOCLES**, the son and pupil of Nicomachus, a Greek painter of the Sicyonic school. He flourished about 326 b.c.—**ARISTOCLES**, the son and pupil of Cleoetas, a Greek toreutic sculptor of the Athenian school of Phidias.—R. M.

**ARISTOCLES**, a name borne by several philosophers and literati of Greece, amongst whom may be mentioned, **ARISTOCLES** of Lampsacus, a stoic; **ARISTOCLES** of Rhodes, the contemporary of Strabo; **ARISTOCLES** of Pergamus, a peripatetic, who lived in the reign of Trajan; **ARISTOCLES** of Messene, of the same sect, who flourished under Septimius Severus; and **ARISTOCLES**, a Greek physician of the first century, whose writings have perished.

**ARISTOCRATES I** and **II**, two kings of Arcadia; the former of whom reigned in the eighth century b.c., and the latter led the Arcadians against the Spartans in the second Messenian war; but having been guilty of treachery to his country, was stoned to death about 668 b.c.

**ARISTOCRATES**: amongst others worthy of note who bore this name we mention—**ARISTOCRATES**, an Athenian, against whom Demosthenes delivered an oration.—**ARISTOCRATES**, the son of Scellias, one of the Athenian generals condemned to death after the battle of Arginuse.—**ARISTOCRATES**, a Greek historian of the second century b.c., who wrote a history of Laconia.—**ARISTOCRATES**, a Greek physician of the first century.

**ARISTODEMUS**: of the famous men who bore this name we notice—**ARISTODEMUS**, the first Heraclid king of Sparta.—**ARISTODEMUS**, a king of Messenia, who died in 723 b.c., distinguished himself in the war against Sparta, and sacrificed his daughter to save the Messenian state.—**ARISTODEMUS**, **MALAKOS**, a tyrant of Cumæ, was the contemporary and friend of Tarquinus Superbus, who died at his court 496 b.c.—**ARISTODEMUS**, one of the Spartan host who made Thermopylae immortal. For some reason he was absent when the conflict took place, and was, therefore, branded as “the Coward”—till he fell at Platæa, fighting bravely to wipe away the stain, 479 b.c.—**ARISTODEMUS**, a tragic actor of Athens, lived about 340 b.c., and was a leading man amongst the Macedonian party.—**ARISTODEMUS** of Miletus, a general in the employ of Antigonus, lived about 315 b.c., and was employed in the war against Cassander.—**ARISTODEMUS** of Nysa lived about 50 b.c., and taught rhetoric at Rome.—Another **ARISTODEMUS** of Nysa, a Greek grammarian, flourished about b.c. 30.—**ARISTODEMUS** was the name of several Greek authors, one of whom wrote a collection of fables, another a history of inventions, and a third commented upon Plato.—J. W. S.

**ARISTODEMUS** was also the name of three Greek artists:—a painter of Thebes of the fourth century b.c. (see **ARISTIDES**), a sculptor of the age of Alexander the Great, and a painter of Caria, of the time of Nero.

**ARISTOGITON**, an Athenian orator, who lived about 340 b.c.; the rival of Demosthenes.

**ARISTOGITON OF THEBES**, a Greek brass-caster, who worked with Hypatodorus for the temple of Apollo at Delphi, about 420 b.c.

**ARISTOLAUS**, the son and pupil of Pausias, a celebrated Greek painter, who lived about 330 b.c.

**ARISTOM'ACHUS**, a peripatetic philosopher of Cilicia, of the third century b.c., who studied the natural history of bees.

**ARISTOMEDES OF THEBES**, one of the first Greek sculptors who worked in marble. He executed, with Socrates, about 490 b.c., a statue of Cybele in Pentelic marble, mentioned by Pausanias.

**ARISTOMEDON**, a brass-caster of Argos, about 490 b.c.

**ARISTOM'ENES**, the leader of the Messenians in their second war of independence against the Spartans, memorable for his valour, his military skill, and his wonderful adventures.

**ARISTOMENES**, a comic poet of Athens, lived about 425 b.c.

**ARISTON**. Under this name we notice—**ARISTON**, a king of Sparta, who came to the throne about 560 b.c., and reigned for fifty years.—**ARISTON**, a Greek physician of the fifth century b.c., supposed to be the author of a work on diet.—**ARISTON** of Megalopolis, an Achæan statesman of the second century b.c.—**ARISTON** of Corinth, a pilot in the Syracusean service, who suggested a stratagem by which the inhabitants of that city overcame the Athenian fleet, 414 b.c.—**ARISTON** of Cyrene, lived about 403 b.c., and headed the democratic party in a civil

war in his native state.—ARISTON of Chios, a stoic philosopher, who lived about 275 B.C.—ARISTON, a peripatetic philosopher of Ceos, lived about 230 B.C.—ARISTON of Tyre, a friend of Hannibal during his exile in Asia, lived about 200 B.C.—ARISTON of Alexandria, a peripatetic philosopher, who lived about 30 B.C.—ARISTON of Pella, a Greek author of the first century.—ARISTON, a Greek traveller, who explored the eastern coast of Africa at the command of the Ptolemies.

ARISTON, the son and pupil of Aristides of Thebes. His works were impressed with the same tendency towards exaggeration that characterized the school of his father. A "Satyr with a cup," by this artist, is recorded by Pliny. He was the master of Euphranor. Lived about 330 B.C.—R. M.

ARISTON OF SPARTA, a sculptor in metals, who, with his brother Telestas, executed the colossal statue of Jupiter, presented by the Cleitorians to the temple of Olympia.

ARISTONICUS. Under this name we notice—ARISTONICUS of Marathon, an Athenian orator of the anti-Macedonian party, put to death by Antipater in 322 B.C.—ARISTONICUS of Tarentum, an ancient writer on mythology.—ARISTONICUS, an illegitimate son of Eumenes II. of Pergamus, engaged in an unsuccessful war against the Romans, and put to death in 129 B.C.—ARISTONICUS, an Alexandrian grammarian, the contemporary of Strabo, who wrote pedantic notes on the Homeric poems.

ARISTONIDAS, a Greek sculptor, who excelled in the manipulation of castings. Pliny makes especial mention of a statue of Athamas at Thebes, in which this artist, by the mixture of the metals employed, succeeded in giving the appearance of blushing. No precise date is known about Aristonidas.—R. M.

ARISTONIMUS, a Greek poet who succeeded Apollonius as curator of the Alexandrian library.

ARISTONUS, a Greek sculptor of the Æginetan school, was the author of a statue of Jupiter presented by the Metapontians to the temple of Olympia. Date uncertain; probably 475 B.C.

ARISTOPHANES, a celebrated comic writer, and citizen of Athens, who was born about the year B.C. 444. He is the only author of the school of old Greek comedy, whose plays are extant. His father's name was Philip, and he belonged to the tribe Pandionis and the Cydathænon demos. It is difficult to understand the relation in which he stood to the spirit of the age in which he lived, or to compare him with modern writers. If the best papers of the Tatler and Spectator may be justly compared to the "lost comedies of Menander," the plays of Aristophanes exhibit such a compound of caricature, farce, broad satire, and noble sentiments, served up with a condiment of fun, as reminds us, though presented in a different form, of the wittiest portions of the weekly serial "Punch," and the sketches of Gilray and Doyle. His writings have been called a continued political farce; and the expression is just, if we interpret the word *political* in the sense of including the caricature of the actual state of public affairs, with so much of private life as could not be separated from that which is public. A public tribunal of character is an actual necessity where a popular government exists; and in the times of Aristophanes, when the press had not been invented, no other tribunal could exist but the theatre. He is said to have been a pupil of Prodicus—a statement which some have doubted, as he speaks of him slightly. The distinguished merits of his comedies excited so much envy against him, that Cleon, an Athenian demagogue, whom he had lashed without mercy, contested his right to be accounted a citizen of Athens; and because he had an estate in Ægina, his enemies endeavoured to represent him as a stranger. Plato speaks of him as voluptuous in private life, and as spending whole nights in brilliant conviviality. The character given of him in Rymer's *Short View of Tragedy* is terse and forcible. He is described as "appearing in his function a man of wonderful zeal for virtue and the good of his country, laying about him with undaunted resolution for his faith and religion." In pursuance of this design he attacked the Peloponnesian war, attributing it to Pericles, and to the influence exercised over that statesman by the Hetaira Aspasia. In this fatal war he finds the source of the mischievous influence of such coarse demagogues as Cleon. Nor did the corruptions introduced into the system of public education at Athens by the teaching of the sophists escape the severity of his rebuke. He laughed to scorn their efforts to substitute opinion for truth, to make the arts of persuasion the object of conversation and mutual intercourse, and to introduce everywhere a dreary scepticism in matters of religion. He inveighed with equal vigour

against the courts of law, the litigious spirit of his countrymen, and the insolence and exaggerated claims of the public judges. The following is a list of his comedies at present extant:—1. "The Hippes, Horsemen, or Knights;" 2. "Acharnians;" 3. "Clouds;" 4. "Wasps;" 5. "Peace;" 6. "Birds;" 7. "Lysistrata;" 8. "Thesmophoriazusæ;" 9. "Frogs;" 10. "Ecclesiazusæ;" 11. "Plutus." He wrote several others, which, unhappily, are lost. Among these were—1. "The Daitaleis," or "Banqueters," produced before Aristophanes was of sufficient age to contend for a prize in his own name, and therefore brought out under the name of Philonides. This comedy, exhibited in the fifth year of the Peloponnesian war (or as others say, the fourth), holds up to public contempt the character of the spendthrift, and attacks, as producing that character, the new system of education, which the Ionian and Eleatic philosophy promoted, and which the sophists conducted. The chorus consists of banqueters in the temple of Hercules, and the point of the whole drama is a recommendation to return to the severe gymnastics, which had formed so large a part of the ancient education of Athens. 2. "The Babylonians." The anonymous life of Aristophanes informs us, that when the demagogue Cleon questioned the poet's right to be a citizen of Athens, because he had lampooned Cleon in that play, Aristophanes did not make use of his unrivalled talent for sarcasm in reply to the doubt cast on his parentage or birthplace, but simply quoted the two verses of Telemachus in the Odyssey:—"That is, I take my mother's word; my mother vows 'twas he; I know not: who can swear he knows?" The attack on him was unsuccessful. Aristophanes wrote, in all, fifty-four dramas. Of the remainder which have been lost, all that we know leads us to conclude that they touched on the same topics, ridiculed the same theories, and were full of the same bold and spirited humour as those that survive. Instead of analysing the latter separately, we prefer to recommend to the general reader the literal translation of them published in Bohn's classical library. Mr. Cotton of Rugby has written a fine scholarly account of them in Dr. Smith's "Dictionary of Greek and Roman Biography." They are replete with quaint and wild buffoonery, and wisdom taught in fun. In one the hero goes up to heaven on the back of dung-beetle, and finds Mars pounding the Greek states in a mortar. Another finishes with a word of 170 letters. We find in one place a chorus of frogs; birds build cities in the clouds; a dog is tried for stealing a Sicilian cheese; and an iambic verse is formed of the grunts of a pig. Whether these dramas exercised much influence on the opinions and conduct of the Athenian people, may be doubted. The orators, after all, were the men who "wielded at will the fierce democracy of Athens." The incredible shamelessness with which Aristophanes mocks all the gods of his country, must have rendered him a most questionable supporter of religion. It is rather to be presumed, that he purposely defended the popular superstitions in a way more likely to injure them, than any direct attack. Who, as Heeren observes, could appear with reverent devotion at the altar of Jove, after laughing at him in the "Clouds?" Of his gross and profligate indecency, nothing can be said in extenuation, except that it was in accordance with the spirit of the age in which he lived, and hardly surpasses the jokes of Harlequin, among the nations of the south of Europe, especially in his extemporaneous performances. Plato admired the writings of Aristophanes so much, as models of pure Attic, that they are said to have been found under his pillow after his death. Aristophanes died about 380 B.C. There are numerous editions of his plays. The first was "The Aldine," Venice, 1498, folio, omitting the Thesmophoriazusæ and Lysistrata. Kuster's edition, Amsterdam, folio, 1710, contains valuable Scholia, and was partly edited by Richard Bentley, the celebrated critic. That of Bekker, in 5 vols. 8vo, London, 1829, is founded on the collation of two MSS. from Ravenna and Venice, unknown to former editors. Dindorf has published the "Scholia on Aristophanes" in 3 vols., Leipsic, 1826. Mitchell has published five plays, and translated the first three of them into English verse:—namely, the "Acharnians," "Knights," "Wasps," "Clouds," and "Frogs." Mr. Hickie gives us a literal translation of all the plays, in 2 vols., London, 1853. Mr. Coakesley has edited the "Birds," and "Plutus," with English notes. Cumberland translated the "Clouds," 1797. Fielding and Young, the "Plutus;" and some anonymous writers, also, separate plays. Voss, Brunswick, 1821, and Droyson, Berlin, 1835–1838, have translated all into German. Wieland,

the "Acharnians," "Knights," "Clouds," and "Birds;" and Welcker, the "Clouds" and "Frogs," Madame Dacier published at Paris, 1692, a French version of the "Plutus" and the "Clouds," with critical notes, and an examination of each play, according to the rules of the theatre. Quintus S. Florens rendered the "Wasps," "Peace," and "Lysistrata" into Latin verse, but his translation is obscure on account of the obsolete words and phrases which it contains. Stanley, in his "Lives of the Philosophers," gave an English version of the "Clouds," London, 1687.—T. J.

**ARISTOPHANES OF BYZANTIUM** was one of the most celebrated of the Alexandrine scholars of the third century B.C. He was the pupil of Callimachus and of Zenodotus of Ephesus, and the teacher of Aristarchus, the ablest of the Homeric critics of the school of Alexandria. He received from Ptolemy Philopator the superintendence of the Alexandrian library, and occupied a distinguished place in the history of his age, both as a poet, an annotator, and a scholar. His principal works were commentaries on Homer, Sophocles, and Euripides; and he is said to have invented the Greek accents, and to have introduced a system of punctuation.—F.

**ARISTOPHON**, a celebrated Greek painter, was a native of Thasos, and lived during the fifth century B.C.

**ARISTOPHON OF AZENIA**, an Athenian orator of the fourth century B.C., who was sent by the council of Four Hundred to negotiate with the Lacedemonians. Another orator bore this name,—he was the contemporary of Demosthenes, and it is said that Æschines at one time acted as his clerk.

**ARISTOPHON**, a comic poet of the time of Alexander the Great.

**ARISTOTILE**, surnamed **IL FIORAVANTE**, a celebrated architect of Bologna,—lived in the fifteenth century. Having gone to Russia under the auspices of Ivan III., he became the author of many public works in that country, and so highly valued were his talents, that his royal patron finally prevented his return to his own country. The church of the Assumption, the cathedral of St. Michael, the palace of Belvédère, and the restoration of the Kremlin, all testify to the talents and labours of this artist.—A. L.

**ARISTOTILE**, or **BASTIANO DA SAN-GALLO**, an Italian artist, born at Florence, 1481; died 31st May, 1551. He studied under Perugino and Michel Angelo, and became known by the title of Aristotile, "the little Aristote," which was conferred upon him in consequence of his resemblance to a bust of the great philosopher. The early paintings of this artist were generally after the designs of his contemporaries, principally Michel Angelo; and he seems to have been impressed himself with the conviction that he was deficient in invention: for after a considerable period devoted to copying, in which he produced a great number of Madonnas and other pictures (many of which found their way to England), he turned his attention to architecture and decoration. In this department of art he was eminently successful—a proof of which may be found in the beautiful palace of the bishop of Troia, in the San-Gallo of Florence. Afterwards, in conjunction with Andrea del Sarto, he carried his reputation to a great height, by his fine illustrations of Machiavelli's comedy of *Mandragora*, and by his decoration of the grand court of the palace de Medicis, on the occasion of the marriage of Duke Cosmo with Leonora de Toledo.—A. L.

**ARISTOTIMUS**, a tyrant of Elis, lived in the 3rd century B.C.

**ARISTOTLE**. Is it required that the name and fame of this chief of the intellectual world, be defined and described? Second in power among ancient thinkers to his master Plato alone, he far surpassed him in range of inquiry; and the influence of no man, whether over Modern times or Antiquity, over the East as well as the West, over Christian and Arabian alike, at all approaches to his.

I.—Let us rapidly survey, at the outset, the material incidents that seem to have aided the development of this gigantic mind. Aristotle was born in the year 384 B.C. at Stagyra,—(according to some the modern Macrè or Nicalis; according to others, and more probably, the modern Stavro,)—a village of some political note in Greece, situated at the base of that peninsula of which Mount Athos is the apex. His father, Nicomachus, was a learned man and an eminent physician, the friend of Amyntas II. of Macedon, at whose court he appears to have stayed. The ability of Nicomachus, and his love of physical inquiry, must

have largely influenced his son, and given him many of his tastes; while the position he occupied at the Macedonian court necessarily affected the whole life of Aristotle. Nicomachus died when his son had reached his seventeenth year, and he bequeathed the care of him to Proxenes of Atarnæa, in Mysia, who then resided at Stagyra. The affection, largely and discreetly bestowed by Proxenes and his excellent wife, was at no time forgotten by Aristotle. On the death of Proxenes he adopted his orphan child, and afterwards gave to him in marriage his daughter Pythias. We find in his testament, as reported by Diogenes Laertius, a paragraph that is almost touching, in which he orders monuments to be raised to the memories of Proxenes and his second Mother. Nor was this a solitary or singular manifestation of sentiment on the part of Aristotle. He seems to have ever lingered over the memories of past acquaintanceships and personal kindnesses,—a characteristic seldom displayed in his writings or in formal eulogies, but by acts, and through the whole life of the man. How he laments, for instance, over his friend Hermias, with whom he found refuge at Atarnæa, and who, falling through treachery into the hands of Artaxerxes Ochus, was strangled by that tyrant! The grief of Aristotle found vent in the only poems he ever wrote—one, a noble and simple pæan, replete with power and beauty; and the other, four verses, with the subjoined meaning, inscribed on the mausoleum erected by him in the temple of Delphi, to the memory of Hermias:—"A king of Persia, violator of law, destroyed him whose effigies is before you. A generous enemy would have contended with him in arms; a traitor surprised him under the mask of friendship." Soon after the death of Nicomachus, Proxenes sent Aristotle to Athens, where he lived about twenty years. He had the benefit of the instructions of Plato, to whom he afterwards erected an altar; but very soon he became a teacher and master himself. During the lifetime of Plato, he opened a course of rhetoric, in opposition to the teaching of that most effeminate and corrupting of rhetoricians, Isocrates; and soon after the death of the immortal head of the Academy, he began to give instruction in philosophy, initiating that school which, from Aristotle's habit of walking up and down while addressing his pupils, afterwards acquired the famous name of The Peripatetic. About this period he passed into Asia Minor, with the intention of travelling; but the tragical death, or rather murder of Hermias, seems to have arrested his design, and he sought refuge in Mitylene in the isle of Lesbos, with Pythias, sister or adopted daughter of Hermias, with whom—having subsequently married her—he passed some years of purest happiness. It seems to have been at Mitylene that he received the welcome invitation from Philip, to become the tutor of Alexander. Never, perhaps, in all history has there been another such conjunction! Two imperial Sovereigns—the teacher and the taught: one striding on to the possession of the fruits of all inquiry and thought, and laying firm the foundation of a dominion that time can never shake: the other, able, worthy, and resolute to subjugate the world! The extraordinary connection lasted but four brief years; nevertheless, the power of the monitor established from the first an authority over that unbridled genius, and inspired him with a respect which never wavered. The benefits were mutual. Aristotle taught the future Conqueror, the elements of morals, the great principles of politics, eloquence, music, and poetry; and he opened before him the vast field of natural history: that copy of the Iliad which was Alexander's constant companion during his triumphant Eastern march, had been annotated by Aristotle. The King, on the other hand, contributed largely in return to the perfection of those immortal structures that were being slowly reared by the philosopher. Pliny informs us, that through all his progress in Asia, he kept a very army of men employed in collecting and sending to Aristotle the animals, plants, and curious productions of the new climates, and hitherto altogether unexplored regions of the East. Athenæus affirms that, in carrying out this great and pious work of gratitude and personal predilection, Alexander spent about £200,000:—spent most nobly! It rendered possible that marvellous "History of Animals," and those other physiological treatises which the most illustrious naturalists of the present day admire more—much more justly and discriminatingly—than could have been done by antiquity itself. There is but one thing to deplore. Aided also by the munificence of his royal friend and pupil, Aristotle had finished a "collection of political constitutions" of all known

states, Greek and barbarian, accompanying them with criticism and commentary, such as he alone in the ancient world could have produced. Of this vast work—the foundation of his theoretical dissertations on politics—not a line remains.—It is pleasant to pause a moment in contemplation of this happy period of Aristotle's life. He had returned to Athens on the departure of Alexander for the East, and completed the formation of his school in the Lyceum. The Aristotle of the common apprehension is simply an austere abstraction—a rugged titanic Intellect, above concern in human interests, and incapable of human emotion. The actual Aristotle, on the contrary, was slender in make, scrupulous as to dress,—one who chose to have rings on his fingers, and preferred a smooth chin. He had small eyes, and a feminine voice; and he loved intensely his daughter Pythias, Herpilis his second spouse, and his son the young Nicomachus, who all at that time shared his abode. With such a surrounding, and amid the facilities afforded him by the unwearyed and ceaseless solicitudes of Alexander, the cup of his happiness was full. But alas! this serene period was of short duration. The foul murder of Callisthenes, a nephew of Aristotle, moved his sensitive mind to its depths; and during the six years that remained of the Conqueror's brief life, their intercourse seems to have been rare and very painful. Other troubles immediately arose. On Alexander's death, the enemies of our illustrious Thinker imagined that their time had come. An accusation of impiety was got up by a priest, Eurymedon—the charge being that the philosopher had erected altars in memory of his first Wife and of his friend Hermias! Ingenious, but not rare: it is never difficult to extract impiety out of a pious act! Aristotle fled, so that—as he said himself—the Athenians might be spared a new crime against philosophy. He retired to Chalcis, where, after the interval of a year, he died in the month of September, 323 B.C., at the age of sixty-two. Of the intellectual character and achievements of this great inquirer, we shall speak below. The incidents of his life, as now sketched, are of a nature to relieve us from the task of more than alluding, in the briefest way, to that charge of his contemporary detractors,—brought up, of course, with redoubled virus by numerous Ecclesiastics—the charge, viz., of ingratitude towards his master Plato. It would certainly be strange, if a man, who, in every well-authenticated passage of an active life, showed himself incapable of forgetting a kindness—who repaid every obligation tenfold—should, in this single instance, have acted in flagrant opposition to every habit and tendency of his nature:—it would indeed be strange, if he, through whose just, magnanimous, and careful appreciation, the names and doctrines of his predecessors have mainly been preserved from forgetfulness, should have thought it permissible, or even safe for him, to misrepresent and travestie those grand speculations which were as public, and had as great a certainty of passing down to posterity as his own:—it would be doubly strange if the author of those two immortal chapters, “The Analysis of the Virtues”—chapters composed of portraits, most true and most generous—undisfigured by exaggeration—the manifest product of a noble as well as of a penetrating nature; it would indeed be strange if such a nature could on such an occasion have suddenly become the bondslave of envy, malice, and all meanness! But his vindication is easy. The genius of the one philosopher differed greatly from that of the other. Aristotle could not comprehend Plato, and therefore opposed him. The mode he chose for that opposition is described in an often-quoted passage from the first book of the Ethics:—“It will perhaps be better to examine the theory carefully and narrowly, even although, on inquiry, it may become a very delicate one, seeing that philosophers who are very dear to us have supported the theory of ideas. It will be right also, when alluding to these philosophers, to put wholly aside all personal feelings, and to think only of the defence of the truth. Both, indeed, are dear; nevertheless, it is a sacred duty to give preference to the defence of truth.” Who shall condemn the method of Aristotle? Shall we substitute the form of polemics of the present day?

II.—But we must hasten to consideration of the positive achievements of our philosopher, a task that can be accomplished here only in the most cursory way. And first, a general summary. It is impossible to read even the titles indicative of the range of research accomplished by a man whose life reached only to sixty-two years, without profoundest astonishment; nor perhaps is a better illustration furnished by History, of the great

truth, that universality is an unfailing characteristic of loftiest geniuses,—not universality as to information, but universality as to thought. It may be said with justice, that there was not one subject of interest mooted in his day, which the Stagyrite did not touch and adorn; and he laid besides, the foundations of many new sciences. The only portions of his works that have reached our time, which may be termed of inconsiderable value, are his PHYSICS,—such as the “METEOROLOGY,” the book *de Mundo*, the *de Cœlo*, the treatise on the Principles of Physics, &c. &c. No good work on physics could be written in Aristotle's time. The value of *Experiment* was not recognized, nor its methods understood; and besides, the entire physical speculation of Greece proceeded on the ground of a false method. Yet, even in these treatises, one is constantly meeting with remarks, whose sagacity has the air of prophecy, for they assuredly foreshadow some remarkable modern positive discoveries.—Leaving the Physics, we find ourselves in presence of that amazing collection which may be termed the NATURAL HISTORY of Aristotle—consisting of the immortal History of Animals—the treatise on the Parts of Animals—another on their Motions—a third on their Walk—a fourth on their Generation: next comes the treatise on Plants, and portions of the Parva Naturalia: with this division we must also partially connect a very remarkable work to which we shall again refer—the treatise *τετραβιβλίον*, or concerning the Human Soul. The works here enumerated are of great magnitude; Schneider's edition of the History of Animals alone, occupying four volumes octavo. This last work, above all, is a repertory, not of facts only, but of principles:—the inestimable value of the whole class depending on this, that they are the results of acute and conscientious observation, and skilful classification, two powers in regard to which Aristotle has never been surpassed. “I cannot read this book,” said Cuvier, “without unbounded wonder. It is indeed impossible to conceive how one man was able to collect and compare the multitude of special facts, and the mass of aphorisms contained in it,—of none of which had his predecessors the remotest idea. The History of Animals is not a Zoology, commonly so called,—that is to say, a mere description of various animals; it is more nearly a General Anatomy, in which the author treats of the generalities of the organization of animals, and in which he exposes their differences and resemblances, as indicated by a comparative examination of their organs,—thus laying the true basis of all grand classifications.”—The student who may well have regarded this immense natural history as adequate to absorb the whole lifetime of a man even of the loftiest genius, dying at the age of sixty-two, has only to turn to a new volume, and his amazement is renewed. He is again in presence of amplest labours for another life—an astonishing amount of yet more arduous thought—the foundation of sciences much more remote. We speak of course of the achievements of Aristotle in MENTAL, MORAL, and AESTHETIC inquiry. The AESTHETICS consist of the well-known treatises on Rhetoric and Poetics,—the latter of which long swayed all modern criticism—not indeed with unmixed effects, for Aristotle was deficient in the faculty of Imagination, neither possessing the glorious luxuriance of the faculty as Plato possessed it, nor careful to appreciate it. The MORAL, or as the philosopher termed them, the PRACTICAL sciences, consist of those Ethical treatises to which we shall refer below;—the Economics, and the Politics. The latter treatise—the thoughtful and compressed result of his lost collection of upwards of 150 actual Constitutions—is one of the works in which the penetrating genius of the Stagyrite is the most clearly revealed. Nothing to which it is more unlike, than a book of description; it is a methodical deduction of great principles of government, a discrimination of the principles underlying every different form of government, and a prophetic declaration concerning their comparative stabilities. A few remarks in this precious volume made the fortunes of Machiavell and Montesquieu; nor has even Rousseau in the *Contrat Social* escaped its all-pervading influence. Every framer of an Utopia has borrowed from Aristotle; but alone, his Politics are not an Utopia. The book is the result of experience, of the widest research and impartial reflection; and it will continue the great classic, so long as man remains as he is.—The last division of this section of the labours of Aristotle is probably that which has most occupied the attention of philosophical writers from his time until now—those namely relating to PURE THOUGHT; they are, the ORGANON and the METAPHYSICS. It were vain to attempt in this place an analysis of either of these very memorable

works. The Organon includes the Categories; the book on Interpretation; the two books of the Prior Analytics; the two books of the Posterior Analytics; the eight books of the Topics; and the Arguments of the Sophists. This work is devoted to exposing the formal laws of the thinking faculty, or the mode in which, through virtue of the necessity of its constitution, the Mind *must* proceed towards the discovery of Truth. It has nothing to do with positive Truth itself, but only with the legitimate or only possible means by which Truth can be established. An enterprise undertaken for the first time, and, as accomplished by the Stagyrite, accomplished for ever. Even Kant and Hegel have asserted, that no philosopher has either added to the logic of Aristotle, or taken anything away from it,—an assertion literally true, notwithstanding the long labours of our lamented Hamilton.—It is curious to notice how Bacon permitted himself, in wilful misconception, to write concerning the Organon. But Time is the grand corrector; the throne of the Stagyrite is secure!—The treatise on Metaphysics is much more abstruse, and wholly incapable of being briefly analysed. It, on the contrary, does not concern mere forms of any kind; it is a treatise on Being in itself, or, on Ontology properly so called; it is the theory of first principles—principles lying wholly beyond the domain of material observation. It has been commented on times without number,—very recently by *Cousin*; but the student will find much more help from the laborious and acute work by *Ravaission*. There is also a recent Latin translation accompanied by a critical commentary, from the pen of *Zevort*.—We cannot terminate our mere “list of contents,” better than in the words in which St. Hilaire graphically describes the historical fates of this vast mass of thought: “It was the Logic that first made its way among the Greek and Latin schools. Not being required to accept any positive system, every one hastened to study and comment on the Organon; the Fathers of the church, and, after them, all Christians, were ardent as the Gentiles; and the middle ages did not hesitate to attribute to St. *Augustin* an abridgment of the *Categories*. *Boethius* in the sixth century translated the Organon. The Greek commentators were numerous, even after the schools of Alexandria had been shut by the decree of Justinian. The study of logic did not cease an instant at Constantinople, or in Western Europe. Bede, Isidore of Seville, cultivated it in the seventh century, as Alcuin in the eighth, at the German courts. It was the Organon that, in the eleventh century, gave birth to the quarrel between nominalism and realism, and to all the teaching of Abelard. Towards the close of the twelfth century, several other of Aristotle's works were introduced into Europe, or, more probably, they were then discovered; and from that date, his metaphysical and physical doctrines began to assume an influence. The church became alarmed, because these doctrines provoked and authorized heresies. An envoy was sent by the pope to inspect the university of Paris,—the centre and focus of modern learning and intelligence; and in 1210, all the works of Aristotle—the logic excepted—were condemned to be burnt: not only was every one forbidden to read them, but it was enjoined on those who had read them, to forget what they had read. The precaution was useless; it came too late. The example of the Arabs, who had no master in their schools save Aristotle, and who, according to their wont, had translated and commented on all his writings; the irresistible wants of the spirit of the time, which loudly demanded a larger sphere than that within which the church had confined intelligence for five or six centuries; the prudence even of the church itself, now returned to a wiser policy,—all conspired to break down artificial barriers; and after some fruitless efforts, the dike was opened, and the torrent rushed out in every direction. For nearly four centuries liberty then reigned through the schools,—sufficient to nourish all minds. Albertus Magnus commented on the whole works of the Stagyrite; Thomas Aquinas explained some of their more difficult portions; a crowd of illustrious doctors immediately followed their example; and Aristotle, translated by the care of Pope Urban V. and of Cardinal Bessarion, became forthwith, in respect to science, that which the Fathers of the church, or even Scripture itself, were in relation to faith. It is not requisite to remark, that in this case, as with religion, enthusiasm and blind submission quickly overpassed all limits. No one was allowed to think otherwise than Aristotle; and every doctrine set up against one of his, was equivalent to a heresy. Suffice it to recall the deplorable fate of Ramus who

perished, more as the victim of his courageous resistance to this philosophical despotism, than because of his doubtful opinions; suffice it that so late as 1629, in the reign of Louis XIII., a decree of parliament awarded the punishment of death to the authors of attacks on the system of Aristotle. Happily, this prohibition was yet more ridiculous than odious. But what is curious,—after some hesitation, protestantism adopted Aristotle as ardently as the catholic church. Melanchthon introduced his writings into the Lutheran schools. The society of Jesus adopted the peripatetic philosophy in its entirety; and with its peculiar ability, turned it against all bold thinkers of the time, and especially against the adherents of Des Cartes. It was not until the eighteenth century—a century victorious over so many other abuses—that this one also came to an end. Aristotle reigned no more, except in our seminaries; the manuals of philosophy in use among ecclesiastical establishments were, and still are, nothing but a dry resumé of his doctrine. But the general reaction went to excess, in spite of the wise counsels of Leibnitz; the Stagyrite was treated with that unjust disdain with which men had begun to regard the whole past. Even the gravest historians of philosophy—among others, *Brucker*—could not do him justice. The yoke had been broken too recently, and men could not forget how oppressive it was. At last, however, Aristotle has assumed the place in philosophy which is unquestionably due to him. Thanks to Kant, to Hegel, to Brandis, in Germany, that the study of Aristotle did not altogether perish; thanks to *Cousin* among ourselves, the great doctrines of the Greek philosopher are now at once better known, and more accurately appreciated.” Thanks, we beg to add, still more, to our Scottish Sir William Hamilton!

III.—This sketch of Aristotle—even in reference to the minute scale on which it has necessarily been planned—would be wholly incomplete, without an effort to discriminate, briefly, the position, on the long roll of philosophy, occupied by so profound a thinker, in reference to those grand questions, whose solution, final or approximate, is the aim and end of the highest science. To accomplish, in so far as it is possible, the object now indicated, we shall analyse shortly Aristotle's works on the Soul and on Ethics, and then sum up what we conceive to be his Theodicy.

1. The treatise  $\pi\epsilon\rho\lambda\psi\chi\eta\zeta$ , or concerning the soul. The work, whose contents and character we are about to explain, is at once the most satisfactory, and, with the exception perhaps of the *Metaphysics*, the most difficult of Aristotle's. It is well known that, on the death of the philosopher at Chalcis, his manuscripts were found in a perplexing condition. Few of them were arranged, and many of the most important of his dissertations bore evident marks of incompleteness. Nor were they edited as they then might have been: hence the doubts and differences of opinion among all subsequent editors. The treatise  $\pi\epsilon\rho\lambda\psi\chi\eta\zeta$  is almost the only exception. Aristotle left it finished; nor does the compactness of its structure, and the logical arrangement and dependence of its parts, leave room for question. Nevertheless it is most difficult. With all the help rendered by Trendelenberg—its best editor—the student will find it very hard to master. The expression of Aristotle is ever concise; so fearful was he of being drawn aside by one hair's-breadth from the quest after truth, that his conciseness increased as his subject rose in difficulty and loftiness. While inquiring into the nature of the Soul, this character of his style seems to have reached its culmination. The subtlety and arduousness of the subject, too, appear in one respect to have almost overborne Aristotle. His opinions are sometimes not decided, insomuch that the most opposite views have been attributed to him. But the perusal and study of the  $\pi\epsilon\rho\lambda\psi\chi\eta\zeta$  will reward any effort. The inquirer will find in it exquisite analyses of the senses,—the first exemplification, also on a large scale, of that inductive psychology, the honour of originating which has been erroneously given to the Scottish school,—one of the finest and most accurate views ever taken of the functions of the vital principle, accompanied by indications of many of those general truths which are now accepted as elements of our comparative physiology; and here, also, lie the germs and the causes of the chief of those philosophical disputes that gave intellectual activity to the middle ages. Eschewing details, however, and all special questions, let us glance at the essential characteristics of this elaborate treatise. Aristotle's method, in the present case, is alike marked and pregnant. Urged by his unresting desire to discover the *whole*, to which any special phenomena may seem to belong, he casts a glance

over entire animated nature, and thinks he discovers everywhere traces of a *Ψυχη*. In the plant, in the zoophyte, in the animal, in man, there is present and energetic, a great formative principle, operating simply, and in one mode only, in some; in several modes, in others. According to our philosopher, therefore, the first question is—what is this all-pervading principle—what can the study of its vast and varied phenomena teach us, concerning its nature and essence? A mode of inquiry alike specious and enticing; and the pursuit of which has stamped on the work we are considering, its right to the position assigned to it by most editors—a position, viz., at the head of the Natural History of the Stagyrite: but equivalent, at the same time, to that peremptory subordination of psychology to physiology, which, at all periods of philosophical history, has run into excesses so grievous, ending in the entire assimilation of the destinies of man to the destinies of the plant. Irrespective however of its consequences (on the ground of which it is neither logical nor safe to condemn a doctrine), the method has been repudiated by the soundest philosophers, as imperfect in itself, and utterly incomplete. On what ground is it assumed that the mere vital principle, and what we term the human soul, are the same in essence? Is there no surer mode of ascertaining facts regarding the latter, than through an induction spreading over the phenomena of life as manifested through the whole organic creation? What about the evidence of Consciousness and the imperative intimations of the human Reason? Collect and compare as many outward phenomena as one pleases, can the inquirer ever reach that distinct knowledge of the soul of an animal, to which reflection may lead him concerning his own? This Aristotle wholly ignores; and he has, therefore, committed the logical error of attempting to reach truth concerning what is comparatively clear, through investigation of what must ever remain mysterious. The grand positive doctrine inculcated in this book, followed almost necessarily from the foregoing method of inquiry.—What is Soul? Is it a *substance*—a distinct essence or existence? Aristotle replies, it is not a substance: it is a power manifesting itself in various ways, and giving form to the matter to which it belongs; in other words, organizing and sustaining it: in his own language it is an *ἐντελεχεία*, or principle of energy—a *potential*, as modern physicists would phrase it; a principle which, when in positive action, he designates by the term *ἰνέγεια*. This entelechy puts forth its power; and, as energy—is the cause of nutrition, sensibility, locomotion, and intelligence; when not in act, it is only a potential—it is not a substance. The conclusion, we have said, flows directly from the method; and the two conjoined, inexorably determine Aristotle's place in the annals of philosophy. Observe, in contrast, the result of the labours of two of her foremost thinkers, the one in modern and the other of ancient times,—both having followed the method of Consciousness. First, as to DES CARTES. No marvel that the *Meditations* were so hateful to Aristotelians—their main foundation, or rather their very first principle being the assertion of the substantiality of the soul, and the true duality of our human nature. But from Des Cartes go back to Plato, and the last moments of Socrates. "Socrates," says Crito, "have you no wish to express to myself and your friends—no command that we may execute relative to your children, or any other thing that concerns you?" "That which I have always desired of you, Crito, nothing more; watch over yourself; you will in this way render service to me, to my family, to yourself, although at present you promise me nothing; while, if you neglect yourself, and do not precisely follow the counsels just given, and which I have given you for long, your finest promises now would be of little avail." "We shall strive," replied Crito, "to act as you have counselled. But how shall we bury you?" "Quite as you please," said Socrates, "provided you can lay hold of me, and that I do not escape you." Then turning to us all with a sweet smile, "I cannot, my friends, persuade Crito that I, who converse with you, and arrange what I have to say to you, am indeed Socrates. He is bent on imagining, on the contrary, that the thing he will so soon see dead is Socrates, and he asks how he shall bury me! Our entire conversation, and my effort to prove that when the poison shall have done its work, I shall remain with you no more, but go to possess felicity ineffable, seem to have passed over him unheeded, or as if I had only wished to console you, and sustain myself. Be my sureties to Crito, not as he wished to be surety for me with the judges, namely, that I should not attempt to escape; do

you, on the contrary, be my sureties that I shall escape the moment I am dead; and thus poor Crito may be induced to regard things more calmly, when, seeing my body burnt or laid underground, he will not sorrow for me as if I suffered pains—he will not say at my funeral 'that is Socrates'—that he carries Socrates, or interts Socrates; for you should know, my dear Crito, that to speak erroneously is not a fault against things merely, but an evil done to minds. Be of good courage, and declare at once that it is my body you are burying; bury it as you please, and in the way that shall appear most conformable to the laws."—Is it necessary to point the contrast? From each of the opposite views there has been a long descent. The Platonic doctrine culminated in Christianity:—Aristotle, with all his greatness, produced Cabanis.—The manifestations of the entelechy are, as we have said, nutrition, sensibility, locomotion, intelligence. In man, the potential has become wholly an *ἰνέγεια*; all these functions are performed. Faithful to our object, we pass without further remark Aristotle's acute and perfect analysis of the phenomena of the first three functions, and turn to his doctrine concerning Intelligence. It is in this part of his work that we recognize a vagueness and uncertainty, so foreign to the resolute and clear-cut mind of the Stagyrite. Aristotle divides the human intelligence into two distinct parts—the *passive* and the *active* intellect. The passive intellect simply receives the impression of intelligent things, just as the sensibility receives the impression of sensible things. The active intellect, on the other hand, takes hold of these things as understood, compares them, classifies them, forms general truths, dwells in contemplation of these truths, and thinks of them as totally independent of matter. Observe, next, another point. The entelechy, in so far as it manifests itself in nutrition, is of course inseparable from matter, and must perish with the body, of which it is a mere power. So also with the function of sensibility; so with the passive intellect, and all its attributes, such as memory, and—according to Aristotle—every form of imagination. Being mere functions, which cannot be exercised unless in connection with the matter to which they belong, they must perish with the body,—in other words, all that large portion of the soul must die. But what of the active INTELLECT? That faculty appears to operate above the sphere of actual matter, can it exist by itself and think, independently of matter? In other words may it be—immortal? Aristotle has nowhere clearly explained himself, on this, one of the final problems of philosophy. He tells us, indeed, that this active principle is a principle divine, indestructible, eternal; and he hints that it is a substance. The obscure and uncertain words in which these opinions are indicated, saved the illustrious Stagyrite with churchmen,—with those especially who trembled at the name of Des Cartes; but they can satisfy no free inquirer. Immortality on such terms, were indeed no immortality at all, for it would exclude all personality. Memory gone, and not merely the entire previous furniture of the mind, but the power of acquiring more,—gone through the vanishing of all the rest of the entelechy,—what could remain? An abstract intellectual activity without materials for thought,—a part, it may be, of the Divinity lent to man for a season, and now having returned! We agree entirely with Professor Butler: "I do not hesitate to pronounce, that to me, the evidence that Aristotle held the sublime and consoling doctrine of immortality is far from satisfactory. It is impossible, that if he held it, the very importance of the question, and the natural earnestness which such a conviction would bring with it—as well as its certainty of a strong sympathetic support in the hearts of all his auditors, should not have led to statements more decisive and unequivocal than any which the most scrupulous research can detect in his extant writings. It is not sufficient to satisfy the demands of human anxiety on this subject, that an eternity should be pronounced essential to an active intellectual principle, which itself seems described as unable to exercise any *conscious* energies, apart from the bodily structure; a quickening essence, whose very existence retreats into nothingness, when nothing is left that it can quicken. The spirit of Aristotle's physiology unquestionably is materiality: and in exalting the 'active intellect' above the human bodily structure, he seems to have exalted it above humanity itself. It is quite evident that Aristotle was (and naturally) perplexed to conceive the *kind of existence* that could belong to a *separate reason*; and has altogether evaded the consideration of it." Professor Butler might have added, that the subordinate place

allotted in this treatise to the WILL—the true personality of Man,—and the entire and strange exclusion from the phenomena of SOUL, of the MORAL FACULTIES, necessarily deprived a 'hinker of so searching a genius, of the power to approach to certainty on these ultimate and momentous themes.

2.—We next turn to one of Aristotle's most pleasing productions—the famous treatise in which he has fully recorded his thoughts on the subject of Human Morality. Outside the volume containing the writings of Plato, antiquity has not transmitted a better work than the Nicomachean Ethics; and if we except the "Critique of the Practical Reason," it has no rival among the speculations of the modern world. Fortunately, it is also the clearest of Aristotle's writings, insomuch that it has been a favourite with younger students in every age. The account just given of the *πειρί θύεται*, will, of course, have prepared the reader to apprehend defects of a serious kind in an Aristotelian theory of morals; and such defects there undoubtedly are.—The true theory of morals, as completed by the efforts of the array of great thinkers who have preceded our age, and which appears to commend itself to the conscience of modern times, may be summed up in a few substantive propositions:—First, there is a law of morality, which human nature feels to be imperative—a law whose behests are revealed by the Conscience. Obedience to this sovereign law is DUTY; and the performance of duty is man's SUPREME GOOD. Secondly, men are FREE. We can obey the commands of conscience or we may disobey them. Because of this freedom, we are responsible. Third, the law declared by conscience is of external origin, and overhangs all humanity. We feel that its dicta are not of personal origin, or private interpretation: it is an universal law imposed on man; and, as Laws imply a Legislator, we are led to a sovereign Legislator, or an active and moral GOD. To that august BEING lies our responsibility; and the full realization of such responsibility implies the conception and the reality of Immortality. These few principles kept steadily in view, will enable us to appreciate the position and the labours of Aristotle.—Now, there is not a doubt that in regard to the second of these elemental propositions—considering it as the assertion of a fact—the Stagyrite never felt hesitation; and that in this respect he saw much more clearly than Plato. In the first five chapters of the Third book of the *Morals*, for instance, we find the following unmistakable expressions:—"The end pursued being an object of the will, and the means which lead to that end being capable of being submitted to our deliberation and preference, it follows that the acts related to these means are acts of intention and voluntary acts; and this is the domain within which all the virtues are exercised." . . . . "If virtue depends on us, so does vice: whenever it is in our sole power to do a thing, it must also be in our power not to do it; whenever we can say No, we may also say Yes." . . . . "If to do good or evil depends on ourselves, it is also in our own power not to do them; and this is what we mean when we speak of men being good or bad." . . . . "The assertion" (alluding evidently to Plato), "that no one is perverse of his own free will, neither is any one happy in spite of himself, contains both truth and error. No! no man enjoys the happiness that virtue gives against his will; but vice is voluntary." . . . . "Shall it be alleged that a man is not the principle and father of his actions, as he is of his children? If this paternity is undoubted, if we cannot refer one action to other principles than those within us, it must be acknowledged that the acts whose principle is within ourselves, depend on us, and that they are voluntary." Had all disciples of the Stagyrite but followed him in this clear assertion of human liberty, History might still have required to record many speculative aberrations, but she would not have been called upon to blush over multitudes of unworthy practical heresies. Unfortunately, the concurrence of Aristotle with the complete theory of morals, is limited to the above. In the first place, his method is at fault, exactly as in the treatise on the Soul. Instead of counselling the moralist to inquire within—himself setting the example—he seeks the solution of his problem through inductive treatment of external phenomena; and—again yielding to his passionate fondness for generalization—he even accepts the paradox, that the science of politics is the primary moral science—the science of private or personal morals being a secondary or derived science! In the former, the action and attributes of virtue are manifested on the most important theatre and largest scale; therefore, the laws of virtue as thus determined ought to control the life of every individual constituent member of society!

Surely, a practical inversion, sufficiently strange to have started some joints even of the cunning and compact system of the Stagyrite! Aristotle's second error is much more grievous—affecting his entire theory; but the existence of that error will surprise no one, since it is an inevitable consequence of his method in psychology. Starting with the undeniable proposition, that the incitement to action is the expectation of Good; he asks what is the good which man covets or ought to covet,—what ought he to covet as the Supreme Good? Plato would have answered in an instant, and in words that would have been reechoed by all mankind;—the sovereign good is to obey the imperative law of DUTY. Aristotle had not descended through the path of consciousness among the arcana of the soul; he sought truth from a scrutiny of outward acts, and he gave the fatal reply—The supreme good is HAPPINESS. That the sovereign Ruler has not constituted this world so that man's right actions may not consist with his happiness, is most true; but happiness is the sequel and natural concomitant of right actions; and the hope of it is not the cause of such actions or our stimulus to accomplish them. It scarcely requires to be remarked, that in this unfortunate doctrine, we have the parentage of Epicurus, and, what is infinitely worse, of his modern representatives. But though the name of Aristotle has been made their shield, his own purity and nobility saved this great philosopher from excesses or even from serious practical error,—just as we have seen him lingering around the grand conception of immortality, albeit his imperfect system could in nowise lift him so high! No sooner, indeed, does he escape from these first perplexities, than he reascends to the level of himself. What is Happiness, he asks—what is it, which, in view of the conditions of humanity, is alone worthy of that name? Discern first the end, or chief function of man upon the earth. The privileged distinction of our race is this—to live in the exercise of activity of mind, guided by virtue. To choose and follow out a life with such an end, is—according to Aristotle—to secure Happiness or the Supreme Good. Fain would we have offered an adequate analysis of the remainder of the Ethics, but our space restricts us to the merest outline. The philosopher takes up, in the first place, the general theory of Virtue. That we be guided by virtue, we must first learn what virtue is. And he produces here his famous doctrine of the *Mean*. He tells us that, as with physical so with moral causes, evil and sure destruction may issue from the best impulse, provided it does not act with sufficient force, or is allowed to act too strongly. *Courage*, for instance, consists in avoiding certain dangers and confronting others. But to brave all hazards indiscriminately, were rashness; while the effort to escape danger in every case, and to shrink from injury and sacrifice, is sheerest cowardice. The virtue consists, then, in a *Mean* between two excesses which equally ruin it. Of course, Aristotle does not apply this universally; nay, he avers that there are acts, which, so soon as their name is pronounced, we know to be evil and vicious; but he contends that, in general, virtue is such a *Mean*, detected and determined by the Reason. It is easy to see why this theory was a great favourite with Aristotle. It enabled him, in as far as practical guidance was concerned, to substitute for the moral faculty which he scarcely owned, a rule of right—dependent on the Reason—compliance with which must preserve humanity from vice. Passing with a single remark the section in which the important distinction between the intellectual and the moral virtues is established, and its consequences so acutely and vigorously traced—a distinction which is the very corner-stone of the theory of Education—we would rest for a moment on those most delightful chapters to which reference has already been made—viz., the analysis of the separate virtues—chapters altogether fragrant with truth and beauty. Aristotle has put these careful analyses into something of the form of portraits; but how unlike the characters of Theophrastus! How utterly unlike the characters of Bruyere! The impression uniformly left by a perusal of such writings as these last, is, that the writer oftentimes searches for a sneer, a stroke of wit, or a piece of wickedness. Aristotle, on the contrary, is filled by a sense of the majesty of truth and the solemnity of his object. Virtue is the noblest of all things—vice the meanest; and men should see both as they are. No one could have written as he has done, unless his own soul had known those virtues, and his life been inspired by them—an inference one does not draw regarding Theophrastus or Bruyere, or very many of the members of that profession of modern times, whose aim is to teach virtue by a jest. "In my opinion," says

one of his admirers, "the portrait of the man distinguished by magnanimity, or the great soul, gives us the loftiest idea of the character of Aristotle. I greatly esteem his genius, but here I have the unveiling of his heart; for I do not believe that any one could delineate so truly the quality of grandeur of soul, unless he personally possessed a large share of it. The talent of the writer, all dazzling as it is, does not now occupy my thoughts; I contemplate only the qualities and sentiments which must have belonged to the man who describes them with accuracy so perfect." The most elaborate of these separate analyses are devoted to Justice and Friendship. In the chapter on Justice, Aristotle briefly discusses the abstract virtue, but, in conformity with his nature, he penetrates to the foundations of Jurisprudence: and it is singular to notice that upwards of two thousand years ago those large principles were clearly laid down, against which Utopists of all descriptions have ever grievously sinned, and which—not in the vain words of speculation merely, but by the hard practice of existing societies—are still contravened, to the great detriment of humanity. He distinguishes, for instance, between legal or reparatory justice, and political or distributive justice, tracing thoroughly their divergencies. In front of legal justice, for instance, all men are equal. If a crime be committed, *no matter by whom*, it must be punished, or the wrong repaired. The formulae of Law, in this respect, are universal, and its decrees at once impartial and imperative. With regard to political or distributive justice, the case is different. Rights of this sort must be proportioned to the men who enjoy them. The third chapter of Book V. contains Aristotle's reasonings in concisest form; and the conclusion is, that an equal distribution among unequal persons were positive inequality, and therefore injustice. True political justice opens to the various faculties of citizens, the freest play; and harmony follows inevitably, as well as political strength. Have we forgotten the effects of this maxim in the hands of the modern Author of it?—"La carrière ouverte aux talents!"—Aristotle passes to the consideration of Friendship, or rather of those affections which are the bonds of human society. The discussion occupies two chapters, inferior to none in the Ethics. He subjoins a summary or résumé of his whole doctrine concerning happiness; and with it his remarkable book closes. On its general merits no further remark is needed, for the nature of our estimate is sufficiently clear. Assuredly, when one turns from contemplation of the massive wisdom and rich stateliness of the Ethics, to the study of any modern work whatsoever on morals, no reflection arises that is flattering to our self-love. Nor, we repeat, do its most serious fundamental errors greatly impair its practical value—a singular instance of the comparative harmlessness of speculative error, if committed by one who, with pure conscience and lofty intellect, will scan the world as it is, in quest of the bonds which unite society—bonds which are the actual laws of the Sovereign Providence.

3.—We reach the culminating problem of all speculative philosophy,—the question of the THEODICY. It is more necessary than ever that the reader should now remove himself from the point of view adopted in modern times, and not be encumbered with foregone conclusions. The Being of a God, as we comprehend that sacred name, viz., not merely as the substratum of all greatness and perfection, but as an actual and beneficent moral principle, endowed with personality, and working as an ever-living Providence; the existence of such a God can be demonstrated in one way only. The acute and fearless German—the author of the Critique of the Pure Reason—has thoroughly demolished the mass of cosmogonic and other demonstrations, of which, especially since the times of Paley, we have heard so much,—demonstrations which can never lead farther than the propositions: "There is Order in the world," and "that order must have a cause." Beyond this line a region of difficulty lies, through which this description of argument can never pierce.—In the beginning of last section we indicated the only path open to the human reason, which leads to belief in a God. The bases of such demonstration are—the personality and free-will of the human spirit, and the existence of a "categorical imperative," or an imperative law of conscience—the origin of which clearly lies beyond or out of Humanity. The necessity of a Legislator follows, Responsibility follows, and with these, Immortality, and a God who is a righteous Providence. These were the conceptions that inspired Plato, and gave him his convictions. He added other arguments indeed, but unless on the strength of these considerations he would never have

ascended so near to the vision and the hopes of the Christian. We have already discerned that the Stagyrite, profound though he was, never dived so deeply among the recesses of consciousness; he was, on the contrary, mostly the *Natural Historian*. It is a question of great interest then—what was Aristotle's conception of God? Doubtless, he made all that could be made of the external method; those modern writers who have pretended to make more, will be found, on scrutiny, to have mistaken assertion for proof, and to have given us a dislocated jumble of what they believed beforehand, rather than true or feasible logical proofs of it. The Theodicy of this great inquirer is systematically expounded—with fitting dignity and solicitude—in the last four chapters of the last book of the Metaphysics; but he recurs to the question—uniformly in the same spirit—in his Physics and elsewhere. It is not our intention to develop the reasonings of Aristotle, but only to render their nature somewhat palpable, and to expose their results. Take the following in illustration of the character of these reasonings: Movement (by which he means *material change*) is eternal, for, if it were not, time would not be eternal, and we should have had simply nothingness. But if movement or change be eternal, there must exist an eternal cause of that change. Is this cause itself under the influence of motion or change? Assuredly not; for if it were, we should require a still higher cause to account for that motion or change. The first, or eternal cause of motion, must, therefore, be itself motionless and incapable of being moved.—He next shows, that this primeval cause is a Substance or Being, without beginning as without end, unchangeable, unlimited as to the sphere of its action, absolutely infinite, because of the plenitude of its Being,—all perfect in intelligence, happy through the perfection of its nature, and drawing that happiness from contemplation of its own ineffable perfection;—this Being is Aristotle's God. Neither this conception, however, nor its consequences, can be understood, unless we recall the notions regarding matter, that prevailed among the ancient schools, and Aristotle's views in particular. No doubt existed, in those times, regarding the eternity of matter: Plato held this as well as Aristotle. The question, *what is matter?* seldom, if ever, engaged the greatest thinkers; they recognized it as beyond reach of solution. When they spoke of matter thus abstractly, they probably meant nothing more than our metaphysicians, when using the word *substance*, i. e., they intended to say only that a reality, *capable of becoming*—capable of taking on form and change, eternally exists. The practical and really important question was this: how is matter susceptible of change; in what manner are changes impressed; or, to use their own language, in what way is motion originated? Now, this change, or motion, must result from the action of forces exterior to matter and distinct from it, or interior and inseparable from it. Plato's view was the former of these; Aristotle's, the latter: and it was the fortune of the eloquent head of the Academy, that his physical and metaphysical speculations led him to that conclusion, as to the existence of an active and providential God—directing and applying these forces, which he had already deduced far more securely from consideration of the moral personality and accountability of Man. It is not improbable, indeed, that his previous knowledge derived from this higher source, may have influenced Plato in the choice of his hypothesis; for, looking at the question impartially, the view adopted by Aristotle was as probable, if not more probable and natural, than his. Contemplate the rotting leaf, and note how it changes. Every fibre is in activity, passing into new forms. There is no sign or mark of external forces; the leaf appears instinct with the capacity to transform itself—to pass into novel forms of Being. The short account given above of the speculations in the *τετραλογία*, render these wider doctrines of the Stagyrite readily intelligible. The substance called matter, he says, is instinct with energies in a potential form. Every portion of matter has its entelechy. But this potential rises into energy, or becomes apparent, when it acts. The adequate cause of change, then, is, something that will originate motion in these potentials, or rouse them from inactivity. There are two distinct causes of motion—impulsion, or motive. That the prime cause of the motion or change in the universe cannot be impulsive, he had already shown,—the primal cause must be motionless. There remains, therefore, motive or desire. Without hunger, the cause of nutrition would continue inert; without the desire to understand, Intellect would never move. The primal cause, therefore—the God of Aristotle—may act as a *motive*, al-

though it cannot act as a positive force. All the potential forces inhering within matter are awakened, and have been eternally influenced by the sight of perfection; and the order and harmony of the world issues from their effort to reach it. The Deity of the Lyceum is thus a FINAL CAUSE;—not a PROVIDENCE. Motion and change, and every effort here below, arise without action on His part: nay, according to Aristotle, he has no cognizance of the world;—absorbed in contemplation of himself—for there is nothing higher—he is in everlasting happiness and repose, knowing nothing of strife or evil. A doctrine of strange sound! Yet, apart from the light thrown on this mighty problem by man's moral activity and freedom—such is the best solution that could be furnished by the ancient world. Observe, too, its singular practical influence! Another proof that speculative error never availed to sully the Stagyrite. Although able to discern the EVERLASTING GOD, only as a FINAL CAUSE;—that FINAL CAUSE is ALL-PERFECTION. The unity, harmony, and beauty of terrene things arise from an universal struggle to attain that perfection; it is only where the eye has wavered, and the quest is lost, that disorder reigns.

The portrait of Aristotle is finished. There is not a work he ever wrote which may not nourish and inspire every student; and there are many of them, such as the Organon, wholly above reach of cavil; which are possessions for all sects and all men, as well as for all time. He was one of the greatest glories of Greece.—If we have freely dissented from him, his own words are ample apology: “It is best to examine theories carefully and narrowly, even though philosophers who are very dear to us have espoused them. It is best also to put aside personal feelings, and to think only of the truth. Both are dear, nevertheless it is a sacred duty to give preference to the defence of truth.”—J. P. N.

**ARISTOXENUS**, a peripatetic philosopher, who devoted himself especially to music. He was born between the third and fourth centuries before the Christian era, at Tarentum (district of Calabria), and first studied music under his father Spintharus, or, as he is named by some, Mnesias of Mantinea. From his instruction, he passed successively under that of Lamprus of Erythrae and of Xenophilus, and finally settled in Athens as a disciple of Aristotle. He is said to have written four hundred and fifty-three works, of which, however, but very few have been preserved. Of these, the most important is his treatise on the “Elements of Harmony,” in three books, which is the earliest complete work upon the subject that has come down to us. Ancient manuscripts of this treatise are to be found in many of the principal libraries of Europe; but while these all agree, they still appear to have been transcribed from a corrupt original, as the insertion of the introduction to the entire work in the middle of the second book, and another important and obvious transposition, to say nothing of several incongruities in the text, sufficiently prove. These discrepancies have led some learned critics to suppose the copies to be all spurious, but there is ample evidence to the contrary, in the references to, and citations from the work by Euclid, Cicero, and Ptolemy. It was first printed by Meursius, and subsequently included by Meibomius, in his edition of seven Greek authors upon music. The term harmony is not employed in this work, as meaning the combination, but a succession of sounds, or, more extensively, the just fitness and perfect symmetry in all things, of which music is the symbol. It maintains the Platonic principle, that music affects, for good and for ill, the moral nature of man. It expounds what is called the Greater System, consisting, in modern terminology, of a scale of two octaves, and a fourth, beginning with the A we write in the first space of the bass clef, which comprises five tetrachords. It rejects the two last modes as being duplications of others, reducing the number to thirteen, though, on the same ground, the thirteenth might as reasonably have been rejected, since it is a reduplication of the first. Its important feature is, however, its opposition to the theory of Pythagoras, who insisted upon a mathematical division of the musical degrees, whereas Aristoxenes professes that the ear must be the sole arbiter of their just proportions, the one referring everything to the sense, the other to the reason; though the latter affirmed that the sense must be cultivated before it can be capable of discrimination, while the former pretended that man is born with the intuitive capacity for what is true, which he will at all times appreciate whenever it may be presented. We may trace in this theory of Aristoxenus an incipient foreboding of the exquisite distinction of the interval of the major

tone from the minor, that gives its especial beauty to our modern scale, which is derived from the harmonic system of nature, whereas that of the Greeks was produced entirely according to artificial calculations; and thus Aristoxenus has been called the Father of Temperament. This important point in his theory, however, like all, and perhaps more than all, that concerns Greek music, can only have a speculative interpretation in our times, since his division of the interval of a tone into four equal parts is so inappreciable by modern ears, and so irreconcileable with the acoustical system of harmonics, upon which the modern principles of music are founded, that we can no more guess at the effect, than reason upon the propriety of any theory based upon this foundation. The musical system of Aristoxenus obtained many adherents, and the supporters of the rival Pythagorean and Aristoxenean systems, who called themselves respectively canonici and harmonici, maintained their opposition with such warmth, as has not been exceeded by the most violent musical disputes of later days. Besides this complete work of Aristoxenus, there exist some fragments of his upon the elements of rhythm, a dissertation upon flutes, and the principle of boring them, and another upon flute-playing, both of which bear upon the principles of intonation that he disputed with the Pythagoreans, and he is said to have written a copious history of music and musicians, down to his own time. Cicero appears in some of his writings to ridicule the general philosophy of Aristoxenus, implying that it was sufficient for him to discuss music without entering upon subjects he could not understand; but in other passages he speaks of him in terms of great respect.—(Hawkins, Burney, Donkin, Schilling, Fétis.)—G. A. M.

**ARISTOXENUS**, a Greek physician of the first century. Galen has preserved to us his theory of the pulse.

**ARISTUS**, one of the historians of Alexander the Great; cited by Strabo, Arrian, and Athenaeus. Another **ARISTUS** was the friend of Cicero, and teacher of Brutus.

**ARIU**, **EMILIO**, a Venetian sculptor of the fifteenth century.

**ARIUS**, the founder of Arianism, was a native of Africa, and the son of Ammonius. He is generally supposed to have been a scholar of Lucian of Antioch. He was first a deacon in Alexandria, and afterwards he was ordained presbyter A.D. 318 by Achillas, bishop of Alexandria, with the charge of a church in that city called Baucalis. The peculiar notions of Arius were first brought prominently forward in a dispute which arose between him and Alexander, the successor of Achillas, A.D. 318. It would appear that Arius had for some time before this been spreading his opinions with regard to the Trinity, and in consequence of the strictness of his life, and his modest and pleasing manners, had inoculated many with his doctrines. Alexander, according to one account, wavered in his judgment of these doctrines; but ultimately he attacked them in a public assembly of presbyters, and excluded Arius and his followers from church-fellowship. Notwithstanding this, the views of Arius found favour with some of the Eastern clergy, and a considerable party, headed by Eusebius, bishop of Cesarea, while disagreeing with Arius on several points, maintained that there was no important doctrine involved, and that Arius had been too harshly dealt with. The followers of Arius so increased in numbers, and the contests became so serious, that the Emperor Constantine, after several vain attempts to conciliate the contending parties, called a council at Nicea, A.D. 325, where the anti-Arians were completely victorious. They most probably owed their victory to the support of the emperor, as the Eusebian party were far more numerous than the anti-Arians. They proposed a creed of their own composing, which all signed except Arius and two others, who were banished to Illyricum in consequence of their refusal. The opinions of Arius were still making progress; and the emperor, having become an antagonist of Arianism only from expediency, was induced to look favourably on the condemned doctrines. Arius was recalled from Illyricum, and being favoured with two interviews with the emperor, satisfied him of his orthodoxy. The sentence of excommunication that had been passed against him was revoked by a synod at Jerusalem, and he was now permitted to return to Alexandria. On landing at that city disturbances arose. For Athanasius, who, when deacon, stood forth as the most powerful antagonist of Arianism in the council of Nicea, had been bishop of Alexandria for some time, and though he was now an exile at Treves, the impression against Arianism which he had produced on the minds of his flock still remained. Arius was recalled by Constantine, and as there was now no obstacle

in the way, he was to be publicly readmitted into the fellowship of the church at Constantinople. The ceremony was to take place on a Saturday, services being then held both on Saturdays and Sundays. On Saturday, Alexander, the bishop of Constantinople, being a vehement opponent of Arius, refused to admit him. The party of Arius, however, were bent on their object, and going to the bishop informed him that they would compel him by an imperial decree to receive Arius back into the church. The bishop was in great distress on this account, and prayed that either he or Arius should not see the next day. Arius died on the Saturday evening. Rumour subsequently related that he had died while marching in triumphal procession from the palace to the church. Arius wrote a book called "Thaleia" in defence of his opinions; fragments of it are extant in the works of Athanasius. He also wrote songs for sailors, travellers, and millers, hoping in this way to make religion win its way into the hearts of the ignorant. None of them remain, but some of his letters have been preserved. In one of these we have the following statement of his belief. He says that "the Son is not unbegotten, nor a part of an unbegotten in any way, nor derived from any previously existing substance, but that he came into existence by purpose and will before the times and the ages, complete God, only begotten, unalterable, and did not exist before he was begotten or created, or defined or founded, for he was not unbegotten. We are persecuted because we say the Son has a beginning, but that the Father has no beginning." The words "complete God" must be taken in a modified sense, as Arius himself says elsewhere: "Christ is not true God, but he was himself made God by participation; nor does the Son know the Father accurately, nor does the Word see the Father nor understand him." The statement likewise that the Son is unalterable, must be taken with modifications. Arius explains it himself. He says that Christ was by nature changeable, but that through the regular practice of virtue he had become morally unchangeable, and that God had chosen him for his peculiar work, because he had foreknown that his life would be sinless. It may be worth while to remark that Arius, in propounding his views, believed he was defending the old doctrines of the church against new and dangerous heresies.—J. D.

ARIVEY, PIERRE DE L' a French author, was a canon in the church of St. Stephen at Troyes, in which city he was born at the beginning of the sixteenth century. He published some comedies, and several translations of Italian works.

ARJASP, a king of ancient Tartary, who reigned about 500 B.C. In order to oppose the doctrines of Zoroaster, he made war with Gushtasp, king of Persia, and after various successes and reverses, was slain by Asfandiyar, son of Gushtasp, who was to succeed his father in the Persian throne in the event of his being victorious.

ARJE, JACOB-JUDAS, a Spanish rabbi of the seventeenth century, author of several works of profound learning and great research, the chief of which is the "Tabnith Hecal," or Description of the Temple of Solomon. (Middleburg, 1642.)

ARJONA, MANUEL DE, a poet of Spain, born at Osuna in 1761; died in 1820.

ARKWRIGHT, SIR RICHARD, one of the most distinguished members of that band of inventors and men of practical talent, by whom the manufacturing system of the British empire has been brought to its present state of excellence and superiority, was born at Preston, in Lancashire, on the 23rd of December, 1732. Being the thirteenth child of very poor parents, he grew up in the midst of toil and want; and it was in this always painful but often salutary school, that he acquired that patient industry and that indomitable firmness which enabled him to improve and apply to practical purposes, inventions of which the germs may perhaps have been discovered by others, but of which the useful application was entirely his own. He was brought up as a barber, hairdresser, and wigmaker; and is said to have made some money by an invention for dyeing human hair, which was then much sought after to be manufactured into wigs. In Arkwright's days, Preston, the place of his birth, was not a manufacturing town, and there may, therefore, be some truth in the assertion, that his attention was first turned to cotton machinery by the fact of his having married, in the year 1761, a wife who was a native of the manufacturing town of Leigh, and in which spinning, by means of the wheel and spindle, was carried on in almost every cottage. It was not, however, until seven or eight years after his marriage, that he succeeded in bringing his

labours, as an inventor of spinning machinery, to any successful result. His application to that subject must have been close and absorbing, for it is said that it took him away from his ordinary occupation so often and so long, that his wife, fearing that it would bring him and her with their children to the workhouse, broke his models, in the hope of bringing him back to the more profitable occupation of the lather-brush and curling-tongs. In spite of this domestic opposition, he persevered until he had brought his own inventions, or the abortive inventions of others, to such a state of perfection, as to secure millions to his own family, hundreds of millions to his country, and an addition to the daily comforts of the greater part of the human race.

The instrument which Arkwright laboured so long, and in the end so successfully, to produce, was a machine or frame for spinning several threads at one time, and by one application of force, in the place of the single thread produced on the ordinary spinning wheel. The method by which he ultimately succeeded in doing this, is thus described in Baines' history of the "Cotton Trade," in a passage which renders the operation and the invention as clear as they can be made by a verbal description:—"In every mode of spinning, the ends to be accomplished are, to draw out the loose fibres of the cotton wool in a regular and continuous line, and, after reducing the fleecy roll to the requisite tenuity, to twist it into a thread. Previous to the operation of spinning, the cotton must have undergone the process of carding, the effect of which is to comb out, straighten, and lay parallel to each other its entangled fibres. The carding or sliver (as it is called) of cotton, requires to be drawn out to great fineness, before it is thin enough to be twisted into a thread. The way in which this is done, is by means of two or more pairs of small rollers placed horizontally—the upper and lower roller of each pair revolving in contact. The carding or sliver of cotton being put between the first pair of rollers, is, by their revolution, drawn through and compressed; whilst passing through the rollers, it is caught by another pair of rollers placed immediately in front, which revolve with three, four, or five times the velocity of the first pair, and which therefore draw out the sliver to three, four, or five times its former length and degree of fineness; after passing through the second pair of rollers, the reduced sliver is attached to a spindle and fly, the rapid revolutions of which twist it into a thread, and at the same time wind it up on a bobbin. That the rollers may take hold of the cotton, the lower roller is fluted longitudinally, and the upper is covered with leather. Such is the beautiful and admirable contrivance, by which a machine is made to do what was formerly, in all ages and countries, effected by the fingers of the spinner. It is obvious that, by lengthening or multiplying the rollers, and increasing the number of spindles, all of which may be turned by the same power, many threads may be spun at once, and the process may be carried on with much greater quickness and steadiness than by hand-spinning. There is also the important advantage—the thread produced will be of more regular thickness, and more evenly twisted."

Such was the principle of Arkwright's machine. His patent was taken out on the 15th July, 1769—the day from which the greatness of the cotton manufacture may be dated. An immense advantage of this invention is, that the spinning frame of Arkwright, and similar machines which have grown out of it, admit of being worked by the power of steam and of falling water. The power of horses is said to have been first used in working these machines, in the small mill which Arkwright constructed at Nottingham; but in the year 1771, Arkwright, who had been joined by two eminent capitalists—Mr. Strutt of Derby, and Mr. Need of Nottingham—built a mill at Cromford, near Matlock, in Derbyshire, the machinery of which was turned by the river Derwent. In this beautiful spot, Arkwright built the first cotton mill in England. He subsequently formed other establishments of a similar kind in other parts of England and in Scotland; accumulating in a short time a prodigious fortune, and giving a wonderful impulse to the industry and productive power of this and other countries. The results of Arkwright's discovery were, however, multiplied a hundredfold by James Watt's not less wonderful improvement of the steam engine, which created a motive power of inexhaustible strength, and capable of being produced wherever fuel could be procured in sufficient abundance. It is the latter invention which has given so rapid and wonderful a development to the cotton manufacture of Lancashire and Lanarkshire, and which has made Manches-

ter, Glasgow, and Liverpool the greatest industrial commercial cities of modern times. In addition to the merit of inventing the spinning frame, Arkwright may also claim the merit of having invented and organized the factory system, which adds immensely to the resources of the labouring classes, and may be made productive, not only of wealth, but of intelligence and virtue. The plans introduced by Arkwright were generally founded on good sense, and have stood the test of experience. Arkwright's career as a manufacturer commenced in 1769, and in 1786 he had become a man of large estate, was raised to the rank of sheriff of Derbyshire, and received the honour of knighthood from George the Third. His career was pleasantly prosperous to the close of his life, which took place on the 3rd of August, 1792, in his sixtieth year. Arkwright, in the course of his life, experienced the extremes of poverty and of wealth; he had no education except that of the world, and never attained anything like refinement of manners or character. His merits were ingenuity, energy, and unconquerable perseverance. By these he founded his own fortunes, benefited the world, and presented an example worthy of general imitation.—T. B.

ARLANIBÆUS, PHILIP, the assumed name of the writer of a contemporary history of the Thirty Years' War, entitled "Arma Svecica," Frankfort, 1631. In the title-page the author styles himself Philo-Historicus.

ARLAUD, JACQUES ANTOINE, a miniature painter, born at Geneva in 1668. Having proceeded to France he gained a high reputation for his skill, and was patronized by the duke of Orleans, for whom he made an admirable drawing of "Leda and the Swan," from a small marble bas-relief by Michel Angelo. He afterwards went to England, where he also met with much success, and at last returned to his native place, and died in 1746. His brother, BOÉNOT ARLAUD, and his nephew LOUIS AMÉ ARLAUD, were both celebrated for their skill as artists. The former made a portrait of Shakspeare, which was engraved by Ducange.—F.

ARLEBOUT, ISBRAND-GISBERT, a Dutch physician, who lived in the earlier part of the sixteenth century.

ARLENESIS DE SCUDALUPIS, PIETRO, an alchemist and astrologer of the sixteenth century, who wrote a book, "De Sympathia VII Metallorum, VII Lapidum et Planetarum," published at Madrid, and in 1610 at Paris.

ARLER, PIETRO, an architect, born at Bologna in 1333, of a German family, constructed several churches of Prague, and assisted in the erection of the cathedral of that city, in which he was employed till 1386.—R. M.

ARLINCOURT, VICTOR, VICOMTE D', a French poet and romance writer, born at Mérandres, near Versailles, in 1789. His father was a farmer-general, and suffered along with many others of his order at the Revolution. When scarcely of age, young Arlincourt published a small poem, "Une Matinée de Charlemagne," which so delighted Napoleon, by comparing him to the old monarch, that he appointed the author equerry to the queen-mother, and auditor to the council of state. A writer of romances, among which his "Solitaire" was the most successful, and subsequently of a strange species of literature which, carrying the name of romance, was yet only a vehicle of his spite against democracy, and of a fierce satire on his contemporaries, he became a publicist; but neither his political actions nor his works have won much favour. His latest efforts in literature, which were those of a dramatic author, were also destined to failure. He died in January 1856.—A. L.

ARLINGTON. See BENNET.

ARLOTUS DE PRATO, an ecclesiastical writer of the 13th century, known as the first who compiled a Bible Concordance. There are various editions without name: Nuremberg, 1485; Bologna, 1486; Anvers, 1472 and 1485.

ARLOTTA or CHARLOTTE, the beautiful daughter of the tanner of Falaise, whose ankles, seen as she was washing clothes in the stream, won the heart of Robert, duke of Normandy. She became his mistress and the mother of William the Conqueror, who was born about A.D. 1027. Her name seems to come from the old Norman or Danish compound *Herleve* ("much loved.") Duke Robert died while on a pilgrimage to Jerusalem, when William was about seven years of age, and Arlotta married a Norman gentleman, to whom she bore three children. It is said "that William in his youth could not bear any allusion to his illegitimacy, but that, in later years of his life, he often called himself the 'Bastard.'”—T. J.

ARLOTTI, a name common to many Italians of the sixteenth and seventeenth centuries:—

ARLOTTI, DECIO, an Italian poet of Reggio, died in 1759.

ARLOTTI, GIROLAMO, an Italian commentator of the fifteenth century, author of "Scholia on Cicero's Letters," Venice, 1549.

ARLOTTI, LODOVICO, an Italian poet and theologian of the 16th century. His poems appeared in the collection of Scajoli.

ARLOTTI, MARCANTONIO, an Italian poet of the second half of the sixteenth century. His poems are inserted in the "Giubilo delle Muse," and the "Raccolta de Poeti Illustri."

ARLOTTI, POMPEO, an Italian physician of Reggio who lived in the second half of the sixteenth century. He was known by some works on venesection.

ARLOTTI, RODOLFO, an Italian poet of Reggio who lived at the end of the sixteenth century. A tragedy and some curious letters of his are to be found in Guasco's *Stor. Lit.*—A. L.

ARLOTTO MAINARDI, commonly called IL PIOVANO ARLOTTO, born in Florence, 25th December, 1895, was originally a wool-carder, and afterwards a priest. Though so well known for his *facetiae* and *bon mots*, his personal history affords only the few gleanings to be found in the memoir prefixed to his works, and the characteristic glimpses in the various jokes and stories attributed to him. His wit made him famous, not only in Italy, but in France and England. Though beloved by cardinals, popes, and kings, he had no ambition beyond that of a simple priest, nor any desire for money beyond what was necessary to enable him to be charitable. Like other facetious writers, Arlotto has been charged with more jokes than he ever uttered. But, on the other hand, he could appropriate, in such way as genius does, the ideas of others. The story of Whittington and his Cat, found in his "Facezie," was probably the result of one of his journeys to England. Like most other inveterate jokers, he retained his peculiarity to the end; a life of drollery having been appropriately wound up by the inscription on his tomb, written shortly before he died: "The priest Arlotto has constructed this tomb for himself, and for such others as may desire to lie here along with him." The "Facezie" have often been reprinted. The best edition is that of Florence, 1500.

ARLUNO or ARLUNUS, BERNARDINO, an Italian jurist of the sixteenth century.

ARLUNO or ARLUNUS, GIOVANNI PIETRO, one of four brothers of the preceding, physician to the duke of Milan. He left several books on gout, asthma, and quartan ague.

ARMA, GIOVANNI FRANCESCO, an Italian physician, who was born in Piedmont, and lived about the middle of the sixteenth century. He was physician to the duke of Savoy. His numerous works were printed at Turin between 1549 and 1573.

ARMAGNAC, a powerful family of Gascony, in the fourteenth and fifteenth centuries, renowned for faction and crime. The principal members were:

ARMAGNAC, JEAN I., COMTE D', took an active part in the war against the English in Gascony and Guienne, during the year 1336. Died 1373.

ARMAGNAC, JEAN III., COMTE D', grandson of the former, was count of Fezensac and Rodez, as well as viscount of Lomagne and Anvillars, and having married the heiress of Comminges in 1378, he bore the title of that county. In 1391 he was killed when leading an army of adventurers against Milan.

ARMAGNAC, BERNARD VII. COMTE D', constable of France, born about the middle of the 14th century; killed in 1418; was the son of Jean II., and succeeded his brother Jean III. He began his career of ambition by despising his father of his means, and causing his death, with that of his two sons, by long imprisonment. At a time when France was torn by intestine strife, he joined and became head of the Orleans faction against that of Burgundy; and having fought against the court, and made a peace, he led the royal army on its march from Agincourt to Paris. He then seized the constabulary, placed himself at the head of affairs, took the management of the finances, ruled the kingdom according to his will, and filled the country with terror. The death of the dauphin, son of Charles VI., was suspected to have been hastened by him, and the restraint which he imposed upon the queen seemed to foreshadow still darker evils, when the duke of Burgundy, coming to her release, appeared with an army before Paris. The city was betrayed to the duke, and the now discomfited constable was made prisoner. The crowd of Paris broke into the prison where he lay, and massacred him.

**ARMAGNAC, JEAN IV.**, d', born about 1395, was the son of the constable. His entire life was a series of revolts, breaches of faith and forgeries. He joined the English against the dauphin, defied the authority of his prince, struck money in his own name, forged a will by his relative the countess of Comminges, who had made the king her heir, and at length died broken down with remorse for his crimes.

**ARMAGNAC, JEAN V.**, son of John IV. and Elizabeth of Navarre, was, if possible, a worse man than either his father or grandfather. His private life was most impure, and having been discovered carrying on a secret intercourse with the English, Charles VII. ordered him to be apprehended. He fled to his estates in Arragon, and proceedings were taken against him in parliament, which ended in a decree of banishment and confiscation. He then professed penitence, and thus procured the intercession of Pius II.; but the king was inflexible, and it was not till the accession of Louis XI. that he succeeded in being restored. In 1465 he again took arms against the king, and only consented to disband his troops on receiving 10,000 livres. The money was paid, but the men were retained. On this he was once more proceeded against, and forced again to flee to Arragon; he was condemned to death, and his estates were forfeited, yet he recovered his property by force, and bade defiance anew to the royal arms. His own deceitful policy was at length resorted to; the Cardinal d'Albi, called the "devil of Arras," was sent to negotiate with him. A treaty was agreed upon, and while the count was in the act of signing a document which gave him favourable terms, the king's soldiers rushed in and killed him.—A. L.

\* **ARMAND, ALFRED**, born in Paris in 1850. He is the most eminent French architect of the day in connection with railways. Amongst his productions may be noticed the following stations built by him between 1839 and 1851:—Versailles, St. Cloud, the Rouen station in Paris, St. Germain, Arras, Amiens, Lille, Calais, St. Quentin, and Douay.

**ARMAND, FRANÇOIS-HUGUET**, a French comedian born at Richelieu, in 1699; died at Paris, on 26th November, 1765. Armand occupied the stage for forty years, and enjoyed an extraordinary reputation for satirizing, in the characters of Scapin, Crispin, and Pantalon, all the foibles and eccentricities of his age. Lekain called him "le modèle de tous les comédiens."

**ARMANDI, PIERRE DAMIEN**, a French general, born in 1778, died in 1855. He took part in all the wars of the republic and the empire, and after the fall of the latter, was intrusted with the education of one of the sons of the king of Holland, eldest brother of Louis Napoleon. To his care also King Jerome confided the charge of his eldest son. He has written "L'Histoire Militaire des Élémphant."—A. L.

**ARMANI or ARMANNI, GIOVANNI BATTISTA**, an Italian poet and improvisatore, born 1768; died 1815.

**ARMANI, PIETRO MARTIRE**, an Italian painter, born 1613; died 1669. He was a pupil of Lionello Spada, and practised his art at Reggio.

**ARMANN, VINCENZ, or ARMANNA, VINCENZO**, a Flemish painter, died in 1649. He lived at Rome, and painted many of his landscapes while in the inquisition, to which he was committed for having eaten fat in Lent.

\* **ARMANSPERG, JOSEPH LOUIS**, Count, president of the council of regency in Greece, under King Otho I.; born at Kötzing in Bavaria, 28th February, 1789. This patriotic nobleman entered with great enthusiasm into the war of German liberty in 1812, spoke boldly for the rights of his country, but in vain, at the congress of Vienna, and afterwards filled various situations of honour and trust under King Louis. Appointed to the presidency of the regency in 1832, he held that office for two years, and then retired into private life.—A. L.

**ARMATI, SALVINO DEGLI**, a member of a patrician family of Florence, to whom it seems probable that the world owes the invention of spectacles. Montuca decides in favour of Arnati. Manni cites on behalf of his claim, the following inscription on a tombstone:—Qui giace Salvino d'Armati degl' Armati Firenze invento degli Occhiali anno MCCCXVII.

**ARMBRUSTER, JOHN MICHAEL**, born in Wurtemberg, 1761, was for some time editor of the Zurich Gazette. He obtained a situation under the Austrian government, and rose to be secretary of the supreme court of police and censorship, and editor of the official organ of the government. Besides the various periodicals which he edited, he wrote numerous books of amusement for children. Committed suicide 1817.—J. B.

**ARMELLE, NICOLE**, a celebrated fanatic, who pretended to divine illumination, born at Campenac 1606; died at Vannes 1671. An Ursuline wrote her life, under the title "L'Ecole du pur amour de Dieu," Paris, 1704.

**ARMELLINI, GIROLAMO**, an Inquisitor-general of the Romish faith at Mantua, about the year 1516.

\* **ARMELLINI, CARLO**, was born in Rome about 1780, of an old and highly respectable Roman family. He was educated for the bar, and devoted himself with great ardour to the study of jurisprudence and literature. He rose to distinction at an early age, for his classical learning, legal science, and patriotism. When the dissensions between Napoleon I. and the pope, left Rome for a time free from priestly rule, and gave her back her ancient title of republic, young Armellini, already famous for his knowledge of jurisprudence and practical legal capacity, took his seat among the judges of the republic, and was actively employed in the administration of the new laws of the state, the abolition of clerical privileges, &c. On the fall of Napoleon and the restoration of the pope, Armellini had acquired so high a reputation, that, although a noted republican, he was allowed by the papal government to remain in Rome in the tranquil exercise of his profession; and during the long period of his legal activity—from 1815 to 1848—he was engaged in the most important causes of his time, and was considered one of the greatest ornaments of the Roman bar. On the death of Gregory XVI., in 1846, the universal and clamorous demand for administrative reforms in the Roman States, at length wrung from Pius IX. a constitution, and Armellini was made a member of various commissions appointed for the reconsideration of the laws. He was elected to the Chamber of Deputies in 1848, and took a prominent part in the formation of the new scheme of civil and criminal law, the abolition of exceptional tribunals, &c., &c. Every attempt at substantial legislative reform was, however, rendered abortive by the obstinate resistance of the papal court, emboldened by the ill success of the struggle for independence in Lombardy; the slight reforms already granted were, one by one, withdrawn, and the Roman volunteers, hastening to aid in the Lombard war, were recalled. The menaces of the exasperated people, however, and the intrigues of Austria, induced the pope to fly in disguise to Gaeta, and put himself under the protection of the king of Naples. A provisional government was then established in Rome, of which Armellini was a member. One of its first acts was to send messages of conciliation to Gaeta, requesting the pope's return. The pope, however, rejected these advances, and excommunicated the provisional government. Rome being thus left without a sovereign, Armellini and his colleagues resolved to appeal to the suffrages of the nation, to decide upon the new organization of the state; and they issued a decree (written by Armellini), for the convocation of a Constituent Assembly. The first meeting of the Assembly took place on the 8th of February, 1849, and the sitting was opened by Armellini. In an eloquent address he set before the Assembly the actual position of the state, the absolute refusal of the pope to listen to any terms offered by the provisional government, the impossibility of reconciling the universal and imperative demand for administrative reform with the temporal sovereignty of the pope and the existing privileges of the priests; and he concluded with the words, "God and the People,"—words well known throughout all Italy as the formula of the national association of "Young Italy," founded by Joseph Mazzini. The words were received with enthusiasm by the Assembly, and the republic was voted by a majority of 133 to 11. The executive power was vested in a triumvirate, composed of Armellini, Montecchi, and Saliceti. Their first care was the organization of municipalities throughout the country, the abolition of clerical privileges, and the reformation of the civil and criminal law. On the defeat of the Piedmontese army by the Austrians at the battle of Novara, the Roman Assembly, desirous of strengthening and giving new vigour to the government, with a view of carrying on the war of independence against the Austrians, reconstituted the executive power. The new triumvirate was composed of Armellini, Aurelio Saffi (a young Roman noble), and Joseph Mazzini, who, though a Genoese by birth, had been recently declared a Roman citizen by the Constituent Assembly, in consideration of his great services to his country. The new triumvirate displayed extraordinary activity in preparing to send supplies and men to the relief of Venice, then besieged by the Austrians; but their intention was frustrated by the unexpected

necessity of defending Rome itself from the French invasion, backed by the armies of Austria, Spain, and Naples. During all the dangers of the siege, Armellini, though a very old man, remained faithful to his principles, and calmly fulfilled the duties of his office, watching over the administration of the legal tribunals, and occupying himself in the compilation of a new legislative code. He remained in Rome to the last, and did not hesitate to expose himself even to the enemy's fire, by accompanying his fellow triumvirs to assist in the last council of war, held at the head-quarters of General Garibaldi, on the heights of San Pancrazio. On the fall of Rome, Armellini went into exile, and has since resided with his son, also an exile, in retirement at Brussels. The papal government was withheld from confiscating his property by the interposition of the French ambassador. He is now, at the advanced age of eighty, still firm in his republican principles, and unshaken in his faith in the approaching regeneration of his country.—E. A. H.

**ARMENINI, GIO. BATISTA**, an Italian painter, a native of Faenza, living in 1587, at which date he published his "Veri precetti della Pittura," (True Precepts of Painting,) a work of some merit. He was a pupil of Perin del Vaga.

**ARMESSIN, NICOLAS DE L'**, a French engraver of great merit, born in 1684; died in 1745. He was the son and pupil of another distinguished engraver of the same name, whom he, however, surpassed, especially with his fine reproductions of the works of Watteau and Boucher.—R. M.

**ARMFELT, GUSTAF MAURITZ, BARON**, a Swedish general, was born at Juva, in Finland, on the 1st April, 1757. He enjoyed the confidence of Gustavus III., and on the breaking out of the Russian war in 1788, was appointed to command one of the three divisions of the army. On the death of Gustavus in 1792, Armfelt was named governor of Stockholm, and a member of the regency. In this latter character he incurred the resentment of the president, Charles, duke of Sudermania, uncle of the young king, Gustavus IV., and was easily persuaded to accept an embassy to Naples. During his absence, he was condemned as a traitor. He fled into Russia, and afterwards resided in Germany, whence he was recalled, after the coronation of Gustavus IV., in 1799. Various important services were rendered by him to the state from that time till 1810, when a suspicion of his having been concerned in the death of the prince of Augustenburg, again obliged him to seek refuge in Russia. The remainder of his life was passed in that country in the enjoyment of almost princely dignities. He died at Tzarskoe-Selo, on the 19th August, 1814.—J. S., G.

**ARMFELT, KARL, BARON D'**, a Swedish general, born 1666; died 1736. He fought under Charles XII. After the battle of Pultowa he defended Helsingfors against Peter, and subsequently engaged Apraxin with 6000 men against 18,000. He commanded the well-known expedition to Norway, in which his troops suffered great disasters.

**ARMIN or ARMYN, ROBERT**, a player of Shakespeare's company, whose name occurs with that of Shakespeare in a certificate of 1589. A tract in the Bodleian library has the following title, "A Nest of Ninnies. Simply of themselves, without compound. Stultorum plena sunt omnia. By Robert Armin," 1608. He is also the author of a comedy entitled "The History of the Two Maids of More Clacke."—J. S., G.

**ARMINIUS or HERMANN**, the deliverer of Germany from the power of Rome, was the son of Sigimer, chief of the Cherusci, and born probably in the year 16 B.C. The enterprise which he carried on to so triumphant an issue, was begun in A.D. 9, when Varus, little alive to the dangers of his position, had awakened the fierce hatred of thralldom which characterized the German tribes, by innovations on local customs in the last degree offensive. In that year he persuaded the Roman general to march into the country between the Weser and Ems, which he said had revolted, and on the way harassed him with such success, that on the third day he could offer battle. In a narrow defile between the towns of Wiedenbrück and Detmold, the Roman legions, hemmed in on all sides, were slaughtered almost to a man. Varus threw himself on his sword. In the years 14-17, Cesar Germanicus, although successful in several engagements, vainly endeavoured to recover the territories lost by this disaster. Arminius survived till A.D. 21. He is said to have been assassinated by some of his kinsmen.—J. S., G.

**ARMINIUS, FULCENTIUS**, bishop of Nusco; flourished towards the end of the seventeenth century. He published:—

1. "Gli immortali Cipressi; descrizione de Funerali d'Ant Carrafa, duca d' Andriæ," 1645; 2. "Le pompe della morte per la morte di Cornelia, Giudici, duchessa di Bisaccio," 1647; and several other works of a similar character.

**ARMINIUS, JACOBUS**, the celebrated founder of the theological system called after him, Arminianism, was born at Oudewater, on the Yssel, in South Holland, in 1560. His family name was Harmensen, or in its German form, Hermann. From the name of his native place, denoting "old water," he was sometimes called "Veteraquinas." His father died while he was yet a boy, but by the assistance of several friends, who had a high opinion of his talents, he was enabled to prosecute his studies in Utrecht, Marburg, Leyden, and Geneva. At Leyden he enjoyed the instructions of Lambert Daneæus; and in Geneva, of Theodore Beza. He taught, for some time, in the university of Basle, and with so much applause that he was offered the degree of doctor of divinity, when he was only in his twenty-second year, which, however, he modestly declined. After a visit to the university of Padua, and a short sojourn in Rome, he returned to Holland. The fame of his talents and learning had preceded him, and in 1588 he was appointed by the magistrates of Amsterdam one of the preachers of that city, in which office he continued, with increasing reputation, for the next fifteen years.

Arminius had early evinced a strong tendency to introduce innovations into established systems. During his residence in Geneva, he had given great offence to the Aristotelians by his advocacy of the new rival philosophy of Peter Ramus; and he had not been long in Amsterdam when his love of novelty in speculation, and the restlessness of his genius, led him to adopt theological views, which, by kindling the flames of a lengthened polemical warfare, involved the remainder of his life in great unhappiness, and ultimately convulsed and divided the protestant church of the United Provinces.

The doctrine of the Belgic confession, as adopted at the era of the Reformation, was strictly Calvinistic, but a layman named Dirick Volkaerts had recently attacked it in a series of writings, which had drawn down upon him the sentence of heresy. In the controversy excited by these attacks, the defenders of the doctrine of the Confession had also recently become divided among themselves into two parties—the smaller called the "Sublapsarians," the larger still adhering to the "Supralapsarian" views of Beza. Arminius was engaged by some admirers of his talents to defend the doctrine of Geneva in opposition to the views both of Volkaerts and the Sublapsarians; and it was while engaged in the studies necessary to this undertaking that he began to waver in his attachment to that doctrine, and to think that the truth lay on the side of its opponents. For a time, however, he concealed his new convictions; and it was only gradually that they discovered themselves in his pulpit expositions of such testing passages of scripture as the seventh and ninth chapters of the Epistle to the Romans. His orthodoxy had already been publicly challenged, when in 1603, on the death of Francis Junius, professor of divinity at Leyden, Arminius was appointed to succeed to his chair. Before his installation, Francis Gomar, his future colleague, demanded an explanation of his doctrinal views, and allowed himself to be satisfied by a public declaration, on the part of Arminius, that with Augustin, and other ancient teachers of the church, he rejected the corruptions of the Pelagian heresy. But it was not long before the two colleagues came into open collision. In 1604 Arminius charged the teaching of Gomar, on the subject of predestination, with a dangerous leaning to the heresy of the Manichaean, who made God the author of sin; while Gomar, in reply, accused Arminius of holding views which were more flattering to human pride than the doctrines of Rome itself—inasmuch as they represented man to be independent of the grace of God, in so important a matter as an inward ability and inclination for that which is good. A controversy, waged by antagonists of such eminence, instantly engaged the attention and divided the sympathies of the whole church and country; and during the brief remainder of his life, Arminius found himself exposed to incessant attacks which embittered his existence. To allay the strife, a general synod of the church was convened in 1606, and a public conference was held between Arminius and Gomar in 1608, but both these measures failed of the desired effect. The war was still raging when Arminius died, on the 19th October, 1609. Nor did it die with him. After his death his adherents pushed his peculiar views to extremes which, it is probable, he himself would have condemned; and the more

his system was developed, the stronger and more determined was the hostility which it called forth. The synod of Dort, which was convoked on the 13th of November, 1618, and continued its sittings till the 9th of May, 1619, solemnly condemned the "five articles" in which the Remonstrants, as they were now called, expressed their views; and two hundred Arminian clergy were cast out of the national church. The writings of Arminius were collected and published at Leyden in 1629; and his life was written by Caspar Brandt, and also by Peter Bertius, the latter of whom went over, at a later period, to the church of Rome. This incident served to illustrate and confirm a charge which was sometimes laid against the Arminian views, that they had a strong affinity, in some points, with the theology of Rome—an affinity which has recently been acknowledged by the able Romanist, Möhler, in his "Symbolik;" while the example of Clericus, or Jean le Clerc, and others who, in the following century, became professors of the seminary of the Remonstrants in Amsterdam, no less verified the tendency which was often imputed to Arminianism by its opponents—to land its disciples in the fatal extremes of Rationalism and Socinianism.—P. L.

\* ARMITAGE, EDWARD, a living English painter, of great and original talents. He studied in Paris under Delaroche. He has painted, amongst several fine works, some frescos for the new houses of Parliament, with very great success.—R. M.

ARMONVILLE, JEAN BAPTISTE, a member of the national convention, was born in 1756, and died in 1808.

ARMSTRONG, a famous border clan, who, from a very early period, possessed great part of Liddesdale and of the debatable land. They were distinguished, along with their neighbours the Elliots, as the most lawless of all the freebooting hordes. Their favourite retreat was the Tarras Moss—a desolate morass where they often baffled their pursuers. We find them in great strength at the time of Elizabeth's death making a raid into England as far as Penrith, where, however, they were so totally defeated by James VI. that they never recovered the blow. Several members of this clan figure largely in popular tradition, and in the old ballad literature of the border. We notice—

ARMSTRONG, ARCHIE, a member of the clan, became jester at the English court, but was in 1637 dismissed in disgrace because his wit offended Archbishop Laud.

ARMSTRONG, JOHNIE, of Gilnockie, who was brother of the laird of Mangerton, chief of the clan, occupied a tower the ruins of which are still pointed out near the town of Langholm. His name was a terror over all the border, and his ravages extended as far south as Newcastle. In 1529, James V. set out on an expedition against the lawless march-men. Armstrong and a number of his followers presented themselves before the king to make a profession of loyalty. They were, however, received as outlaws and condemned to death. This scene forms the subject of one of the most spirited of the border ballads collected by Sir Walter Scott.

ARMSTRONG, WILLIAM, of Kininmonth, or KINMONT WILLIE, also claims descent from this clan. The ballad which bears his name is, perhaps, the finest in all the literature of the border. It details how he had been treacherously seized by the English warden, Lord Scroope, imprisoned in Carlisle, and condemned to death. The Scottish keeper, Lord Buccleuch, after finding negotiation of no avail, made a raid upon Carlisle, entered the castle, and, without doing further harm, carried off the bold freebooter in safety. The name of Kinmont Willie was proverbial all over the borders. On one occasion there was a royal expedition to Dumfries against him and another riever named Maxwell, which had, however, no success.

ARMSTRONG, WILLIAM, known as CHRISTIE'S WILL, occupied the tower of Gilnockie during the reign of Charles I. His name is connected in tradition with the famous carrying off of Lord Durie, president of the Court of Session, till a case was decided in favour of the Earl of Traquair, to whose interests the president was opposed. Christie's Will was the last border freebooter of any note.—(Scott's *Minstrelsy of the Scottish Border.*)—J. B.

ARMSTRONG, FRANCIS, a physician of Uppingham, in Rutlandshire, who discovered a vegetable green paint, and died in 1789.

ARMSTRONG, GEORGE, a physician, established in London a dispensary for the relief of the infant poor. Died in 1781.

ARMSTRONG, JOHN, an English military engineer, who died in 1758, the author of a history of the Isle of Minorca.

ARMSTRONG, JOHN, M.D., a poet, and the friend of Mallet, Young, and Thomson, was born in 1709 at Castleton, in Liddesdale, Roxburghshire, the parish of which his father was minister. He received his early education at the parish school, and then entered the university of Edinburgh, where he took his degree in medicine with honours. He was always noted for his versifying tendency, though he kept rather too closely by his model and master, the bard of Winter. It was, however, through his intimacy with Thomson he was induced to try his success as an author, and in 1735 was persuaded to publish "An Essay for abridging the Study of Physic"—a burlesque on the quackery and the low state of medical education of the period. In 1737 he came forth in a professional work of some celebrity, and immediately thereafter in "The Economy of Love," a poem, chiefly remarkable for its indecency, which had the effect of dislodging Armstrong from his position as a practitioner. His great work, "The Art of Preserving Health," a poem in four books, appeared in 1744, and soon gained a wide popularity. He was now employed as surgeon in a military hospital; and through the favour of Wilkes, some years later, he was sent out to Germany as physician to the forces. In this capacity he continued till the close of the war, and returned to London in 1763. He spent his time in occasional practice, varied by literary pursuits, sending forth a "Collection of Miscellanies," or a "Volume of Essays," or an abortive "Tragedy," or "Sketches of Travel." Though his income was limited, he left about £3000 at his death, which happened 7th September, 1779. His main claim to notice as a poet rests on his poem on "Health," which, according to Wharton, is distinguished for its classical correctness and closeness of style. It is a kind of dictionary of domestic medicine in blank verse, containing much learning, much information, much medical and moral philosophy, but without much original power either of poetical conception or execution. Thomson, in his luxurious way, has hit off Armstrong's likeness in his Castle of Indolence, canto i., stanza ix.; while Armstrong has given a medical finish to the same canto, by contributing the stanzas that follow the seventy-fourth.—W. B., D.

ARMSTRONG, JOHN, a physician who was born in 1784, at Ayres Quay, near Sunderland, and at the age of sixteen was apprenticed to a surgeon of Monkwearmouth. He afterwards entered as a medical student at the university of Edinburgh, and commencing to practise in his native town, became very popular. He afterwards removed to London, where he continued to prosper. Armstrong was a disciple of the "Sangrado" school, and made vigorous use of the lancet, ascribing most diseases to inflammation. Amongst his numerous works, the principal are—"Facts and Observations relating to Puerperal Fever;" "Illustrations of Typhus Fever;" "Illustrations of the Scarlet Fever, Measles," &c. He died in 1829.—J. W. S.

ARMSTRONG, JOHN, D.D., first bishop of Graham's Town, South Africa, was born August 22nd, 1813, at Bishopwearmouth, in the county of Durham, where his father was an eminent physician. He was educated, first, at the Charterhouse School in London, and then at Lincoln College, Oxford; taking his degree of B.A. in 1836. In 1848 he was presented to the rectory of St. Paul's, Exeter, and shortly afterwards married the eldest daughter of Edward Whitmore, Esq. Two years later (by an exchange of livings), he became vicar of Tidenham in Gloucestershire, and was consecrated bishop of Graham's Town on St. Andrew's day, 1853, by Archbishop Sumner, in the parish church of Lambeth. He was a contributor to the "British Critic," the "Christian Remembrancer," the "English Review," and the "Quarterly," and edited the "Tracts for the Christian Seasons," "Tracts for Parochial Use," and "Sermons for the Christian Seasons," published by Parker of Oxford, which met with great success. Exemplary as a parish priest, he became still more conspicuous for his devotedness as a colonial bishop. The same energy and earnest piety which characterized his efforts in the cause of female penitents in England, were displayed in the more arduous undertaking on which he entered, of endeavouring to evangelize the Kafirs in South Africa; and he died amid the loudly-expressed regrets of all classes, at Graham's Town, on the 16th May, 1856.—R. S. O.

ARMSTRONG, MOSTYN, an English geographer of the last century, of whom little is known.

ARMSTRONG, SIR THOMAS, a native of Nymegen in Holland, was, during Cromwell's days, a firm adherent to the royal cause. After the Restoration, he was attached to the fortunes

of Monmouth, and was implicated in the Rye House plot. He suffered death in 1684.

\* ARMSTRONG, SIR WILLIAM GEORGE, Knight, C.B., inventor of the gun which bears his name, was born at Newcastle-upon-Tyne on the 26th of November, 1810, the son of an eminent merchant of that town. In early boyhood he was more distinguished for his mechanical ingenuity than by his success in the ordinary school-studies, which he prosecuted at various establishments in the county of Durham. In due time he was articled to a firm of solicitors in Newcastle, becoming eventually a junior partner, nor did he finally quit the profession of the law until 1846. While not relaxing his attention to his professional business, he cultivated with ardour during his leisure hours, science in general, and especially mechanics in its theory and applications. One of his favourite subjects was the improved application of water-power, an ingenious arrangement for which he completed about 1840; it is described in the *Mechanic's Magazine* for the April of that year. Turning his attention next to hydro-electricity, he constructed more than one very powerful steam-electrical-engine, and that exhibited by him at the polytechnic institution, London, was inspected by the prince-consort and some of the most eminent scientific men of the day, attracting very general notice and approval. Among Sir William Armstrong's other practical improvements of an early date, may be mentioned that in the construction of cranes, which has been very extensively adopted both at home and abroad. After leaving the legal profession, Sir William, then about thirty-six years of age, established, with the aid and co-operation of friends, the Elswick engine-works at Newcastle-upon-Tyne, on a large scale and admirably conducted. From this work have been sent forth numbers of hydraulic engines on an entirely new principle of construction, for use in the mines, docks, &c., of England and other countries. Although, it may be added, Sir William Armstrong is chiefly known to the general public as the inventor of a formidable engine for warlike purposes, yet eventually, it is possible, he may be more renowned as a contributor to the arts of peace, and the time may come when his application of greatly improved hydraulic power, will be considered in its varied results second only in importance to the steam-engine itself. Sir William's first experiments in the direction of the rifled cannon which has made him famous, were commenced in 1854, and carried on for nearly three years. His original gun was, to quote his own words, "partly of steel, but now it is nothing but wrought iron." "It is a built-up gun—that is to say, it is composed of separate pieces, each piece being of such moderate size as to admit of being forged without risk of flaw or failure. By this mode of construction, great strength," he says, "and great lightness, are secured." When the very important results of his inventions were disclosed to the government, he was appointed engineer-in-chief for rifled ordnance, and extensive works at Woolwich and Newcastle were placed under his control. All his discoveries were offered by him gratuitously to the government, and the arrangement under which the latter procured his services was characterized by ministers in parliament as one of extreme liberality on his part. In February, 1859, he received the honour of knighthood, and was made a C.B. Sir William Armstrong is a member of the council of the Institute of Civil Engineers, and a fellow of the Royal Society. For much of the information contained in this brief sketch we are indebted to the courtesy of Sir William Armstrong's friend, Thomas Sopwith, Esquire.—F. E.

ARMYN. See ARMIN.

ARMYNE, LADY MARY, the wife of Sir William Armyne, was the daughter of Henry Talbot, the fourth son of George, earl of Shrewsbury. She was celebrated for the extent of her theological and historical knowledge, for her liberality to the poor, and for her patronage of North American missions. She endowed several hospitals, and died in 1675.—T. J.

ARNAUD, FRANÇOIS-MARIE BACULARD D', a French littérateur, born at Paris in 1718; died in 1805. He acquired a name in literature before he had attained his nineteenth year. Like his friend Voltaire, he found a patron in Frederick the Great, who invited him to Berlin, and on his arrival complimented him with a copy of verses, in which he was styled the Ovid of France, and, more absurdly still, the successor of Voltaire. He was imprisoned during the Reign of Terror, and spent the last years of his life in the most wretched poverty.—J. S., G.

ARNAUD DE RONSI, GEORGE, a French surgeon, practised his art, especially that part of it relating to hernia, in Paris, and afterwards in London, where he became a member of the College of Surgeons. He was born about the commencement of the eighteenth century, and died in 1774. His works are:—1. "A Dissertation on Hernias or Ruptures," 1748; 2. "A Treatise on Hermaphrodites," 1750; 3. "Plain and easy Instructions on the Diseases of the Bladder and Urethra," 1754; 4. "On Aneurisms," 1760; 5. "Mémoires de Chirurgie, avec quelques Remarques historiques sur l'Etat de la Médecine et de la Chirurgie en France et en Angleterre," 1768.—J. S., G.

ARNAUD, HENRI, whose name is connected with one of the most interesting periods in the history of the Vaudois, was born at La Tour, Piedmont, in 1641. He was fitted for combining with the office of pastor that of military leader, by the fact that ere he entered the church he served under William of Orange; and at this period the Vaudois specially needed such a pastor. After long years of persecution, they had, about 1685, been compelled by Victor Amadeus of Savoy to quit their valleys. According to Arnaud's account, which is believed to be somewhat exaggerated, 14,000 were cast into prison, where 11,000 perished, and only 3000 survived to go into exile. It is with the fate of these 3000, who betook themselves to Switzerland and some other protestant countries, that the history of our "soldier-priest" is connected. He found his countrymen by no means satisfied with exile; and after several unsuccessful attempts, Arnaud, encouraged by the great events of 1688, placed himself at the head of 800 determined adventurers, and, on the 19th August, 1689, embarked on the Lake of Geneva, and landed at Yvoire on the other side. They then set forward toward their valleys, passing through a difficult country beset with hostile forces, and at last crowning an unprecedented march by storming the bridge of Salabertran guarded by 2500 men, completely routing the enemy, and entering in triumph the valley of San Martino. The brave men were, however, still beset by hostile troops, and were compelled to betake themselves by passes of incredible difficulty to the rock of the Balsille, where, through the long winter, they stood the attacks of hunger and cold, and resisted a besieging force of 25,000 men. The spring found the number of the besieged reduced to 400, and their enemies still bent on their destruction; but when at last the besiegers succeeded in reaching the summit of the Balsille they found it deserted. By a steep precipice, hitherto thought impassable, the Vaudois had, one by one, descended, and escaped to the steeps of Mount Guignivert; there for several days they wandered, and were fast losing all hope of ultimate safety, when the welcome news reached them that Victor Amadeus had abandoned the alliance of France, and joined the league against Louis XIV. Their former persecutor found those brave men of service to him in his new relations. A colonel's commission having been granted to Arnaud by William of England, he led 1200 of his countrymen in the war of the Spanish succession, and performed valuable service to the allied powers. He was but ill repaid; for when the duke of Savoy concluded in 1698 a treaty with France, he agreed to drive the Vaudois once more from their valleys. Arnaud found an asylum for them under the duke of Wurtemburg, and closed his stirring life by settling as their pastor at the village of Schönberg, where he died in 1721 at the age of 80. When in retirement he compiled the famous "Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées," the material for which had been recorded in a diary apparently kept by one of Arnaud's companions. It was published in 1716. A translation, with a historical introduction, has been published in England by H. Dyke Acland.—J. B.

ARNAUD DE NOBLEVILLE, LOUIS DANIEL, a French surgeon, born at Orleans in 1701, died in 1778. He published "Cours de Médecine Pratique," 1769, and several other works.

ARNAUD DE MARSAN, a Provençal troubadour, who lived about the beginning of the thirteenth century. The only one of his songs which has been preserved, exhibits an interesting picture of the mode of life peculiar to the nobles of his age.

ARNAUD or ARNAUT DE MARVELH, a troubadour of the twelfth century, born at Marvhel, in Perigord, who sung the praises of Adelaide, the wife of Roger II., viscount de Beziers.

ARNAUD, DE SAINT JACQUES ACHILLE LEROX, marshal of France, was born, according to M. de Bazancourt, on the 20th August, 1801, but there are various dates and years assigned for his birth. It is certain that he entered the Duc de Grammont's company of the "Gardes du Corps" on the 16th

December, 1816, having had for a short time enjoyed the advantages of a course of study at the Lycée, established by the great Napoleon. His father was préfet of Aude, under the republic and empire, but dying in 1803, left his family in rather straitened circumstances, which were however managed with singular skill and economy, by the young mother suddenly placed at the head of the household. The early career of the military hero of the *coup d'état* was chequered and erratic, giving promise of restlessness rather than of success in life. From the gardes du corps he went to the regiment of Corsica, thence into the regiment of the "Mouths of the Rhône," thence into the 49th of the line, which he quitted in 1822, under rather unfavourable circumstances, without having acquired in his six years' service a higher grade than that of sub-lieutenant. It is strange to say, that his demission from the 49th was accompanied by his resignation of the service altogether, and, stranger still, that the energies of the man who secured the *coup d'état* of absolute power in 1851, should have been directed in 1822 to the cause of freedom in Greece. Between 1822 and 1831 there is a blank in the marshal's life, which is not satisfactorily explained by the information that he "was travelling abroad." It is evident that he did nothing in Greece to rescue his name from the obscurity which rested on it and on his path in life for nearly nine years. In 1831 he returned to the French service as sub-lieutenant, and his first exploits were performed against the revolted peasants of La Vendée, where he acted as orderly-officer to General Bugeaud, and laid the foundation of that intimacy with his chief, which ripened into higher and profitable favour subsequently in Africa. In 1832 he accompanied the Duchess de Berri to Palermo, and again a lapse takes place in his life; all we know being, that when, in 1836, Lieutenant St. Arnaud went to Africa, his highest aspirations were bounded by the lace of a captain's uniform. He sought distinction with so much ardour, that, in 1837, he was promoted to a company in the Foreign Legion, which had not long been formed, and in which he found extraordinary associates from all parts of the world. They were thorough soldiers, rude, high-spirited, careless of life; and they were fast conquering for France the great nursery of men, who are the scions of her new military system. At the storming of Constantine, St. Arnaud was particularly distinguished, and in consequence of his courage, and the frequent mention of his name in despatches, he was nominated of the Legion of Honour. Thenceforward he became one of the most rising officers of the African army. He was present at the taking of Djelli in 1839, of the Arab fortresses at Monsaja, where he was severely wounded, in 1840, at the capture of Tekeder, and at the battle of Mascara in 1841. He entered the newly-formed corps of Zouaves as commandant or major in 1841, and in the year following he was invested with the military command of Milianah, in which he displayed such energy, that on the 25th March, especially recommended by Marshal Bugeaud, he received the grade of lieutenant-colonel. Two years afterwards he was promoted to the rank of colonel, and was charged with the command of the subdivision of Orleansville. But his star was still rising. The great insurrection of Bou-Maza gave Colonel St. Arnaud an opportunity for the exhibition of ceaseless activity; and at last, when the Arab patriot was compelled to yield, he laid down his arms at the feet of the youthful colonel of Zouaves, who was rewarded by the cross of Commander of the Legion of Honour, and was, on 3rd November following, made major-general. Thence offering a strong contrast to the halting gait with which Fortune met his advances in the earlier period of his career, she seemed to run after him as he listed. From 1847 to 1851, in every ravine, against every tribe of the Kabyles, St. Arnaud acquired fresh reputation, increasing honours and renown, until he received the rank of general of division in 1851. Although he was notoriously republican in his sentiments, he witnessed, without emotion, the fall of Louis Philippe, and of his old friend and patron, Marshal Bugeaud, from whose fate he probably learned a lesson, which he turned to account on the 2nd December, 1851. The present emperor seems to have understood the character of the man, and to have appreciated the strength of his political attachments. On the 26th October, 1851, he was suddenly called from the command of a division of the army of Paris to the cabinet, and was created minister of war, in which department he prepared everything for the military success of the *coup d'état* on the 2nd December following. For his share in that sanguinary tragedy, he received the

baton of a marshal of France on the next anniversary of the very day he consummated for the donor the means of making the gift.

In March, 1854, he was sent out to the East to take the command of the French army in the war against Russia, and if his despatches and letters are to be trusted, he set out with the most profound contempt for his allies, and with the settled determination either to ignore or depreciate their share in his victories. Giddy with success, the vanity which constituted a large portion of the impulses that animated him, puffed him up to an extraordinary degree of arrogance, and at times he seems not only to have forgotten the English, but the French, in the all-absorbing "Je" which so often appears in his writings. He sought to appropriate to himself the credit of proposing the Crimean expedition, to which, in fact, he was for a long time opposed, and he treated Omar Pacha, and indeed, as far as he could, all the other generals with ill-concealed disdain. But an internal malady, to which his violent passions and restless existence had given overwhelming power, now began to make itself felt, and this iron man of action found himself prostrated occasionally by violent attacks of pain, conquered for the time by his tremendous volition only to gather fresh force for the assault. It is not wonderful if the impatience and irritation thus created found vent in hasty and ill-considered accusations against his allies and their leaders, but such was the force of his character, that even in the exhaustion of his mortal conflict, he asserted for himself and his army, precedence in all military matters, and acted without deference to the wishes or feelings of his colleagues in self-reliant determination. On the voyage to the Crimea he was attacked by spasms of the heart in an aggravated form, and for a moment his firmness and resolution left him; but he recovered sufficiently to direct the descent of his troops to the battle of the Alma, to carry it out, and to transmit to posterity his reproaches against the English general for the slowness of his movements before the battle and at it, and for his inactivity after it was won. On the night of the 25th September, the marshal was seized with symptoms of cholera, and after a strenuous but ineffectual struggle with this complication of disorders, was obliged to place the command of the army in the hands of General Canrobert. He was carried with difficulty into Balaklava, and thence he was transported on board the Berthollet, where he expired, at four o'clock, on the afternoon of 29th September, just as the vessel approached the Bosphorus, to the intense grief of his army, and to the regret of Lord Raglan and of the allies. His loss at such a crisis was irreparable, for there can be no doubt but that the marshal was a man of such infinite resources and activity of mind, that he would have adopted a decided course of action the moment his army was before Sebastopol. His death was touching and dignified; and he has left behind him a fame, the brightness of which, in the eyes of his countrymen, will not be obscured by the memory of his defects. His remains were carried to France, and interred in state at the Invalides, and his statue has been placed in the Hall of Honour of the Lycée. In person M. St. Arnaud was of the middle height, slight in figure, of a soldierly carriage and aspect, with resolute and composed features, lighted up by dark eyes of great fire and vivacity. His manners were, when he pleased, agreeable and courtierlike, and he expressed his ideas, especially in writing, with clearness, eloquence, and force. His letters to M. de St. Arnaud, his brother, to his wife, to M. de Forcade, and others, were collected and published in Paris, 1855.—W. H. R.

**ARNAUDE DE ROCAS**, a Cypriot lady, who, on the capture of Nicosia by the Turks in 1570, became a captive to the conquerors. Her beauty attracted their admiration, and she was placed in a vessel bound to Constantinople, as a fit person for the sultan's harem. Such a destiny was revolting to her pure and free spirit, and in a moment of desperation she set fire to the powder room, blew up the ship, and perished with all on board.—T. J.

**ARNAUDIN**, a French author, supposed to have been born in 1690 at Paris, and to have died in 1717. He published, at the age of twenty-three, a translation of Cornelius Agrippa's work, "De Praecellentia Feminie Sexus," with the title "De la grandeur et de l'excellence des femmes au-dessus des hommes."

**ARNAULD, ANTOINE**, a French general, born at Grenoble in 1749; after some honourable service as a volunteer, was employed in the army of the Rhine in 1800, and distinguished himself in the battle of Kirchberg, near Ulm, and also in that of Hohenlinden. He was named general in 1803, and appointed to a command on the coasts of Zealand, where he died in the following year.

ARNAULD, ANTOINE, father of the great Arnauld, a French *avocat*, born at Paris in 1560; died 29th December, 1619. He was the eldest son of Antoine Arnauld, councillor of Catherine de Medicis; and, having been received advocate before the parliament, was soon distinguished by his eloquence and esteemed for his probity. In 1594 he acquired great celebrity by his pleading against the jesuits in favour of the university of Paris. Against the same society he published another work, "Le Franc et véritable discours du Roi sur le rebtablissement qui lui a été demandé par les Jesuites;" in 1592 he published the first and second "Philippes;" in 1593, the "Fleur de Lys;" in 1606, the "Anti-Spaniard," in the Collection of free and excellent speeches on the present state of France, and also in the Memoirs of the Ligue, vol. iv.; and, in 1612, "Advice to the King Louis XIII. how to reign well." The jesuits accused him of being a Huguenot, but he was opposed to Protestantism at the same time that he opposed the Ligue. He had an unusually large family.—P. E. D.

ARNAULD, ANTOINE, a man of great intelligence and vigour, and of considerable mark in philosophy: born at Paris, 6th February, 1612; died at Liege on 6th August, 1694, aged eighty-three. The life of Arnauld was a troublous one. He took orders in the Roman catholic church, became doctor of Sorbonne, and put himself at the head of the strict party—the party of the Jansenists. Meeting at every point, and denouncing the moral laxity of the jesuits, he was honoured by the special rancour of that celebrated body. They succeeded in driving him into exile, and hunting him from place to place; but they could not subdue Arnauld: his pen continued ready and keen in controversy, although the hand that wielded it shook through age. We cannot enter on the history of these controversies,—Arnauld's own works, chiefly occupied with his part in them, filling forty-two quarto volumes.—But it is needful to speak in some detail of Arnauld the metaphysician. One of the earliest admirers and discriminating disciples of Des Cartes, he learned from this great Inquirer, freedom of thought; and he exercised it to the signal benefit of philosophy. His principal writings relate to three important subjects:—I. Arnauld was the author of that very excellent treatise on logic—the *L'Art de penser*—which, in a very short time, supplanted the wretched scholastic abridgments and misrepresentations of Aristotle, then universally used in schools and universities: it quickly passed the boundaries of France, and became an especial favourite in Germany and England. It does not refer, unfortunately, to the processes of induction; but, considered as a treatise on pure logic, it is still unsurpassed, if anywhere rivalled, in method, clearness, and elegance. This work is a very model of composition; Arnauld having fully mastered the difficult art of knowing what it is necessary to say, and what, if said, would only be a superfluity. II. Equally remarkable is his treatise on Perception, or, as he calls it, *True and False Ideas*. This is a polemic against Malebranche: but the part of it which interests us most, is a complete and unmistakable anticipation of Dr. Reid's famous demolition of what he termed the Ideal Theory. The theory in question was not held at any time by leading philosophers, although it may be detected among the schools they founded. A few secondary teachers, mistaking the language of their masters, had evidently fallen into the absurd notion, that actual images of external bodies exist separate from their bodies as well as from the perceiving mind; and that we perceive solely through the intermediation of these images. Malebranche had lent his authority to this folly. Arnauld's arguments were these,—the student may compare them with Dr. Reid's:—*First*, Experience reveals nothing, which is not either a Thought of the Intelligence, or an External Body. *Secondly*, Experience shows very clearly that the local presence of an object, or its actual contact with the Mind, is not an indispensable condition of Perception; as, for instance, when we perceive bodies which, like the sun, are very far off. *Thirdly*, If it be admitted that Deity always acts by the simplest modes, we should expect Him to have endowed us with the power to perceive External Bodies in the most direct way, and, therefore, without the aid of intermediate Images, which can add nothing whatever to our knowledge. *Fourthly*, If we perceive External Things only by aid of their Images, we cannot be said to see these things at all; we cannot know even that they exist. III. The other point of Arnauld's philosophy deserving notice is his doctrine concerning necessary truths, as he unfolds it in an

advanced portion of the foregoing work. He asserts that what we term Necessary Truths are mere results of comparison and reasoning. A fatal deviation from the views of Des Cartes! Comparison and Reasoning may form general truths, but they never can evolve the attributes of Universality and Necessity. Comparison and Reasoning present, in its largest and purest form, a statement of what *is*; but to allege that a truth *must be*, is wholly beyond their power. Arnauld was undoubtedly the most powerful—the presiding genius of the famous Port-Royal.—J. P. N.

ARNAULD, HENRI, brother of Anthony, was born at Paris, 1597, died 8th June, 1694. He was elected bishop of Toul by the diocesan chapter, but did not accept the office, on account of disputes regarding the right of presentation. In 1645 he went to Rome to arrange the disputes between Innocent X. and the Barberinos, and conducted the negotiation with so much success, that the latter erected a statue to his honour, and caused a medal to be struck to commemorate his mission. On his return to France, he was appointed bishop of Angers, and only once quitted his diocese, in the hope of converting the prince of Tarentum. In 1652, the town of Angers having revolted against the royal authority, the queen-mother advanced to punish the insurrection, but was prevented by the appeals of the good bishop. It is said of him, that being recommended to take one day in the week for relaxation, he replied, "So I will, if you will find the day on which I am not a bishop." His "Negociations at the court of Rome and other courts of Italy," were published in Paris, 1748. They contain many curious anecdotes, given in a style that was common to all the Arnaulds.—P. E. D.

ARNAULD, JACQUELINE MARIE ANGELIQUE, the famous abbess of Port-Royal, was the daughter of Antoine Arnauld and elder sister of the preceding. Five of her sisters and many of her nieces and other relations assumed the veil under her presidency. Her maternal grandfather, M. Marion, advocate-general to Henry IV., obtained for her the *coadjutorie* of the abbey of Port-Royal when she was in her eighth year, and little anticipated the life of labour and self-denial which she was to lead. At the age of eleven she entered on full possession. The rules of the Cistercian order had been daily violated by the nuns in this house; and so far as form would permit, their time was passed in gaiety and song. But the sermon of a Capuchin friar moved the young superior to a new course, and the Mere Angelique, as she was now called, became a stern and unbending reformer. The abbey of Maubisson, after a long struggle, was reduced to order by her, and other Cistercian houses bowed to her pure and devoted supremacy. The history of Port-Royal will be found in other lives, such as St. Cyran, Pascal, and De Sacy. Angelique was a pattern of all good works, distinguished by her meekness and yet by her force of character; kind but stern, generous though exacting, humble and still conscious of her dignity; combining in her character the devotion of her who bathed the Redeemer's feet with her tears, and the heroism of her who of old urged Barak to the conflict, and sang his ode of victory. But the wars of the Fronde dispersed the establishment, and the jesuits were resolved to put down such a stronghold of the Jansenists, and such a popular resort of numerous scholars and recluses. The lady, now seventy years of age, was obliged to leave the chosen scene of her labours; the sisters were torn from her by force, and every variety of persecution was employed by Mazarin, Louis XIV., and the jesuit intriguers. This great and good woman died at an advanced age, leaving an imperishable name.—J. E.

ARNAULD, JEANNE CATHERINE AGNES DE ST. PAUL, sister of Anthony and Jacqueline, died 19th February, 1671. She published two works, one entitled "L'image d'une religieuse parfaite et d'une imparfaite," Paris, 1660; the other "Le chapelet secret du saint sacrement," 1663. She also laboured on the constitutions of Port-Royal. There were six sisters, nuns in the same convent, and their niece Angelique, daughter of Arnauld D'Andilly, also a nun of Port-Royal—born 1624, died 1684—composed the "Mémoires pour servir à la vie de la mère Marie Angelique Arnauld réformatrice de Port-Royal," published in 1737.

ARNAULD D'ANDILLY, ROBERT, eldest son of the elder Anthony, born at Paris in 1588, and died 27th September, 1674. At court he was held in high estimation, and used his influence for the benefit of those who required his aid. Balzac said of him, that "he never blushed for the christian virtues, and was

never vain of the moral virtues." At the age of fifty-five, he retired from the world to the solitude of Port-Royal des Champs. Among his publications were:—Translations of the Confessions of St. Augustine; A History of the Jews; Lives of the Holy Fathers; The works St. Theresa; Memoirs of his Life; A Poem on the Life of Christ, &c. His eldest son, Arnaud D'Andilly, at first followed the profession of arms, but afterwards resided with his uncle the bishop of Angers. He died in 1698, and left a volume of memoirs, published in 1756.—P. E. D.

**ARNAULD DE TINTIGNAC, or COTIGNAC** a Provençal troubadour of the fourteenth century, who was a protégé of Louis king of Sicily.

**ARNAULD DE VILLENEUVE** or **ARNALDUS DE VILLANOVA**, born about 1235 or 1240, the place of whose birth is uncertain, although supposed by some to be Villeneuve in Narbonne. He taught medicine and alchemy at Barcelona, and, in 1285, became court physician to Peter III., king of Arragon, but did not long retain this office, in consequence of having, for his opinions, suffered excommunication. He then took refuge in Paris, and afterwards betook himself to Montpellier, where he occupied the place of regent of the faculty of medicine. He subsequently went to Florence, Bologna, Naples, and lastly Palermo, where he placed himself under the protection of Frederic II., being alarmed lest the opinions he had published on some matters relating to theology and the church should expose him to the wrath of the inquisition. Arnauld appears to have been occupied in political matters from 1310 to 1313, and especially in conducting a negotiation between the king of Sicily and the king of Naples. In 1313, Clement V., while suffering from an attack of gravel, summoned him from Sicily to Avignon, as the most skilful physician he could obtain. The ship, however, in which he set sail to France, was wrecked, and Arnauld perished; he was buried at Genoa in 1313. Arnauld may be justly considered, not only as one of the most learned physicians, but as one of the most accomplished scholars of the age in which he lived. The best edition of his works is that of Basle, fol. 1585.—F.

\* **ARNAULT, LUCIEN EMILE**, a French dramatic author; was born in 1787. He held some important offices under the empire, and has since been honoured with various magisterial appointments. Several of his tragedies:—"Pertinax," "Pierre de Portugal," "Le dernier jour de Tibère," and "Catherine de Medicis," have been frequently represented.—J. S. G.

**ARNAULT, VINCENT ANTOINE**, a French dramatist, born at Paris in 1766; on his return to France, after the reign of terror, attached himself to Napoleon, who employed him in the government of the Ionian islands, and throughout the times of the empire treated him with marked affection. He was in exile at Brussels from 1815 till 1819, and died at Paris in 1834. Besides a number of tragedies frequently represented, and some miscellaneous pieces in prose and verse, Arnault published—"La Vie politique et militaire de Napoléon" 1822; and "Les Souvenirs d'un Sexagenaire," 1833.—J. S. G.

**ARNAVON, FRANÇOIS**, a French theologian, born in 1740 at a village near the famous fountain of Vaucluse, was the author of a controversial treatise, entitled "Discours Apologétique de la religion Chrétienne," 1773; and of three works connected with the history of his birth-place:—1. "Voyage à Vaucluse," 2. "Pétrarque à Vaucluse," 1803; 3. "Retour de la fontaine de Vaucluse," 1805.—J. S. G.

**ARNAY, JOHANNES RUDOLPHUS D'**, a Swiss antiquarian, born at Milden in 1710, became professor of history and belles-lettres at Lausanne in 1734, and died in 1766. His principal work is "Histoire ou traité de la vie privée des Romains," 1752.

**ARND, CHRISTIAN**, professor of logic at Rostock, born 1623, died 1653; wrote "Dissertatio de philosophia veterum," Rostock, 1650; "Discursus politicus de principiis constituentibus et conservantibus rempublicam," 1651; and "De vero usu logicae in theologia," 1850.

**ARND, JOSHUA**, a German theologian, antiquarian, philosopher and poet, brother of Christian Arnd, was born at Gustrow, on the 9th September, 1626. He succeeded his brother as professor of logic at Rostock in 1653; but in 1656 resigned his chair to assume the duties of pastor in his native town. Of his numerous works the following may be mentioned:—1. "Manuale Legum Mosaicarum," 1666; 2. "Antiquitatum Judaicarum Clavis," 1710; 3. "Memoria Martini Lutheri, Carmine Heroicum Celebrata," 1668.—J. S. G.

**ARND, KARL**, a German author, born 1673; died 1721. He was professor of poetry and Hebrew at Rostock, and has left among other works, "Bibliotheca Politico-heraldica," Leipzig, 1705; "Bibliotheca Aulico-politica," Rostock, 1706.

\* **ARNDT, ERNST MORITZ**, a distinguished German patriot, author of numerous works, chiefly of a political character, and of various lyrics which have become highly popular in his native country, was born on the 26th December, 1769, at Schoritz, in the island of Rügen. He was originally intended for the church, and studied theology and philosophy at Greifswald and Jena. Relinquishing the clerical career, he became, in 1806, professor extraordinarius at Greifswald, where he read lectures on history. While at Greifswald, he published his "Geschichte der Leibenschaft in Pommern und Rügen," (History of Serfdom in Pomerania and Rügen,) a work which excited much animosity against Arndt among the German nobility. In 1807 appeared the first volume of his "Geist der Zeit," (Spirit of the Time,) which contained such vehement attacks on Napoleon, that its author was forced, after the battle of Jena, to flee to Stockholm, where he remained till 1809, when he returned to Germany, resuming, in 1810, his duties at Greifswald. He gave up his chair, however, in 1811, and on the approach of the war of 1812, withdrew to Russia. This year, and those immediately following, embrace the most important period of Arndt's patriotic activity. His political tracts, full of a fiery eloquence, and scattered in thousands over the length and breadth of the country, greatly contributed to elevate the national consciousness of the Germans, and to inflame popular indignation against the French yoke. His "Der Rhein, Deutschland's Strom aber nicht Deutschland's Grenze," (The Rhine Germany's Stream, but not Germany's Boundary,) the "Soldatencatechismus," (Soldier's Catechism,) and "Über Landwehr und Landsturm," (On Militia and a General Rising,) deserve to be specially mentioned. To this period also belong his best poems, among others, the noble ode "Was ist des Deutschen Vaterland?" (What is the German Fatherland?) which has now become almost the German national anthem, and is certainly worthy the honour. In 1818 he was appointed to the professorship of modern history in the university of Bonn; but he had not been a year in this post when his unabated zeal for the popular cause drew upon him the suspicions and the active hostility of those in power. He was suspended from his office, legal proceedings were instituted against him, and, though acquitted, he was compelled to retire into private life, his salary being continued to him. Twenty years later, Arndt received permission to resume lecturing from King Frederick William IV., a boon of moderate value, now that the best years of his life were past. In 1848, Professor Arndt, who still continued to take an active interest in public affairs, was one of the deputies from Rhenish Prussia to the German National Assembly at Frankfort, which he quitted on the 21st May, 1849, along with the rest of the Gagern or constitutional party. The latest occasion on which Arndt took up his pen in behalf of German nationality was, we believe, at the time of the war in Schleswig-Holstein, when he published what he termed "The Last Words of Ernst Moritz Arndt of Rügen," a singularly stirring and vigorous appeal to the country, which showed that his heart still glowed with its old fervour. In 1851, Arndt, though upwards of fourscore, was still lecturing with wonderful vigour and animation once a week during the summer session in Bonn, where the writer of the present notice saw his class-room filled with an enthusiastic audience of students, whose affection and reverence the aged patriot doubtless felt to be a higher honour than the tardy ribbon of the Rothe Adler, conferred on him in 1842. Some of the principal works of Professor Arndt, not already mentioned, are "Nebenstunden, eine Beschreibung und Geschichte der Schottländischen Inseln und der Orkaden," (By-hours, a description and history of the Scottish Islands, and of the Orkneys,) Leipzig, 1826; "Versuch in Vergleichenden Völker-geschichten," (An Essay in Parallel National Histories,) second edition, Leipzig, 1831; "Schriften für und an Seine lieben Deutschen," 3 vols., Leipzig, 1845, a collection of his best fugitive political pieces. His "Erinnerungen aus dem äußeren Leben," third edition, Leipzig, 1842, is to a certain extent an autobiography. A "Neue Auswahl," (new selection,) from his poems, was published at Leipzig in 1850.—A. M.

ARNDT, GOTTFRIED AUGUST, professor of political economy at Leipzig during forty years, was born in 1748, and died in

1819. He is the author of numerous historical and juristic works. (Ersch and Gruer's *German Encyclopaedia*.)

ARNDT, JOHANN, one of the most popular religious writers that the Lutheran church has produced, and a man whose life exhibits the spirit of his times, both in the good it achieved and the controversy it provoked. He was born at Ballenstadt in 1555, and in 1576 was a student at Helmstedt. In 1577 we find him at Wittemberg; for a brief period he sojourned at Strasburg, and afterwards at Basle. In 1583 he was settled as pastor at Badeborn, but violent opposition forced him to resign, and he retired to Quedlinburg, and was some time afterwards both at Brunswick and Eiselen. In 1611 he was called to be general-superintendent at Zelle, where he died on 11th May, 1621, four hours after having preached his last sermon from the text, "They that sow in tears shall reap in joy," a true account of his own labours, and a prophetic picture of their results. His publications were numerous, all of them bearing, more or less directly, on practical Christianity or vital godliness. The most famous of them is his book in four parts, on "True Christianity," "Vom wahren Christenthum." It produced a powerful reaction in Germany, and has been translated into all the European tongues, and even into some of the languages of the East. It was a manly protest against the cold scholastic orthodoxy which reigned about him, and excited on all hands the most virulent controversy. Arndt felt that Christianity was neither a ceremonial to be observed, nor simply a creed to be believed, discussed, analysed, and defended, but a life to be possessed and cherished. He was, in early life, attracted toward the mystics, such as Kempis, Tuler, and the author of the "German Theology," a tractate recently translated into English by Susannah Winkworth. His central idea is Christ in us, rather than Christ for us. He sought to turn men from the noisy and pugnacious divinity of the schools to the earnest and experimental religion of the heart. He was addicted to chemistry and medicine in his younger years; and in the third and fourth books of his "True Christianity," many figures taken from these sciences give his language a peculiar mystical or Rosicrucian tinge, detracting from its clearness and precision. The so-called Pietism of Arndt and his followers has had an immense influence on the Continent, both directly and indirectly, on the study of theology. An excellent edition of his principal work, with some minor pieces, was published by Krummacher in 1852; and an English translation of the "True Christianity" appeared in London in 1815.—(See an excellent article by Tholuck, in Herzog's *Real-Ency.*)—J. E.

ARNDT, JOHANN GOTTFRIED, author of "Chronicles of Livonia," and other works on subjects connected with the same country. Born at Halle in 1713; died at Riga in 1767.

\* ARNTS, LUDWIG, a German writer on jurisprudence, was born in 1805. In 1837 he became professor extraordinary at Bonn, and in 1839, professor ordinary at Munich. During a residence in Italy in 1834-35, he undertook a new collation of the Farnesian manuscripts of Festus, which served as the basis for the subsequent edition of that author by Ottfried Müller. The juristic department to which Professor Arnts principally devoted himself, was that of Roman law. He has published a manual on the Pandects, and contributed largely to Weiske's "Rechtslexicon." In 1848 he was elected deputy from Straubing to the Frankfort National Assembly, from which he ceded on the 12th May, 1849.—A. M.

ARNE, MICHAEL, an English musician, son of Dr. Arne, was born in 1741. He showed early a predilection for music, which, not being opposed as his father's had been, induced so rapid a development of his talents, that at ten years' old he was noted for his performance on the harpsichord. In 1764 he wrote, in conjunction with Battishill, an opera called "Alcmena," which was produced at Drury Lane theatre without success. His most noted work, the opera of "Cymon," was brought out at the same theatre in 1767; and it is upon this that his reputation as a composer rests. About 1780 he applied himself assiduously to the study of chemistry, and zealously prosecuted a series of experiments, in the hope of discovering the philosopher's stone, for which he built a laboratory at Chelsea; he ruined himself, however, in this quixotic pursuit, but had the discretion to return to the practice of his profession to retrieve his broken fortune, when he wrote several light compositions for Covent Garden theatre, and for Vauxhall and Ranelagh gardens, many of the songs in which obtained great popularity. He died about 1806.—(Biog. Dict. Mus. Féris, Schilling, Hogarth.)—G. A. M.

ARNE, THOMAS AUGUSTINE, a musician, was the son of an upholsterer of London, where he was born on the 12th of March, 1710. At the usual age he went to Eton college, from whence date the first accounts of his musical predilection in the complaints, by his fellow-students, of his constant practice of the flute. Considering that it would distract his attention from more serious pursuits, his father forbade him to study music, so that he could only indulge his love for it in secret. Accordingly, he hid an old spinet in an unfrequented room in the house, and, muting the strings with a handkerchief, he pursued his favourite study when the family was asleep. His pocket-money being limited, and his desire to hear music unbound, he borrowed a suit of livery, and went nightly in the disguise of a footman to witness the performances at the Opera in the gallery, to which, at that time, the servants of the gentry, who went to their boxes, had gratuitous admission. While serving a three-years' clerkship to a respectable solicitor, he received lessons on the violin from Michael Festing (the leader of the nobility and gentry's concerts at the Crown and Anchor Tavern, and musical director at Ranelagh), from which he profited so rapidly, that in a few months he was able to lead some private concerts. At one of these his father first became aware of his proficiency, and of the earnestness of his devotion to music; the elder Arne now relinquished his fruitless opposition, and his son prosecuted his studies with redoubled ardour. His unrestricted practice inoculated the whole household with musical propensities, and his sister, afterwards popular as Mrs. Cibber, displaying a voice as beautiful as her taste was refined, became his pupil, and he brought her out when she was but eighteen, at the theatre in Lincoln's-Inn-Fields, in Lampe's opera of "Amelia." Her success was decided, and this led to Arne's writing his first opera of "Rosamond," for her to represent the heroine. It was produced at the theatre where she had made her first appearance, on the 7th of March, 1733, and it immediately gave its composer a forward rank in general esteem. Two months later he brought out at the little theatre in the Haymarket, a burlesque opera, adapted from Fielding's "Tom Thumb, or the Tragedy of Tragedies," and now called "The Opera of Operas"—it was a travestie of the Italian dramatic style, then at the height of fashion, and the public entered warmly into its humour. His younger brother, who had already appeared in his "Rosamond," sustained the character of the hero in this production. In 1736 he married Cecilia Young, a pupil of the celebrated Geminiani, and a popular vocalist. In the same year he wrote "Zara," and, in 1738, produced under Garrick's management, at Drury Lane theatre, the work which stamped his character as a musician, his music for the revival of Milton's "Masque of Comus." In 1740 he wrote the music of Thomson and Mallet's "Masque of Alfred," out of which the noble tune of Rule Britannia has retained the popularity it at once acquired, that will carry it down the stream of time, as it has borne it across the broad ocean to wherever Englishmen inhabit, as one of our most characteristic national melodies; this work was performed at Clifden, the residence of Frederick, prince of Wales, on the 1st of August, the anniversary of the Hanover accession, to celebrate the marriage of the princess of Brunswick; it was produced in public in 1746, and reproduced with some alterations in 1751. In 1742, Arne and his wife went to Ireland, both to exercise their profession, she as singer, he as composer. In 1744, Garrick engaged him as composer at Drury Lane, and in the next year he and his wife commenced their engagement, for the recess of the theatrical season, at Vauxhall Gardens, which was then one of the most fashionable places of resort in the metropolis. On the death of Mr. Gordon, he was appointed principal violin at Drury Lane. On the occasion of Garrick's revival of several of Shakspeare's plays, Arne set such of the lyrics in these as had not popular music associated with them; thus he produced, "Blow, blow thou winter wind" and "Under the greenwood tree." "Where the bee sucks," which was one of the songs he wrote for Vauxhall, will ever deserve to be esteemed as one of those genuine inspirations which, more than all the results of study and elaboration, prove the existence of real genius. About this time he took his degree of doctor of music at Oxford. It is said that he gave oratorios during the Lenten season in opposition to Handel; but the advertisements in the journals of the day prove this statement to be incorrect, since he only gave a few performances of his oratorio of "Abel," which was first produced at Drury

Lane in 1755; his oratorio of "Judith" was not written until 1764, five years after Handel's death. In 1762 he wrote his opera of "Artaxerxes," the text of which he translated from Metastasio. This was an attempt to appropriate to the English language and to the English stage the form of the Italian opera, the action being conducted without speaking, having the dialogue set to recitative; it was an attempt also to Anglicise the Italian style of florid vocalization. In both of these attempts he was so completely successful, that for eighty years Artaxerxes kept uninterrupted possession of the stage. The character of Mandane, the prima donna, was regarded as a necessary test of the powers of any lady who pretended to excellence as an English dramatic singer; this was originally written for the composer's pupil, Miss Brent, the other principal characters being sustained by Italians. In 1765 he wrote his Italian opera of "Olimpiade," which was produced with applause at the King's Theatre. In the same year he lost his wife. He continued his successful career as a composer until within two years of his death, which took place at the age of sixty-eight, on the 5th of March, 1778. He is buried in the churchyard of St. Paul's, Covent Garden. Besides the works that have been named, he wrote music for the following dramatic pieces:—The Blind Beggar of Bethnal Green, 1741; The Fall of Phaeton, 1736; Britannia, 1744; King Pepin's Campaign, 1745; The Temple of Dullness, 1745; Don Saverio, 1749; Eliza, 1750; Cimona, Elfrida, and also Caractatus, of Mason; The Guardian Outwitted, 1765; The Birth of Hercules, 1766; Achilles in Petticoats, 1774; Thomas and Sally, 1760; The Ladies' Frolic, 1770; The Trip to Portsmouth; The Fairies; Ode on Shakespeare; further, he wrote additional music to Dryden's King Arthur, which Purcell had originally set; he adapted the old airs and wrote some original music for Midas and for Love in a Village; he produced countless songs and other detached pieces at Vauxhall, (including the especially successful dialogue of Colin and Pheebe,) many of which are contained in The Oracle, or the Resolver of Questions, in Mayday, and in other collections; he wrote many glees, some of which are still popular; he is also the author of several sonatas for the violin, and of a suite of pieces for the harpsichord. Arne's oratorios made no impression in their own time, and they have not survived to ours; his operas, though they are now out of date, were so extensively popular, and had such consequent influence upon the music of their period, that they merit consideration in the history of the art; his immortality will rest, however, upon his detached melodies, which had a style entirely their own, until it was copied by Shield and Dibdin, and less successful imitators, and which have had a decided effect upon the character of English music.—(*Biogr. Dict. of Mus.; Harmonicon; Penny Cyclop.; Biog. Dram.*; and original sources. Fétis, Schilling.)—G. A. M.

ARNE, SUSANNAH MARIA. See CIBBER.

ARNEMANN, JUSTUS, a German physician, author of a number of medical treatises of no great merit, and editor of various medical journals, was born at Luneburg in 1763. After filling the chair of medicine at Gottingen for a short period, he settled as a practitioner at Altona, near Hamburg. He committed suicide in 1807.—J. S., G.

ARNIGIO, BARTOLOMMEO, an Italian physician and poet, author of a series of volumes of miscellanies; was born at Brescia in 1525, and died in 1577.

ARNIM, ELIZABETH VON, more usually styled BETTINA BRENTANO, wife of Ludwig Achim, and sister of Clemens Brentano, was born in 1785 at Frankfort-on-the-Main. She spent part of her youth in a cloister, where the solitary life she led fostered her naturally strong tendency to fantastic day-dreaming and eccentric disregard of the ordinary conventionalities of social life. She found a friend after her own heart in the Fräulein von Günderode, a young lady characterized by the same strong emotional susceptibilities as Bettina, and who restrained them even still less. F. von Günderode committed suicide, because Creuzer, a philological professor at Heidelberg, for whom she had formed an ardent attachment, did not respond to her passion with equal warmth; and Bettina, on her side, when still extremely young, conceived an equally extraordinary, though less tragical attachment, for the poet Goethe, at that time nearly sixty. It is to her connection with Goethe that Bettina owes most of her celebrity; we have an account of it in her singular and interesting book, "Goethe's Briefwechsel mit einem Kinde" (Goethe's Correspondence with a Child), Berlin, 1835. Goethe

appears on the whole to have tolerated merely, rather than encouraged, the strange mixture of childlike reverence, enthusiastic admiration, and womanly passion, with which this eccentric and gifted young creature approached him. Latterly, he peremptorily ended all intercourse with her; though at one time he amused himself with turning her letters into sonnets. These sonnets appear in his works, and when we compare them with the original letters of Bettina, it is astonishing to find what very slight alterations have been necessary to convert the effusions of a "child," as Bettina styles herself, into poems worthy of appearing among the most strictly original productions of the greatest German author. Professor Dauner, following in Goethe's track, published in 1837 a volume of verses constructed from the same letters, and entitled "Bettina's Poems, from Goethe's Correspondence with a Child." These are sufficiently favourable testimonies to the quality of Bettina's compositions, which, though frequently high-flown, strained, and obscure, are full, nevertheless, of profound intuitions, and a fine sympathy with Nature. Besides the letters from Goethe himself, the "Briefwechsel" contains some remarkable and really valuable communications from Goethe's mother, with whom Bettina was on terms of intimate friendship. The correspondence of Bettina with her unhappy companion before mentioned, appeared in 1840, under the title of "Die Günderode." In later years she turned her literary activity into the channel of social reform, as appears from her works entitled "Dies Buch gehört dem Könige" (This book is the King's), Berlin, 1843; and "Iulus Pamphilus und die Ambrosia," Berlin, 1848; productions which betoken more warmth and benevolence of heart, and greater exuberance of fancy, than practical wisdom.—A. M.

ARNIM, GEORG ABRAHAM VON, born at Boitzenburg, in Uckermark, in 1651, entered the army when only sixteen, rose to the command of 8000 Brandenburgers in Italy during the war of the Spanish succession, and retired from the army in 1715, having been present at twenty-five battles and seventeen sieges. Died in 1734.

ARNIM or ARNHEIM, JOHANN GEORG, Baron von, commander-in-chief of the Saxon army during a part of the Thirty Years' War, was born at Boitzenburg, in the Mark of Brandenburg, in 1586. His first military services were performed under Gustavus Adolphus, whom he deserted in 1626, to accept a command under Wallenstein, in which his genius for diplomacy, as well as his military talents, had to be exerted. He entered the service of the elector of Saxony in 1630, and the year following, commanded the Saxons in the great battle of Leipzig. On the 3rd May, 1634, he defeated the imperialist forces at Liegnitz; but after the treaty of Prague, 1635, retired disconsolately to his castle of Boitzenburg. He died in 1641.—J. S., G.

ARNIM, LUDWIG ACHIM VON, an able and original, though very fanciful German romancist, of the baronial house of Arnim, was born in 1781 at Berlin, and died at his estate of Wepersdorf, near Dahme, in 1831. He devoted himself in his earlier years to the natural sciences, and published at Halle, in 1799, a "Theory of Electric Phenomena." His first effort in fiction, "Ariel's Offenbarungen" (Ariel's Revelations), though strongly marked with his own peculiar genius, at once indicated his position as belonging to the modern "romantic school." Himself deeply interested in the popular lyric poetry of his country, Ludwig von Arnim materially contributed to excite among his countrymen a warmer and higher appreciation of the rich stores of "Volkslieder" which Germany possesses, by the publication, in 1806, of the well-known and favourite "Des Knaben Wunderhorn" (Boy's Magic Horn), a collection of songs and ballads which he prepared, in conjunction with his relative, Clemens Brentano. In 1809 appeared the "Wintergarten," a collection of novelettes, and, in 1810, his highly interesting romance, "Armuth, Reichthum, Schuld und Busse der Gräfin Dolores" (Poverty, Riches, Guilt, and Penitence of the Countess Dolores). "Isabella of Egypt," Heidelberg, 1811, by some considered Arnim's finest work, is a romance of gipsy life. Between 1806 and 1818, the political troubles of the period fell severely upon Arnim and his connections, and personal and patriotic cares almost entirely precluded literary effort. In 1817, however, his romance of the "Kronenwächter, oder Berthold's erstes und zweites Leben" (Guardians of the Crown, or Berthold's first and second Life), showed that his fancy was still unimpaired, and his originality unexhausted. Arnim's fictions are deficient mainly in form, as he indulges too much his love for the fantastic and bizarre; but

he possesses deep feeling, considerable humour, and great power of observation. His "Sämmliche Werke" were edited at Berlin in 1839-46, in 19 vols., by W. Grimm.—A. M.

**ARNISAEUS, HENNINGUS**, a German physician, born towards 1580, at a village near Halberstadt; taught moral philosophy at Frankfort-on-the-Oder; was afterwards appointed to one of the medical chairs in the university of Helmstadt, and at the time of his death in 1636, held the office of physician to Christian IV. of Denmark. He has left numerous works on metaphysical, political, and medical subjects, of which the following are the principal:—1. "De Jure Majestatis," 1610; 2. "Disputatio de Lue Venerae Cognoscenda et Curanda," 1610; 3. "De Jure Connubiorum," 1613; 4. "De Subjectione et Exemptione Clericorum," 1614; 5. "Disquisitiones de Partus Humanis Legitimis Terminis," 1614.—J. S. G.

**ARNKIEL, FRIEDRICH**, a German historical writer, burgomaster of Apenrade about the middle of the last century. He is author of "Rettung des ersten Nordischen Christenthums," (Rescue of the earliest Northern Christianity), Glückstadt, 1712.

**ARNKIEL, TROGILLUS**, a Lutheran divine, studied at various universities, and became ultimately general superintendent of Holstein in 1689. He published a number of small theological treatises. Died in 1713.

**ARNO**, tenth bishop and first archbishop of Salzburg, in Germany, was originally attached to the court of Thassilo, duke of Bavaria, by whom he was sent as ambassador to Charlemagne in 787. After the annexation of Bavaria to the Frankish empire in 792, Arno received from Charlemagne the archbishopric of Salzburg. Died in 821.—J. S. G.

**ARNO**, a German theologian, prior of Reichensberg, in Bavaria, from 1169 till 1175, is the author of,—1. "Scutum Canonicon Regularium," published in the "Miscellanea" of Raymundus Duelli, 1723; 2. "De Eucharistia," a controversial work, in which he was assisted by his brother Gerholus.

**ARNOBII THE ELDER, OR AFER**, was a teacher of rhetoric at Sicca in Numidia, during the reign of Diocletian. Our chief account of him is from the works of Jerome. For some time Arnobius vehemently opposed the Christian faith, but was led from an impression made upon him in a dream to seek for baptism. The bishop to whom he applied doubted the sincerity of his profession, when Arnobius, to prove the genuineness of his conversion, wrote his celebrated work in seven books against the pagans. His knowledge of the Bible seems to have been limited to the books of the New Testament, and his work is rather that of a philosophical heathen, who was thoroughly dissatisfied with his old form of religion, than of one who was completely instructed in the Christian faith. He thus describes the change which had been effected in him: "Not long ago I worshipped the images that came from the forge, and the gods that were made on the anvil and by the hammer; when I saw a stone that had been polished and besmeared with oil, I addressed it as if a living power had been there. Now I know what all that is." The date at which Arnobius composed his work was about A.D. 303. In the earlier books he refutes the charges of the pagans against the Christian religion, especially the old accusation which was continually revived, that the calamities of the times were the offspring of Christianity; he points out that polytheism is irreconcilable with good sense and reason, and dwells on the demoralizing tendency of heathenism. In the latter books, Arnobius describes the superiority of the Christian faith, and contrasts its views respecting the Deity and sacrifices with those of paganism. His language respecting the nature and immortality of the soul was closely connected with the Gnostic philosophy, and did not agree with the orthodoxy of the North African church. We derive from his writings our fullest information respecting the ritual and worship of heathen antiquity, so that Arnobius has been called the Varro of ecclesiastical writers. There is a calmness and dignity in his style which raises him above his contemporaries. This superiority is clearly discernible in the works of his distinguished disciple Lactantius. It deserves to be mentioned, as an instance of the manner in which the works of one writer were assigned to another, that the first editor of Arnobius' works against the pagans, added as an eighth book the Octavius of Minutius Felix, mistaking Octavius for Octavus. Arnobius wrote also a work on rhetoric, which is lost.—W. W.

**ARNOBII THE YOUNGER**, so called to distinguish him from Arnobius Afer, was a bishop or presbyter in Gaul. Several

of his works have been ascribed to the elder Arnobius. Flourished about A.D. 461. He wrote a commentary on the Psalms, in which he shows that his sentiments were semi-pelagian; and had a controversy with Serapion respecting the Trinity, the incarnation, and the consistency of grace with free-will. The anonymous work entitled "Prædestinatus," has been attributed to him on insufficient grounds, though from some passages in his commentary on the Psalms, as well as the general agreement of sentiment, there is reason to conclude that Arnobius had consulted Prædestinatus.—W. W.

**ARNOLD**, an archbishop and elector of Mayence, massacred by the people of that city in 1200.

**ARNOLD**, abbot of Lübeck, a German chronicler of the twelfth century.

**ARNOLD**, a leader among the Albigenses, and a companion of Pierre de Vaud, lived towards the end of the twelfth century.

**ARNOLD, ANDREAS**, a theologian of Nürnberg, who lived in the seventeenth century, and became professor of Greek literature in his native town.

**ARNOLD, BENEDICT**, an American general, was born at Norwich, Connecticut, in 1740. He rose from an humble sphere, where he early displayed a restless disposition, having twice enlisted as a private in the British army, and as often deserted the ranks. He had, however, settled at Newhaven, and entered into an extensive business when the Revolution broke out. As soon as the stirring news of the battle of Lexington reached his ears, he set about raising a body of volunteers, placed himself at their head, and marched to Cambridge. He was there invested with a colonel's commission, and received instructions to attack the fortress of Ticonderoga on Lake Champlain. Ethan Allen had set out before him on the same errand, and Arnold had to content himself with taking part in the achievement under that daring leader. After commanding for a short time a small fleet on the lake, he was, along with General Montgomery, charged with the difficult and momentous duty of leading 1100 men across the wilds to Quebec, to stir up rebellion there, and displace the British garrison. In this unsuccessful attempt Montgomery lost his life, and Arnold was severely wounded. After this we find Arnold in various important commands, but as often involved in quarrels with the Congress and his fellow-officers. It would be of little interest now to enter into his grievances in detail. He seems to have been a singularly brave, but reckless and unprincipled man. Washington valued him for his acts of daring, and would gladly have covered his faults, but the Congress and the other officers regarded him with dislike, and sought every possible means to humble and annoy him. After many disputes about the honour that was due to him for his services, we find him invested with the government of Philadelphia. There his imprudence was most marked; indeed it would be difficult to clear him from the charge of actual dishonesty. He was brought before a court-martial: four charges were urged against him; two of these were found proven, and he was sentenced to be reprimanded by the commander-in-chief. Arnold could not bear the affront, nor endure longer the difficulties into which he had brought himself. He formed the disgraceful design of deserting to the ranks of the enemy, and put himself in communication with Sir Henry Clinton, the British commander. It was arranged that Arnold should apply for the command of the fortress of West Point, and then hand it over to the enemy. His favour with Washington readily procured him the appointment. Major André was sent by Sir Henry to negotiate with Arnold. They had an interview near West Point, when the traitor general gave the needed instructions as to how the attack should be made, and handed over the papers with the plans and measurement of the fort to André, who concealed them about his person. On his way to the British camp, the young officer fell into the hands of the Americans, and the whole plot was, of course, discovered. The news of his capture reached Arnold just in time to enable him to make his escape, and reach the British camp in safety. There he retained his rank of brigadier-general, and fought with as much daring against the cause of American independence as he had before fought against the forces of the king. We find him in an expedition against Virginia, and again in an incursion into his native state. Afterwards he did service in Nova Scotia and the West Indies, and at last settled in England, where he died in 1801.—J. B.

**ARNOLD BOSTIUS**, a Flemish Carmelite friar of the fifteenth

century, who wrote in support of the doctrine of the immaculate conception.

**ARNOLD or BRESCIA**, one of the reformers before the Reformation, a disciple of Abelard of Paris and of Berengarius. As early as the middle of the twelfth century, his bold spirit, his knowledge of scripture, and his eloquence, had succeeded in rousing France and Italy against the abuses of the Romish church. Driven by the clergy from Italy, he sought refuge in Zurich, where he made many converts. At length, through the instigation of St. Bernard of Clairvaux, he was charged with heresy, and excommunicated by Innocent II. At this juncture serious popular tumults took place at Rome; and Arnold, hastening thither, was received with great cordiality, and soon vested with supreme power. In 1155, however, after Arnold had held it for nearly ten years, Adrian IV. laid an interdict upon the city, and expelled him. For a time he found shelter in Campania. He was nevertheless seized and taken back to Rome, where, in the same year, he died by the hand of the executioner, and his ashes were flung into the Tiber. He was a man of great eloquence and sanctity. He taught that Christ's kingdom is not of this world; that temporal dignities and large independent revenues ought not to be held by the clergy; and that nothing should be left to them but spiritual authority, and a moderate subsistence. He is also reckoned by Dr. Wall among those who denied the scriptural authority of infant baptism. His followers were called Arnolists, and held the same opinions as the Waldenses.—(Mosheim; Jones' *History of the Christian Church*).—J. A. L.

**ARNOLD or ARNOLT DE BRUCK or DE PRUG**, a German musician of the sixteenth century.

**ARNOLD of BÜDERICH**, a German divine of the fifteenth century, prior of an Augustine convent near Oudenarde.

**ARNOLD, CHRISTOPH**, a German philologue, born 1627, died 1680, author, among other works, of "Testimonium Flavianum de Christo," Nürnberg, 1661, 12mo; inserted by Havreamp in his edition of Josephus.

**ARNOLD, CHRISTOPH**, a German astronomer, born in 1650 at Sommerfeld, near Leipzig, who, although but a husbandman, devoted all his spare time to the observation of the heavenly bodies, and maintained a correspondence with the most learned astronomers of his age. By means of an observatory which he had erected on his house, he made several remarkable discoveries, to which he directed the attention of the scientific observers at Leipzig. He discovered the comets of 1683 and 1686, and attained celebrity by his observation of the passage of Mercury over the sun's disc in October, 1690, on which occasion the municipal authorities of Leipzig presented him with a donation in gold, and freed him from the local imposts. He died in 1695.—F.

**ARNOLD, or ARNULF, of CORVEI**, a German Benedictine monk of the eleventh century.

**ARNOLD, D.**, surnamed FLANDRUS, a Flemish musician, who lived at the beginning of the sixteenth century.

**ARNOLD, FRANZ**, a Roman catholic theologian of Cologne, who lived in the earlier half of the sixteenth century. He was a violent opponent of Luther, who replied to his "Der unparteische Laye" (The impartial Layman), published anonymously at Dresden, 1531, 8vo, in a pamphlet entitled "Wider den Meuchel zu Dresden" (Against the Dresden Assassin); "Auf das Schmähbuchlein Luthers," Dresden, 1531, is a rejoinder by Arnold. Some details about this writer are to be found in "Unschuldige Nachrichten" for the years 1733-34, which are cited by Adlung, supplement to Jöcher.—A. M.

**ARNOLD, GEORG**, a German lawyer, born in 1531, who was doctor of laws of the university of Pisa, and chancellor of the chapter of Naumburg. He wrote a life of Maurice, elector of Saxony.

**ARNOLD, GEORGE**, a Tyrolese, who lived in the second half of the sixteenth century, and was organist to the bishop of Bamberg. Several of his musical pieces have been published.

**ARNOLD, GEORG DANIEL**, a German jurisconsult, and author of poems in the Alsatian dialect, was born at Strasburg on the 18th February, 1780, and died in 1829 on his birth-day. Endowed with great natural abilities, he improved them by assiduous study, and habits of accurate observation during travels over great part of the Continent and in Great Britain. In 1806 he was appointed professor of civil law in the college established at Coblenz, but subsequently to 1810 lived in his native city, first as professor of history, and latterly as professor

of jurisprudence. In 1812 he published his highly meritorious work, "Elementa juris civilis Justiniane, cum codice Napoleone et reliquo legum codicibus collati," Argent. et Parisiis. His lyrical poems indicate little poetic talent, but his cleverest production in light literature is his comedy of "Pfingstmontag" (Whit-Monday), 1815; written mainly in the Alsatian dialect, and illustrative of Strasburg manners and character. Goethe has highly praised this original and spirited comedy, and honours it with an analysis in his "Ueber Kunst u. Alterthum."—A. M.

**ARNOLD**, Duke of GUELDRES, was born in 1410, lost the territory of Jülich in a war against Gerhard, duke of Berg, was imprisoned in the castle of Buren by his son Adolphus, and liberated by Charles the Bold of Burgundy, who, however, deprived him of his dukedom. Arnold died in 1473.

**ARNOLD, GOTTFRIED**, one of the most noted names among the German pietists, was born at Annaberg, where his father was schoolmaster, in 1665. He attended first the gymnasium of Jena, and then the university of Wittemberg. He became a domestic tutor in 1689 at Dresden, and was brought into connection with the famous Spener. He was some time engaged at Frankfurt as corrector of the press. In 1693 he removed to Quedlinburg, and remained tutor in a family for four years. In 1697 he became professor of history at Giessen, but continued in that office only two years. His attempt to quicken a dead theology made him many antagonists, none of whom he was at any time inclined to spare. On his return to Quedlinburg he was recognized as an organ of his party. At the recommendation of the good professor Francke, Sophia Charlotte, duchess of Isenach, made him court preacher, but the opposition he provoked induced him to quit the place in five years, and to settle as pastor of Werben. Two years afterwards, Frederick I. of Prussia made him pastor and inspector of Perleberg, where he died in 1713. He had, in 1704, been appointed royal historiographer. Arnold published various works, the best known of which is his "Unparteyische Kirchen und Ketzer-historie," in two folios. This work has been severely and somewhat unjustly attacked by Mosheim and by Dowling. Arnold did not belong to the best or more genial class of pietists. He was a man of melancholy temperament, and prone to dark exaggerations. The reigning theology was a dry, austere, and soulless orthodoxy, and he scourged it in no measured terms. His mysticism was also rather extreme, but his piety was warm, and his character upright and consistent. To the clergy he was specially obnoxious, as he dwelt so much on the necessity of a converted ministry, and blamed them as the authors of that spiritual sterility, which he painted in such gloom, and denounced with such acerbity. He wanted the serenity of Spener, the cheerful tone of Arndt, and the benevolent impulses of Francke. His mind was often under morbid influences from dwelling too much on the darker side of the picture which the church and the world of his times presented.—J. E.

**ARNOLD VAN DER HALDEN**, one of the three Swiss leaders who met at Grütli to inaugurate the Helvetic confederation.

**ARNOLD or ARNOLDUS, HALDRENIUS VESALIENSIS**, a German theological author, a native of Wesel, on the Lower Rhine, died 1534. He was teacher of Greek in the Gymnasium Laurentianum at Cologne, and had the degree of D.D. from the university of that city. None of his works were published during his lifetime. We mention "De vera Ecclesia Christi contra Philippi Melanthonis Responsionem pro Bucero," contained in the "Philippica Sexta" of J. Cochlaeus, Ingolstadt, 1554, 4to; "Auli Gellii Noctes Atticae, et Macrobius in Somnium Scipionis, et vii. ejusdem Saturnalia," Cologne, 1536, fol.—A. M.

**ARNOLD or ARNOLDUS of ISCA**, a German monk and theologian; died in 1619.

**ARNOLD, JOHANN von BERGEL**, corrector of the press at Mayence in the commencement of the sixteenth century, author of a poem "De Chalcographia Inventione," Mayence, 1541, in which he makes Gutenberg, aided by Faust and Schoefer, inventor of the art of printing. This poem may be found in Wolf's *Monumenta Typographica*, and in Marchand's *Histoire de l'Imprimerie*.—A. M.

**ARNOLD, JOHANN-CHRISTIAN**, a physician, born at Weissenfels in 1724. He was professor of natural philosophy in the university of Erlangen, and author of a variety of works on physical science; died 1765.

**ARNOLD, JOHANN-GERHARD**, became, in 1684, head-master of the gymnasium of Durlach, in Baden; but losing all his

property during the war with France, he fled to Frankfort-on-the-Maine, where he was made rector of the gymnasium. Died 1717. He is author, among other works, of "Fortsetzung der Einleitung Pufendorf's in die Historie der Europäischen Staaten," (Continuation of Puffendorf's Introduction to the History of the European States), Frankfort, 1703.—A. M.

**ARNOLD, JOHANN-GOTTFRIED**, a musician of Germany, born at Niedernhall, near Ehringen, in 1773. He was devoted to his art from an early period of life, and gained extraordinary skill as a violinist and composer. He possessed a high reputation throughout Germany, and died at the early age of thirty-four, in 1806, leaving many musical works of merit.—F.

**ARNOLD, JOHN**, noted for his improvements on the construction of the marine chronometer, was born at Bodmin, in Cornwall, in 1744. He lived for some time in Holland, and on his return to England gained a living as an itinerant repairer of clocks and watches, but was soon induced by a gentleman who had marked his abilities, to settle in London. He was patronized by George III., who gave him £100 to enable him to make some experiments, and was afterwards assisted by the Board of Longitude. He found employment in making chronometers for the ships in the service of the East India Company. The chief improvements which Arnold introduced are known as the detached escapement and the expansion-balance. The principle of this last has been since found inadequate. In 1780 he published an account of thirteen months' observation on the going of a pocket chronometer; indeed, this study occupied his constant attention till his death in 1799. In 1806, the Board of Longitude published "Explanations of time-keepers constructed by Mr. Thomas Earnshaw, and the late Mr. John Arnold."—J. B.

**ARNOLD, JOSEPH**, an English physician, born in 1783. He entered the navy as surgeon in 1808, and having served till 1814, devoted himself, during a voyage to Botany Bay, to the study of natural history, and subsequently, during his stay in Java, made a rich collection of natural objects. He bequeathed his museum of shells and fossils to the Linnaean Society, and died in 1818.—F.

**ARNOLD OF LALAING**, a Flemish chronicler of the fifteenth century, abbot of St. Marie at Bruges.

**ARNOLD, LUYDIUS OR A LYDE**, a Flemish theologian of the sixteenth century, an opponent of Reuchlin.

\* **ARNOLD, MATTHEW**, a living English poet, the eldest son of the late Dr. Arnold, was born on the 24th December, 1822, and educated at Winchester and Rugby. He was elected scholar of Balliol College, Oxford, in 1840; obtained the Newdegate prize for an English prize poem in 1844, and was elected fellow of Oriel College in the following year. In 1846, and for some years afterwards, he was employed as private secretary to Lord Lansdowne. In 1851 he married Frances, daughter of Mr. Justice Wightman, and about the same time was appointed one of H.M. Inspectors of British Schools; which office he held till the year 1857, when he was elected by Convocation Professor of Poetry at Oxford, in succession to Professor Garbett. Mr. Arnold has, during the last few years, published several volumes of poetry. His verse is always calm, chaste, and noble. There is a certain antique stateliness and self-possession about his thoughts, in striking contrast with much of the poetry of the day; the march of his numbers is fine and strong, deepening at times, in the more important passages, into a composed majesty and solemnity.—A. S.

**ARNOLD OF MELDORP**, a German divine of the 12th century.

**ARNOLD, NICHOLAS**, a divine and polemic of the Reformed church, born at Lesna in Poland, in 1618. He was first rector of the academy of Jablonow, then visited various universities both on the Continent and in England. Finally, in 1651, he succeeded Cocceius, at Franeker, as professor of theology, discharging at the same time the duties of university preacher. Controversy was his element, and Socinianism his special abhorrence. His commentary on the Hebrews is of little use, though once prized highly. The book he is best known by is the famous "Lux in Tenebris," two volumes quarto; and it bristles all over with assaults on all manner of heresy—now the Socinian, and now the Anabaptist, then the papist, and then the Arminian. His pugnacity seems to have been constitutional, and was supported with no little dexterity and erudition. But texts are frequently strained, and conclusions are cleverly fastened on an adversary which his premises will scarcely warrant. Arnold died on the 15th October, 1680.—J. E.

**ARNOLD, OLORINUS OR CYGNÆUS**, a Dutch theologian, whose original name was SWAENS. Persecuted for his religious opinions in the Netherlands, he sought security at Bois-le-Duc, where he wrote several works; he died in 1622.

**ARNOLD, RICHARD**, an English chronicler of the latter half of the fifteenth century, author of a work known as Arnold's Chronicle, in which is contained a curious and interesting account of the city of London from the time of Richard I., the first edition of which appeared at Antwerp in 1502.

**ARNOLD OF ROTTERDAM, OR GEILHOVEN**, a Dutch theologian and casuist of the fifteenth century.

**ARNOLD, SAMUEL**, an English musician, born in London on the 10th of August, 1740. His first musical instructor was Mr. Gates, and his education was completed by Dr. Nares, both organists of the chapel-royal; but it must always be considered that his acquaintance with Handel, who lived till Arnold was nearly nineteen years' old, was not without its influence upon the development of his capacity. Having already obtained considerable popularity by the publication of some single songs, in 1763 he was engaged by Mr. Beard (the tenor singer, whose name is famous in connection with many of Handel's oratorios, in which he was the original singer), who was one of the proprietors of Covent Garden theatre, as musical director of that establishment, and he wrote his opera of "The Maid of the Mill," as the first duty of his appointment. In 1767 he set Dr. Brown's poem of "The Curse of Saul" as an oratorio, which was produced with remarkable success, during the Lenten season, at Covent Garden theatre. This induced him to continue these serial performances, and to produce for them, in succeeding years, several other works of the same character. In 1769 he became lessee of Marybone gardens, at which he produced many songs that acquired general popularity; but the rascality of his principal agent in this enterprise, made him a loser by it to the amount of ten thousand pounds. In 1773 his latest and most successful oratorio of "The Prodigal Son," was chosen for performance at the installation of Lord North as chancellor of Oxford, where it created so great a sensation, that he was offered the honorary degree of doctor of music, which, however, he refused, preferring to earn this distinction by writing an exercise for the purpose, and submitting it to the professor of music, in fulfilment of the university statutes. Accordingly, he set Hughes' ode, "The Power of Music," the score of which was returned to him unopened, by Dr. W. Hayes, the professor, with a protest that he could not criticise a production of the author of "The Prodigal Son," and thus his degree became doubly honorary. This is a striking illustration of the state of music in England at the time, since we have nothing left us but the record of these interdoctorial courtesies to prove even the existence of a work of which the merit, then so extravagantly extolled, has been all insufficient to carry it down to us. In 1776 he was engaged by George Colman the elder, as musical director of the Haymarket theatre, which led to his close intimacy with this esteemed dramatist, and also with his still more popular son, who succeeded his father in the management, and for many of whose dramatic pieces Dr. Arnold wrote the music. On the death of Dr. Nares in 1783, he succeeded him as organist and composer to the chapel-royal, in which capacity he had occasion to write his services, anthems, and other church music, much of which was never published. At the commemoration of Handel in Westminster Abbey the year following, he officiated as sub-conductor. In 1786 he commenced the publication by subscription, under the special patronage of George III., of his edition of the works of Handel; the incompleteness of this is attributed to the falling off among the subscribers of interest in the undertaking, and the consequent insufficiency of means to carry it beyond forty volumes; but its incorrectness can be ascribed to nothing but the carelessness of the editor, and it will always be a stigma upon his name. About the same time he issued his collection of "Cathedral Music," in four volumes, in continuation of that of Dr. Boyce, a compilation of great utility. In 1789 he became conductor of the concerts of the Academy of Ancient Music. In 1793 he was offered the organistship of Westminster Abbey, which he declined on the score of his numerous avocations disabling him to discharge the duties of the office; but the dean, himself a pluralist, was so anxious to have the doctor's name, that he overcame his conscientious scruples, by allowing him to perform the official functions by deputy. In 1776 he became conductor of the annual performance of sacred music in St.

Paul's cathedral, for the benefit of the sons of the clergy, which was one of the chief sources of income to that venerable charity, until, in 1843, the bishop of London prohibited it on the grounds of its inappropriateness to the religious character of the edifice. Upon the death of Mr. Stanley, he undertook, in conjunction with Linley, the direction of the Lenten oratorios at Drury Lane theatre, which proved a lucrative speculation, until Mr. Ashley opposed them by his miscellaneous performances at Covent Garden, which continued in vogue under subsequent managers, until the throwing open of the theatres for the drama, on the Wednesdays and Fridays of Lent, put an end to those artistic abominations, which did the last and perhaps the greatest injury to the cause of music in this country prior to the regeneration of the art among us, which is now working with manifest results. Dr. Arnold, however, resumed his series of oratorios at the Haymarket, and for these performances, besides writing some original compositions, he compiled the hash of pieces from the forgotten works of Handel, that he called *Redemption* (in reference, possibly, to the purpose of redeeming much good music from oblivion), by means of which many of the most passionate love-songs from the master's Italian operas have been made familiar to the last half century with the sacred words the doctor fitted to the notes, with sacrilegious disregard of their inappropriateness to the sentiment. He formed the design of establishing a theatre in London for the performance of English operas, and of associating this with a musical academy; and to this end he built the Lyceum theatre in the Strand, to produce operas and operettas only, but the opposition of the proprietors of the patent theatres prevented a license being granted to this establishment until 1809, when it was opened as the English Opera House by his son, S. J. Arnold, the dramatic author. Dr. Arnold's death was occasioned by a fall from a chair when reaching for a book in his library, which broke his knee, and induced a lingering illness, that terminated on the 22nd of October, 1802. He is buried in Westminster Abbey, and his funeral obsequies, for which Dr. Callcott composed an anthem, were performed with great solemnity. The vast number of his operas and smaller dramatic pieces; his pantomimes, his profusion of separate songs, and other pieces of chamber vocal music; his sonatas, concertos, and other instrumental compositions; his odes, his voluminous music for the church, and his seven oratorios, not to speak of the two extensive publications he edited, his two ecclesiastical and his two theatrical engagements, and his endeavours to establish an English lyric theatre, sufficiently prove his indefatigable industry, and we may say, his earnest zeal in the cause of music; but we look in vain for evidence of his talents, for his church music is of an insipid character; his oratorios are dead, and though many of the dramatic pieces for which he wrote, retained, until lately, possession of the stage, it was either with the omission of the music, or with such utter disregard to it, as showed that it had no share in preserving their popularity. A list of his works may be found in the *Harmonicon*.—(*Harmonicon. Biog. Dict. Mus. Fétis, Schilling, and original sources.*)

—G. A. M.

ARNOLD or ARNOLDUS, SAXO, a German hagiologist of the eleventh century.

ARNOLD OF SCHYK, a landamman of Uri, who lived in the fifteenth century, and fell at the battle of St. Jacobs.—J. W. S.

ARNOLD, THOMAS, a Scottish physician, born in 1742. He devoted himself to the investigation of mental diseases, and published "Observations on the nature, kinds, causes, and prevention of Insanity," London, 1782. He died in 1816.

ARNOLD, THOMAS, one of the most distinguished divines and historians of the present century, was born at East Cowes, in the Isle of Wight, on the 13th June, 1795. His father, the original seat of whose family was Lowestoft, in Suffolk, was then residing in the Isle of Wight in the capacity of collector of customs for the port of Cowes. His mother was a Miss Delafield, daughter of Joseph Delafield, Esq., of Camden Hill. He was named Thomas after Lord Bolton, his godfather, then governor of the island. After being educated at Warminster and Winchester, he entered the university of Oxford in 1811, having obtained a scholarship at Corpus Christi college. He took a first class at the degree-examination in 1814, and was elected fellow of Oriel college the following year. He also gained the bachelor's prize for an English essay on colonization. He made many valuable friends at the university, of most of whom he retained the intimacy through life, while of none did he ever lose

the respect. At Corpus he became acquainted with the present Judge Coleridge, and with Keble, the author of the "Christian Year;" at Oriel, with Copleston, late bishop of Llandaff; Davison, author of a well-known work on prophecy; and Dr. Whately, archbishop of Dublin. A letter from Judge Coleridge, inserted in Stanley's life of Dr. Arnold, gives a graphic account of Arnold's college life. We see him, scarcely emerged from boyhood, a thin light figure, with an eye indicating daring and decision, eagerly taking the democratic side in the debates of the common room, yet by nature so full of modesty and reverence, that the example and arguments of his seniors soon led him, for a time, to ultra-Toryism; passionately fond of country walks and of bathing; entering heartily into all the studies of the place, particularly Aristotle, whom he always held in singular veneration, yet no less eagerly reading the works and drinking in the peculiar tone of thought of the poets of the Lake school, to whom some of his Oxford friends introduced him.

Arnold remained at Oxford, taking pupils, and studying in the college libraries till the year 1819, when, in anticipation of his marriage, he settled at Laleham, near Staines, in Middlesex. In August, 1820, he married Mary Penrose, youngest daughter of the Rev. John Penrose, rector of Fledborough in Nottinghamshire. He had been ordained deacon in the established church the year before. Previously to his ordination, he seems to have been troubled by distressing scruples with reference to subscription to the Thirty-nine Articles, which principally took the form of objections to portions of the Athanasian creed. This led to his deferring taking priest's orders till 1828; and when he did so, it was not till after he had distinctly explained to the ordaining bishop the sense in which he subscribed to that creed. But whatever was the exact nature of his doubts, they entirely passed away, and never recurred in the course of his after life.

He supported himself at Laleham, by preparing private pupils for the universities. The same quality of inspiring feelings of warm and lasting attachment which had belonged to him as a student, followed him now as a tutor. Among his pupils were Archdeacon Ormerod and Dr. Hamilton, the present bishop of Salisbury. He remained at Laleham for nine years, and here his six eldest children were born. At the end of that time, the urgent solicitation of his friend Dr. Whately, who was anxious to see him in a wider field of usefulness, induced him to offer himself as a candidate for the head-mastership of Rugby school, in Warwickshire. Prior to this time the school had enjoyed but little reputation; and that little was of an undesirable kind. Mr. Disraeli, in "Vivian Grey," one of his earliest productions, makes his youthful hero decidedly object to being sent to Rugby:—"It was too low." In one of Arnold's testimonials—a letter from Dr. Hawkins, now provost of Oriel college—it was predicted, that if he were elected he would change the face of education all through the public schools of England. This letter and similar ones from other competent persons, seem to have decided the trustees, and they appointed him at once to the vacant office. He entered upon it in August, 1828, and from that time till his death in 1842, he was incessantly engaged in the work of directing and perfecting the institution, which, in his view, was nothing more nor less than a mighty piece of social machinery, directed to important moral and intellectual ends, and requiring constantly the eye and hand of the conductor to remove obstacles, to sustain it in powerful working, and to keep it true to the destination to which he had designed it.

Arnold's work as an educator was the most important part of his life. It is in this sphere that the immediate results flowing from his influence and example have been most extensive. We shall therefore analyse it at some length. Before he went to Rugby, the education given at the great public schools of the country—Eton, Harrow, Winchester, Westminster, &c.—was by no means in high repute. Religious people condemned it for its demoralizing effects upon the characters of the boys, and philosophical reformers derided it for its inefficiency as an intellectual discipline. The evils of the system were doubtless great; but in order to a better appreciation of the value of Arnold's work, a distinction must be drawn between those evils which were inherent in the system itself, and those which were accidental. The discipline of English public schools differs from that prevailing in the corresponding institutions on the Continent chiefly in this respect, that, except while actually receiving instruction, the boys are left very much to themselves to form their own friendships, frame their own code of morals, and erect their own

standard of public opinion. But to mitigate the ill effects of leaving boys quite to themselves, which is sure to end in the absolute despotism of the strongest, the system of *fagging* is introduced; that is, the boys of the highest class in the school, who are sometimes called prefects, sometimes prepositors, sometimes monitors, are allowed to exercise a lawful and recognized authority over the boys of the junior classes. This authority does not extend to the class immediately below themselves, the boys of which form a kind of aristocracy, exempted from the burdens of their inferiors, but not possessed of the powers of their superiors. On the Continent the practice is widely different. There the boys are usually subjected to a considerable degree of supervision, not only at lesson time, but also at their amusements and their meals. Fagging is here not needed, and consequently is not permitted. The advantages of the English system are these—that as the school becomes under it a scene of moral probation much like the actual world, boys of firm, upright, and vigorous character become earlier trained to self-control, to the sense of responsibility, and to the intelligent exercise of power, than they would under any other. On the other hand, boys of weak or unfixed character become infected by the example and awed by the ridicule of vicious boys, who may be older or more determined than themselves; and then the school influences become on the whole injurious rather than beneficial, and however much their intellect may be developed, such boys are morally worse when they leave the school than when they entered it. The accidental evils which Arnold found existing in the public school system were partly moral, arising from indifference or unskillfulness on the part of schoolmasters, in respect of the moral culture of their scholars; partly connected with the intellectual training, such as the undue preference commonly given to elegant scholarship over the knowledge of the real life and mind of the ancients; the total disregard with which modern languages, modern literature, and science of every kind were commonly treated; and generally, the exaltation of showy and ornamental over sound and useful knowledge.

Now, how did Arnold, when made the head-master of a public school, meet and grapple with these evils? He knew well that if he retained the English system in its main features (and he did not see his way clear to changing it), evils of the first class, though they might be mitigated, could not be entirely removed; and he accordingly bent the whole force of his powerful mind to the task of reducing them to a minimum. To bring the boys under a stricter discipline, he gradually weeded out all the old boarding-houses which he found existing in the town, and obliged all to live in the houses of the different under-masters. The sixth or highest form, to which the powers of fagging were intrusted, came under his own immediate instruction, and he spared no pains to imbue them, collectively and individually, with a portion of the conscientious and devout spirit, and the deep sense of responsibility, with which he himself was animated, in order that through them similar influences might gradually permeate the whole mass. But perhaps his chief weapon in the warfare which he never ceased to wage against moral evil, was the pulpit of the school chapel. He prevailed upon the trustees to appoint him chaplain soon after his arrival, declining the salary which had till then been attached to the office; and thenceforward, Sunday after Sunday, in those plain but telling discourses, which those who heard them can never forget, and which will probably never be surpassed as models in their peculiar kind, he spoke to the boys beneath him of their besetting sins or failings, their peculiar temptations, their daily duties, and their eternal destiny, in language level to the capacity of the youngest, and in that tone of sincerity which never fails to carry conviction with it. Another very effective moral engine, was the power which he claimed from the first, and always unhesitatingly exercised when he thought it necessary, of removing from the school "unpromising subjects;" that is, boys who, though not radically vicious, nor so misconducting themselves as to merit expulsion, were yet from various causes incapable of deriving good from the system themselves, while their influence upon others was decidedly pernicious. This was the most delicate and difficult part of his system of discipline, and the uncompromising way in which he carried it out frequently caused him to incur great odium; yet he stood firm, maintaining always that without such a rule he would neither hold office himself nor could justify the existence of the public

school system in a Christian country. Still, with all this, he felt that the uncontrolled and unwatched association of the scholars together was the weak point of the system, and that the moral ruin to which it sometimes led was fearful. To use his own words (*Life* by Stanley, sixth edition, p. 88)—"Of all the painful things connected with my employment, nothing is equal to the grief of seeing a boy come to school innocent and promising, and tracing the corruption of his character from the influence of the temptations around him, in the very place which ought to have strengthened and improved it." And although in the case of Rugby his extraordinary personal qualities, particularly his firmness in regard to removing boys, neutralized to a great degree its inherent evils, yet it cannot be said that his example proves the superiority of the English system in itself. His own success was *personal*; and it cannot be expected that the ordinary run of schoolmasters will ever possess, in an equal degree, the insight, courage, and force of character which in his case accomplished such great results.

With regard to the accidental evils of the public school system, we have shown what steps he took to remove those which related to discipline and moral training. And that his example has here been of immense advantage is strikingly proved by a letter from Dr. Maberly, head-master of Winchester school, given at page 144 of the *Life*. Dr. Maberly says:—"A most singular and striking change has come upon our public schools—a change too great for any person to appreciate adequately who has not known them in both these times. This change is undoubtedly part of a general improvement of our generation in respect of piety and reverence; but I am sure that to Dr. Arnold's personal earnest simplicity of purpose, strength of character, power of influence, and piety, which none who ever came near him could mistake or question, the carrying of this improvement into our schools is mainly attributable." The deficiencies of the system on the intellectual side were more easily counteracted. The study of the modern languages and mathematics was introduced by him, and extended to a large portion of the school; examinations and prizes were multiplied; history and geography became prominent subjects of instruction. Above all, the influence of his own fresh and ever-active mind, still accumulating fresh stores of knowledge, while making the most of the old, communicated the generous love of learning and the zeal for self-culture, first to his own immediate pupils—the sixth form—then through them to the whole school.

In 1835, the Whig ministry appointed him a fellow in the senate of the new university of London. He eagerly embraced this opportunity of introducing, as he hoped, a decidedly Christian element into the course of study adopted in this institution. With this view he proposed, at first successfully, that a knowledge of the Scriptures should be required of all candidates for the degree in arts. The dissenters, however, took the alarm; the council of University college in Gower-street remonstrated vehemently against the measure; and the senate finally determined that examination in the Scriptures should be voluntary merely, not compulsory. Finding his darling aim thus baffled, and feeling also that the distance at which he lived from London must always prevent him from being actively useful in the senate, he resigned his fellowship at the end of 1838. Although often thus practically convinced, when it came to the point, that he had little really in common with any one political party more than another, Arnold always sided with the Whigs, and always considered himself a decided Liberal. He himself thus sketches the history of his early political opinions (*Life*, p. 508):—"I was brought up in a strong Tory family. The first impressions of my own mind shook my merely received impressions to pieces, and at Winchester I was well nigh a Jacobin. At sixteen, when I went up to Oxford, all the influences of the place, which I loved exceedingly, your influence above all,"—he is writing to Judge Coleridge,—"blew my Jacobinism to pieces, and made me again a Tory. I used to speak strong Toryism in the old Attic Society, and greedily did I read Clarendon with all the sympathy of a thorough Royalist. Then came the peace, when Napoleon was put down, and the Tories had it their own way. Nothing shook my Toryism more than the strong Tory sentiments that I used to hear at Canons," (the seat of Sir Thomas Plumer, then master of the rolls,) "though I liked the family exceedingly. But I heard language at which my organ of justice stood aghast," &c. From that time forward he attached

himself to the Liberal party, careless of the odium which he thereby incurred among the great body of the clergy, and which attained to such a height, that on one occasion he was attacked by name, and his opinions denounced, by a clergyman preaching before the university of Oxford. Lord Melbourne, who admired his character, wished to nominate him to a bishopric; but the archbishop of Canterbury, Dr. Howley, opposed the appointment, chiefly on the ground of his unpopularity among the clergy; and Lord Melbourne, who had a salutary horror of ecclesiastical commotions, abandoned the idea. But he offered him the wardenship of Manchester college in 1840, which Arnold, however, declined; and in 1841, just before he went out of office, conferred on him the appointment of Regius Professor of modern history at Oxford. Arnold gladly accepted the offer. He delivered an inaugural course of lectures in the Lent term of 1842, at which the concourse of students was so great that the ordinary lecture-room would not hold them, and the lectures had to be delivered in the theatre—a circumstance probably unprecedented at Oxford since the middle ages.

In 1833, Arnold purchased a small property in Westmoreland, called Fox How, upon which he built a house. His school vacations were thenceforward passed here (unless when he travelled on the Continent) in the society of his friend Wordsworth, Colonel Hamilton, author of "Cyril Thornton," Sir Thomas Pasley, and occasionally Southey. Here he found leisure to write his Roman history, and to collect materials for his work on Church and State, the composition of which he looked forward to as the chief literary object of his life. His health had on the whole remained very good amidst the fatigues, annoyances, and responsibilities of his work at Rugby, and both he and his friends looked forward to a long career of literary activity at Fox How, after he should have resigned his post at Rugby. But it was not so to be. At the close of the summer half-year in 1842, early on a Sunday morning, he was attacked by spasms of the heart, attended by the severest pains. Medical assistance was called in, but in vain. Consciousness, however, remained to the last. He ascertained, by searching questions from the physician, the great danger in which he was, and with that undaunted courage, in the near prospect of death, which had never once failed him through life, united to the devoutest sentiments of humility and Christian hope, Arnold breathed his last, about eight o'clock on the morning of the 12th June, 1842. Had he lived to the following day, he would have been exactly forty-seven years old.

As a writer, Arnold's early death, and the constant pressure of his active occupations, prevented him from accomplishing more than a small portion of the great labours which he had sketched out for himself. These consisted mainly of three works:—a "History of Rome," to be carried down at least to the fall of the Western empire; a "Commentary on the New Testament;" and a "Treatise on Church and State." His History of Rome, as he left it, is contained in three octavo volumes, and extends only to the end of the second Punic war. The intended commentary is actually represented merely by a few essays on prophecy and the interpretation of Scripture; while only a fragment is left of the intended work on Church and State. His other works are—an edition of Thucydides; six volumes of Sermons, chiefly addressed to the Rugby boys; a volume of lectures on Modern History, delivered at Oxford; and a volume of miscellaneous works, consisting mostly of republished pamphlets on political or social topics. More than those of most men, his writings all bear the strong impress of his personal character. His biographer truly says, that they were "not so much words as deeds." Thus, in writing the history of Rome, he had ever in view the political and moral lessons which the fortunes and fate of Rome present for the instruction of modern times, and his great aim was to impress these vividly and effectually on the hearts and minds of his countrymen.

Viewed generally, in the *ensemble* of his life and character, Arnold will probably rank in the judgment of posterity among the greatest names of the nineteenth century. Fearless, disinterested, transparently truthful, religious without cant, and zealous without rancour, he produced through life the impression on his warmest opponents of a man whom it was impossible not to respect, while his own friends, and more especially his pupils, conceived an admiration and a love for him, the intensity of which it would be difficult to exaggerate. Few men in modern times have so well realised and represented the ideal of the old

knightly character as the schoolmaster of Rugby. He was pre-eminently *sans peur et sans reproche*. Generous, pure-minded, and devout; full of sympathy with the suffering; scorning and labouring to put down all that was base and selfish; firm and faithful in every relation of life, he ever appeared as a tower of strength to weak and vacillating virtue, and as the stern rebuker of low aims, of sloth, of moral cowardice, and of injustice. The incompleteness of the writings which he has left may prevent his attaining to lasting celebrity as a writer; but Arnold's work is not to be measured by these. Like Dr. Johnson, the man was far greater than anything that he has written; and England will be changed indeed when she ceases to recognize such men as the truest of her sons and the greatest of her benefactors.

Dr. Arnold's life has been admirably written by the Rev. Arthur P. Stanley, son of the late bishop of Norwich, and one of his old pupils.—T. A.

**ARNOLD, THOMAS KERCHEVER**, rector of Lyndon, Rutlandshire, and the author of several most useful educational works, was the son of Thomas Arnold, M.D. of Stamford, and born 1800. He was educated at Cambridge, where he became fellow of Trinity, and in 1830 was presented to Lyndon, where he died, March 9, 1853. In addition to his fame as the writer of the educational works above referred to, Mr. Arnold had a good reputation as a theologian.—J. B., O.

**ARNOLD or ARNALD of VERDALA**, a bishop of Maguelone, in Languedoc, who was employed by the pope (Benedict XII.) in persecuting the Albigenses.

\* **ARNOLD, WILLIAM DELAFIELD**, fourth son of the late Dr. Arnold, was born 7th April, 1828. He was educated at his father's school at Rugby, thence in 1846 he passed to Christ's Church, Oxford, and in 1848 he joined the Indian army. The failure of his health made it necessary for him to leave the army in 1855, but in the same year he was appointed to the office which he still holds, that of director of public education in the Punjab. Mr. Arnold's most famous work is "Oakfield; or Fellowship in the East," a tale of unusual power, and of no ordinary interest, giving an insight into the life and struggles of a young soldier amid the temptations and corruptions of the Bengal army. It was at first published anonymously, but when those who considered themselves aggrieved by the disclosures which it made, accused the unknown writer of cowardice, he boldly gave his name. He has also published a translation of Wiese's lectures on English education, and a small volume of lectures on English history. Mr. Arnold married in 1850 the daughter of General Hodgson.—J. B.

**ARNOLD of WINKELRIED**, a Swiss hero, who, at the battle of Sempach (1386), sacrificed himself to insure victory to his countrymen. The Austrian knights, dismounted, had formed themselves into a phalanx which the Swiss vainly strove to pierce; when Arnold rushing on the spear points of the enemy, and burying several in his bosom, thus opened a gap in the fence of steel. The Swiss rushed in through the opening, and routed the Austrians with terrible slaughter.—J. W. S.

**ARNOLDI or DI ARNOLDO, ALBERTO**, an Italian sculptor and architect of the fourteenth century. He executed a colossal group, representing the Virgin and Child, with two angels, for the church of S. Maria de Bigallo in Florence, completing the work, at which he wrought during a period of five years, in 1364. As architect, he was engaged at a later date on the cathedral of Florence.—A. M.

**ARNOLDI, BARTHOLOMEW**, an Augustine friar, who lived in the age of Luther, and was a zealous opponent of the new doctrine. He was born at Usingen, and died at Erfort in 1532.

**ARNOLDI, CONRAD JOHANN**, a Lutheran divine, born at Brabant, on the Moselle, in 1658, occupied several important positions in the church and in public seminaries, and became at length professor of logic and metaphysics in the university of Giessen. He wrote some programmes and dissertations, and died in 1735.

**ARNOLDI, DANIEL**, a German philologist, born at Bergedorf in 1595; died in 1651.

**ARNOLDI, JOHANN VON**, was born in 1751 at Herborn, in the duchy of Nassau. Having studied in his native town and in Göttingen, he entered upon his professional career as an advocate. In 1777 he was appointed secretary of the archives of Dillenburg; in 1784 he became a member of the chamber of finance, and in 1792 a councillor of state. During the wars

of the revolution he took an active part in the civil and military affairs of the Netherlands; and when the stadholder, William V., lost his patrimony in those provinces in 1795, Arnoldi was zealously employed in endeavouring to procure for his sovereign a suitable compensation, although he was not successful in this object. In 1803 he entered the service of Prince William-Frederic, afterwards William I., king of the Netherlands, whom he served with equal zeal and fidelity. In 1809 he executed, with great skill, the dangerous commission intrusted to him, of exciting Westphalia to rise against Napoleon; and in 1813 he effected an arrangement between the two branches of the house of Orange, by negotiating, as their representative, an exchange of the hereditary lands of the family. After the congress of Vienna in 1815, William I. rewarded his long and valuable services as a statesman, by naming him a privy councillor, with a liberal pension, and making him a knight, and subsequently commander of the new order of the Belgic Lion. He was the author of numerous political and historical treatises, and died in 1827.—F.

**ARNOLDI, PHILIP**, a Lutheran preacher, born in 1582 at Zutphen, a small town in Prussia, and rose to be archbishop of Tilsit, where he died in 1642. His published polemics were directed principally against the Anabaptists.

**ARNOLDI, WILHELM**, bishop of Treves, was born at Budaw in 1798, and having studied in that city, and entered into orders in 1825, became a canon and archdeacon, and was elected to the episcopal dignity in 1839.

**ARNOLDUS DE VILLANOVA**. See ARNAULD DE VILLENEUVE.

**ARNOLFINI, GIOVANNI-ATTILIO**, an Italian engineer, born at Lucca in 1733; died 1791.

**ARNOLFO or ARNULFUS**, was archbishop of Milan. His elevation to the archiepiscopate took place in 1093, and having been deposed soon afterwards, he made his peace with Rome, and was reinstated in 1095. He was present at the council of Clermont, and accompanied Urban II. in preaching the crusade in Lombardy. He died at Milan in 1096.—F.

**ARNOLFO or ARNULFUS**, a historian, was a contemporary of the preceding, and wrote in 1085 a history of Milan, from A.D. 925 to A.D. 1076, which was entitled "Historia Mediolanensis," and first published at Hanover in 1711.

**ARNOLFO DI CAMBIO**, better known as **ARNOLFO DI LAPO**, one of the most eminent architects and sculptors of Italy, was born at Florence in 1232. He was a pupil of Nicola Pisano, whose German or Gothic tendency in style he adopted to a great extent. It is Arnolfo, however, who made the first steps towards modifying this tendency. The most celebrated of his works as an architect are the churches of Santa Croce, the Cathedral, and Or San Michele in Florence, in which the gradual transition from the Gothic severity to the Italian elegance is markedly apparent. Ferguson, in his *Handbook of Architecture*, writing on the Florentine cathedral, as designed and partially built by Arnolfo, calls it "the greatest and most perfect example of Italian Gothic, and one of the largest and finest churches produced in the middle ages; as far as mere grandeur of conception goes, perhaps the very best." Arnolfo having died in 1300 could not complete this work, and many deviations from his original design were made by those who finished it; the most important being the celebrated dome raised upon the great octagon by Brunelleschi, between 1420 and 1444.

As a sculptor, he worked for the cathedral of Orvieto, on the façade of which a Madonna, the Apostles, and several subjects from the Old and New Testament, by this artist, are amongst the best parts of that wonderful monument of the skill of the Pisani school.—R. M.

**ARNONE, ALBERTO**, an Italian painter, pupil of Luca Giordano and Carlo Maratta; died in 1721. He excelled in portraits, and was patronised by Philip V.

**ARNOT, HUGO**, was the son of a merchant in Leith, and was born in 1749. His original name was Pollock, but he adopted that of Arnott, on succeeding to the estate of Balcormo in Fife-shire, which had belonged to his mother's family. After completing his preliminary studies at the university, he became, in 1752, a member of the Scottish bar. In 1777 he published an "Essay on Nothing," which had been read before the Speculative Society, an association of young men for mutual improvement in composition and debate. In 1779 he produced his "History of Edinburgh," a work of great general merit as well as local interest; and in 1785 he published "A Collection of

Celebrated Criminal Trials in Scotland, with Historical and Critical Remarks," a work of great research, in which the cases are very happily chosen, and the narrative given with liveliness, ease, and caustic humour. He died in 1786.—F.

\* **ARNOTT, DR. NEILL**, was born at Dysart, near Montrose, in the year 1788. He studied at Aberdeen, removed in 1806 to London, and soon obtained the appointment of surgeon in the naval service of the East India Company. In 1811 he settled as a medical practitioner in London, where he became distinguished as a lecturer. In 1827 he published his great work, "Elements of Physics or Natural Philosophy, General and Medical, explained in plain or non-technical language." In 1838 he wrote an "Essay on Warming and Ventilating," subjects to which he has devoted much attention. He is known as the inventor of the "Arnott Stove," the "Arnott Ventilator," and the "Water Bed." Dr. Arnott is now living in retirement from his professional duties.—J. B.

**ARNOUL or ARNULF**, an ecclesiastic who accompanied Robert II., duke of Normandy, as chaplain in the first crusade; was appointed in 1099, by the christian princes, to administer the revenues of the church in Jerusalem, and by his intrigues contrived to obtain the patriarchate of the holy city in 1111; he died in 1118.

**ARNOUL, BISHOP OF LISIEUX**, died 3rd August, 1183. He was known favourably for the vain efforts he made to reconcile Henry II. of England with Thomas-a-Becket. He wrote "Epistolae Conciones et Epigrammata," Paris, 1585.

**ARNOUL, RENÉ**, a French poet, born 1569; died 1639; author of "L'Enfance de René Arnoul," Poictiers, 1587.

**ARNOUL**. See ARNULF.

**ARNOUL**. See ARNOLFO.

**ARNOULD, AMBROISE MARIE**, a French financier, born 1750; died 1812. He rose through various ranks to be counsellor of state, a position which he owed to his influence on all questions connected with political economy. He wrote several works on commerce and finance.

**ARNOULD, JEAN FRANÇOIS MUSSOT**, a French actor, one of the originators of pantomime, born 1734; died 1795.

**ARNOULD, JOSEPH**, an ingenious watchmaker, born 1723; died 1791; author of several inventions in his craft, more curious than useful.

**ARNOULD, MADELEINE SOPHIE**, a celebrated French actress, born at Paris 1744; died in 1803. Though famous as a comedian and a singer, Sophie made herself still more illustrious by her wit, which was satirical and caustic. Many of her sayings are recorded in "Arnouldiana, ou Sophie Arnould et ses Contemporaines," and still obtain a currency as *bon mots*.—A. L.

**ARNOULT, JEAN BAPTISTE**, a French teacher, born 1689; died 1753; distinguished by his little book of proverbs, French, Italian, and Spanish, entitled "Traité de la Prudence," Besançon, 1733.

**ARNOUX, JEAN**, a French theologian and preacher, born at Riom in Auvergne in the year 1575; died in 1636. He was appointed confessor to Louis XIII. in 1617. Towards the end of his life he was so unfortunate as to fall into a condition of monomania of a peculiar kind, fancying himself a cock, trying to fly, perching upon rafters, eating food out of a wooden bowl, and crowing, to the annoyance of his neighbours, in the morning. He is the author of "Oraison Funèbre de Henri IV."—A. L.

**ARNSCHWANGER, JOHN C.**, a divine of Nürnberg, born there 1625; died 1696. He is chiefly known for his sacred poetry, which was very popular in his own time.

**ARNSTEIN or ARSTEN**, Jo. H., a Lutheran preacher, born 1644; died in 1698. He taught and preached in various places, wrote annotations on Plutarch, and several theological tracts.

**ARNTZENIUS or ARNTZEN**, JOHANN, a philologist of great learning and critical acumen, was born at Wessel in 1702, and died in 1759 at Utrecht, where he was professor of history, poetry, and rhetoric. His editions of *Aurelius Victor*, Amst. 1733; of the *Panegyricus of Pliny*, Amst. 1738; and of *pacatus Drepanius*, Amst. 1753, are valuable.

**ARNTZENIUS, HEINRICH JOHANN**, son of Johann, professor of jurisprudence at Utrecht, where he died in 1797; published meritorious editions of *Arator*, Zutphen, 1769; and of the *Panegyrici Veteres*, Utrecht, 1790-97.

**ARNTZENIUS, OTTO**, brother of Johann, born at Arnhem 1703; died in 1763 at Amsterdam. He was teacher successively in the gymnasiums of Utrecht, Gouda, Delft, and Amsterdam, and

has left, besides other works on philological subjects, an excellent edition of the "Disticha de Moribus" of Dionysius Cato; second edition, Amst. 1754.—A. M.

**ARNU, NICOLAS**, a French theologian, born 1629; died 1692.

**ARNULF, ST.**, born near Nancy, about the year 580. He was of the Carolingian race, and was at first connected with the court of Theodebert II. After the death of his wife he entered into orders, and became bishop of Metz in 614, but retired from the episcopal office to the monastery of St. Mort, founded by his friend St. Romaric. He had two sons by his marriage, one of whom, named Anchises, was father of Pepin de Heristal, whose son, Charles Martel, was the ancestor of one of the royal houses of France. St. Arnulf died in 640.—F.

**ARNULF, ST.**, was bishop of Soissons in the eleventh century, but vacated the charge in order to found a monastery at Aldenburg, in the diocese of Bruges, where he died in 1087.

**ARNULF**, king of Germany, and afterwards emperor, grandson of Louis le Germanique, was elected to the throne of Germany in 887 on the deposition of his uncle, Charles le Gros. Of an ambitious character, and gifted with remarkable military talents, he aimed at subjecting the whole Frankish monarchy, and shortly after his election, compelled Eudes and Charles le Siimple, competitors for the throne of France, to acknowledge his supremacy. He then turned his attention to Italy, and, taking advantage of the struggle between Guido and Berengarius, marched an army into Lombardy. In 896 he laid siege to Rome, which was held by Guido's widow for her son, Lambert. The city was taken by storm, and Arnulf was proclaimed emperor. He died three years afterwards, and was succeeded by his son, Louis, the last of the Carolingian race in Germany.—J. S. G.

**ARNULF or ERNULF**, Bishop, was a French monk, born at Beauvais about A.D. 1040, and educated at Bec. He was invited to England by Lanfranc, archbishop of Canterbury, whither he came in 1072. On Anselm succeeding Lanfranc in the primacy, Arnulf was made prior of Canterbury, and subsequently abbot of Peterborough, where he introduced several reforms. In 1115 he was made bishop of Rochester, on the translation of Bishop Ralph to Canterbury. He ruled this diocese for nine years, and is highly commended by William of Malmesbury for his zeal and assiduity as a bishop. He died in 1124, aged eighty-four. His "Textus Roffensis" was published by Thomas Hearne, Oxford, 1720. He wrote also a tract, "De incestis nuptiis," and a letter on various questions respecting the holy eucharist, which had been propounded to him by one Lambert, abbot of Munster.—J. B., O.

**ARNULF.** See ARNOU.

**ARNEWAY, JOHN**, a sufferer in the civil war, was born of a good Shropshire family in 1601, and educated at St. Edmund's hall, Oxford. He took orders, and became rector of Hodnet and Ighfield, and was much esteemed for his liberal almsdeeds. He was ejected by the parliamentary agents on account of his loyalty in raising men for the king's service, and betook himself to Oxford, where he was made D.D., and, in 1642, archdeacon of Litchfield and Coventry, on the promotion of Dr. Brownrigge to the bishopric of Exeter. He was subsequently imprisoned, but after the death of Charles he was released, when he escaped to the Hague. He afterwards accepted an invitation to Virginia, where he died in 1653 in much distress. He seems to have experienced cruel treatment from the parliament, of which he has left an account in his "Alarum to the People of England." He also wrote "The Tablet," or the Moderation of Charles I.—J. B., O.

**ARODON, BENJAMIN D'**, a Jewish rabbi, who wrote in German a curious book "full of precepts for the ladies . . . filled with observations not only in regard to cleanliness of body, but likewise with respect to the practice of prayer and good works."—(Bayle.) An Italian translation by Rabbi Jacob Alpron, was published at Venice in 1652.

**AROMATARI, DOROTEA**, a Venetian lady, living in 1660, who "produced with her needle," according to Boschini, as quoted by Lanzi, "all those beauties which the finest and most diligent artists exhibited with their pencil"—A. M.

**AROMATARI, GIUSEPPE DEGLI**, a famous Italian physician, born at Assisi in the duchy of Spoleto about the year 1586, prosecuted his studies at Perugia, and afterwards at Padua, where he was received doctor in his eighteenth year. He immediately commenced practice, and met with the greatest success. James I. of England proposed to make him his physician, but he

declined the offer, as well as similar ones from the Duke of Mantua and Pope Urban V., and remained in Venice till his death in 1660. He published only one medical work, "De Rabie Contagiosa," 1625. To that treatise he appended a letter on the reproduction of plants, "Epistola de generatione Plantarum ex Seminibus," which gave the first hint of the Linnean theory on the subject.—J. S. G.

**AROUUDJI, ARUCH, AROUDS**, corrupted into HORUC, HORRUC, OROX, first Turkish sovereign of Algiers, was born probably of Greek parentage in 1473. In the course of an adventurous life as a pirate, in which he carried the flag, first of the sultan of Egypt and then of the bey of Tunis, he collected a considerable fleet, and in the year 1514, when the inhabitants of Algiers were in dread of an invasion of Christians, was of sufficient consequence to be appealed to for assistance. He seized the opportunity to establish himself as master of the city, put the governor to death, and had himself proclaimed sovereign. The disaffected among the citizens he massacred at a religious festival. His next enterprise was to establish his brother, Kair-ed-Din in the territory of which Tlemcen was the capital, and in this he succeeded so far as to drive out the reigning sultan; but having in 1518 irritated the Spaniards in Oran (to whom the exiled sultan had in vain appealed for assistance), by prohibiting the neighbouring tribes of Arabs from supplying them with provisions, he was besieged in Tlemcen, and perished in the defence of the city.—J. S. G.

**ARPAD**, the conqueror of Hungary, and founder of the Arpad dynasty, which reigned till 1301, was born in the second half of the ninth century. He was the son of Almus, whom the seven Magyar clans, dwelling in the steppes north-east to the Caspian, had elected their hereditary chief about 889, defining at the same time the rights and duties of the prince and the clans by solemn agreement. Thus united into one nation, the Magyars, mustering about 250,000 warriors, were led by Almus through Southern Russia to Kiev, where they first defeated the Kumans, auxiliaries of the Russians, and then induced them to join their expedition under Almus, with the view of re-establishing the empire of Attila and the Huns, the traditional ancestors of the Magyars. This tradition was not entirely devoid of foundation, since the Magyars, the Kumans, and, besides them, the Bulgarians, the Turks, Circassians, and Turcomans, belong to the Turanian race, and to its Turco-Tartarie branch, of which the Huns of Attila had been the most renowned conquering nation. Propitiated by rich presents from the Slavonic populations of Russia and Halitch, Almus, with his increased people, crossed the Carpathians about 893 without resistance, and resigned his leadership at Munkacs, immediately after their arrival in the country which they claimed as their heirloom. His son Arpad was here proclaimed prince of the Hungarians, who felt that the fiery energy of youth was more required for the conquest of an empire, than the cool experience of age. Hungary was at that time inhabited by Slavonians in the north, by Bulgarians and Walachians in the south and east, the south-western portion of the country beyond the Danube owing allegiance to the German empire. This thin population was ruled by five independent chiefs, who did not choose to combine their forces against the invaders. By five successful campaigns, several lucky annexations, and a matrimonial alliance between his son Zoltan and the daughter of the Bulgarian prince, Maroth, who held the fertile country between the Szamos, the Theiss, and the Maros, Arpad within five years succeeded in extending his sway from the Northern Carpathians to the Drave and Danube, and from the Transylvanian mountains to the Styrian Alps. It was his good luck, that the power of his otherwise formidable enemies—the German empire, and the Slavonic kingdom of Moravia—was crippled at that time, the first by the minority of the last Carolingian emperor, Louis the Child, the latter by the contest of the brothers Moimir and Sviatopluck for the Moravian crown. Having completed the conquest of Hungary, Arpad, in 899, assembled the chiefs of the nation on the plain of Szer, near Szegedin, in a regular diet, which laid the foundation of the Hungarian constitution, by organizing the municipal self-government of the country, without giving any great preponderance to the prince, who only in war could exercise uncontrolled power in his capacity as commander-in-chief. The conquerors, all free and equal among themselves, admitted the nobility of the conquered populations to the same rights and privileges, whilst the servile class of the

Slavonians, Bulgarians, and Wallachians remained in the same condition as before. The country was divided into counties, and a regular administration introduced. Having thus achieved his great task, Arpad fixed his residence at the island of Csepel, in the Danube, close under Pest, and wisely refrained from taking part in any new military expedition, fully satisfied that conquests beyond the natural boundaries of the country cannot be maintained. He could not, however, control the roving propensities of his subordinate leaders, who, year after year, made predatory incursions into Germany, the Byzantine empire, Italy, and even France. Arpad died in 907, without being able completely to transform his nomadic hordes into an agricultural nation. Their raids into the neighbouring empires under his son Zoltan and his grandson Toxus became still more formidable, so much so, that the nations of western Europe inserted the prayer into the litany of that time: "From the Hungarians preserve us, O Lord!" Both the emperors of the west and of the east had to buy an armistice by heavy tribute, during which Henry of Germany built towns and fortified them, that the country should not be overrun by the Hungarians, whilst the Byzantine emperor tried to convert them to Christianity, through those chiefs who were sent to Constantinople as hostages for the good behaviour of that nation during the truce. Whilst in this manner the predatory excursions became less frequent during the tenth century, the princes of Hungary were intent to strengthen their power, by inviting foreign colonists and knights to settle in the country, granting them the same rights and immunities as were enjoyed by the Magyars. From these, and from the vast numbers of prisoners brought from the predatory excursions throughout central and southern Europe, the Magyars became by degrees familiarized with the manners, customs, civilization, and morals of the Christian population of Europe. Prince Geiza, the great-grandson of Arpad, was favourably inclined to the Christian creed, and finally converted by his wife Sarolta, though he casually still sacrificed to his idols of old, meeting the reproaches of his wife by the assertion, that he could afford to serve both the old gods and the new one. It was his son St. Stephen, who, in the year 1000, converted the Hungarians, and got the royal crown.—F. P. L.

ARPAJON, LOUIS, two French generals, distinguished, one in the reign of Louis XIII., the other under Louis XIV.

ARPE, PETER FRIEDRICH, a Danish philosopher and jurist, born in 1682 at Kiel, in Holstein, studied at the university of his native town, and afterwards at Copenhagen, where he was employed as tutor to a young nobleman. He afterwards passed some time in Holland. On his return to Kiel, he was appointed professor of law; but in 1724 was dismissed from his chsir, and retired to Hamburg, where he passed the remainder of his life in multifarious literary labours. Two of his works deserve particular mention:—1. "Theatrum Fati; sive notitia Scriptorum de Providentia, Fortuna, et Fato;" and 2. "Themis Cimbrica; sive de Cimbrorum et vicinarum gentium antiquissimis institutis," 1747.—J. S. G.

ARPINO, CAVALIER GIUSEPPE CESARI D', also called IL GIUSEPPINO, born at Arpino in 1560. At thirteen years of age he was sent by his father to Rome to wait upon the artists then employed in the Vatican, when he showed so great a talent for painting as to attract the attention and deserve the immediate patronage of Pope Gregory XIII., by whom he was attached to the works with a considerable stipend. Thus he became, first the pupil, and soon the rival, of Roncalli, Palma the younger, and Muziano, with whom he was working in the Vatican. Four consecutive popes continued their favours to this eminent and graceful artist, one of them (Clement VIII.) having raised him to the dignity of knighthood. He was equally successful at the court of Henry IV. of France, where he accompanied his great friend and patron, the Cardinal Aldobrandini, on the occasion of the marriage of the French king with Maria of Medicis. The abundance, however, of favours and honours conferred on him, finished by affecting both his personal character and his artistic style. Whilst the lively conception, the accurate design, and careful execution, that marked the latter, became poor, coarse, and neglected, his temper, too, became altered, and turned haughty and quarrelsome. He had many squabbles with Michel Angelo da Caravaggio, whom he refused to fight with because he was not a knight, and with Annibale Carracci, who, when called out by D'Arpino, declined to confront him with any other weapon than his brush. D'Arpino lived to the full age of eighty years,

and died in 1640, leaving an immense number of works, the earliest amongst which are the most esteemed.—R. M.

ARPINO, JACOPO FRANCESCO, physician in ordinary to Prince Maurice of Savoy, was born at Podivarino in Piedmont. He published in 1656, a work entitled "Historia de Statu Epidemico, anno 1654, in oppido et agro patrio, ad Collegium Physico-Medicum Taurinense."

ARQUATO, GIOVANNI FRANCESCO, an Italian physician, was born at Trivisano, in the states of Venice, about the commencement of the seventeenth century. His principal work, published at Venice—the first volume in 1608, and the second in 1622—is entitled "Medicus Reformatus."

AR-RADHI-BILLAH, ABU-L'-ABBAS MOHAMMED, the twentieth caliph of the house of Abbas, son of Almuktadir-Billah, reigned from the dethronement of the usurper Al-Kahir in 934, till his death in 940. Two years of his reign were passed in forced subserviency to the will of an ambitious slave, named Bahkham, from whose administration directly followed the decline of the caliphate.—J. S. G.

ARRAGON, JOAN OF. See ARAGONA, GIOVANNA D'.

ARRAGON, TULLIA D'. See ARAGONA, TULLIA D'.

ARRAGOSIUS, GUILIELMUS, a French physician, born near Toulouse in 1513; was successively physician to Henry II., Francis II., and Charles IX. of France, and to the Emperor Maximilian. He died at Basle in 1610. Two Latin epistles are all that have been preserved of his writings.

ARRAIS, DUARTE MADEIRA, a skilful Portuguese surgeon, physician to John, fourth king of Portugal, was born at Moimenta, near Lamego, and died at Lisbon in 1652. He wrote some valuable medical treatises in Portuguese and Latin.

ARRAIZ, AMADOR, born in the city of Beja in 1530, rose to be bishop of Portalegre. He wrote dialogues after the style of Plato. They were named "Dialogos Morais," or in the Latin translation, "Dialogi decem de Divina Providentia." Arraiz died in 1600; he takes rank as one of the classic writers of Portugal.

ARRAN, EARL OF. See HAMILTON.

AR-RASHID, ABU MOHAMMED ABDUL WAHED II., tenth sultan of Western Africa, of the dynasty of the Almohades, succeeded his father, Al-Mamun Abu-l'-ola Idris, in 1232, and after subduing the formidable opposition of his kinsman Yahia, reigned peacefully till his death in 1242.

ARRAULT, CHARLES, a distinguished French lawyer, born at Bois-commun in 1643, became *batonnier* of the advocates of the parliament of Paris, and standing counsel to the regent (duke of Orleans). Some of his pleadings were published, and fully sustained the fame of his brilliant appearances at the bar.

ARREBOE, ANDERS, a Danish theologian and poet, was born in the island of Ærøe in 1587. In 1610 he was appointed preacher at the palace of Copenhagen, and in 1618, on the recommendation of Christian IV., was elected to the bishopric of Drontheim, from which he was dismissed for licentious conduct in 1621. He was afterwards readmitted into the church, and at the time of his death in 1637, had held with credit, for some years, the pastorate of Vordingborg. His poetry, notwithstanding its antiquated style and its want of invention, is still admired in Denmark for certain features of power and beauty, such as are not to be perceived in any other Danish productions of the seventeenth century.—J. S. G.

ARREDONDO, DON ISIDORO, a Spanish painter, pupil of Garcia, and afterwards of Rizzi, whom he succeeded as painter to Charles II. of Spain, was born in 1653 at Colmenar de Oreja, and died at Madrid in 1702.

ARRE'RAC, JOHN D', a counsellor in the parliament of Bordeaux, published a book on civil and political philosophy, divided into Irenarchy, or the state of peace, and Polenarchy, or the state of war, 1598.

\*ARREST, D', a modern astronomical observer of great merit. We owe to him the discovery, in 1851, of the interior comet which bears his name. The period of D'Arrest's comet is 6<sup>44</sup> years; its mean distance from the sun 3<sup>46</sup>; its perihelion distance 1<sup>17</sup>; its aphelion distance 5<sup>75</sup>. The inclination of the plane of its orbit to the plane of the ecliptic is 18° 56' 12".

ARRHENIUS, CLAS OR CLAUDIO, a Swedish historian, successively professor of logic and metaphysics, and of history, at Upsal, member of the Swedish college of antiquities, librarian to the university, secretary and historiographer to the king, was born at Linkoping in 1627, and died at Stockholm in 1695. His principal work is a history of the Swedish church, published

in 1685, with the title "Historie Svecorum Gothorumque Ecclesiastice Libri IV. Piores." Arrhenius was raised to the rank of a nobleman in 1684, and took the name of Oernhielm, or the Eagle-helmet.—J. S., G.

**ARRHENIUS, JACOB**, a Swedish historian, brother of the preceding, was born at Linkoping in 1642. He was professor of history in the university of Upsal from 1687 till 1716, when he resigned in favour of his son Laurentius. His works treat principally of disputed points in ancient history.

**ARRHIBÆUS**, a Macedonian chief, who revolted against King Perdiccas in the Peloponnesian war.

**ARRHIDÆUS**, one of the generals of Alexander the Great, was employed to convey the body of the king from Babylon into Egypt. In 321 B.C., after the death of Perdiccas, he was proclaimed, along with Pithon, regent of Macedonia, which office Eurydice compelled him to resign. He was afterwards assigned the government of a part of Phrygia.—J. S., G.

**ARRHIDÆUS**, son of Philip II. of Macedonia by a dancer, named Phillina of Larissa, reigned six years and four months from the death of Alexander the Great. Imbecile in mind and body, while his throne was nominally shared by the infant son of Alexander and Roxana, he was completely the slave of his wife Eurydice, along with whom he was assassinated, by order of Olympias, in 317 B.C.—J. S., G.

**ARRIA**, a celebrated Roman matron, wife of Cæcina Pætus, consul during the reign of Claudius, about A.D. 41. Pætus having raised an unsuccessful revolt against Claudius in Illyria, was condemned to die; whether by his own hands or not, is uncertain. At any rate, some opportunity was afforded him of avoiding public punishment by suicide, which the Romans did not deem a crime. Pætus hesitated; Arria seized the dagger, plunged it into her bosom, and then presenting it to her husband, said, "It is not painful, Pætus." Other anecdotes, expressive of her conjugal devotion, are on record, and have immortalized her.—T. J.

**ARRIA**, daughter of the preceding, was the wife of Thrasea Pætus. When her husband was condemned to death, she wished, like her heroic mother, to show him how to die, but was persuaded to live on for the sake of her daughter Fannia.

**ARRIA**, a female philosopher, devoted to the system of Plato. She was a contemporary of Galen, who has left a warm eulogy on her merits. She had the merit of suggesting to Diogenes Laertius the compilation of his precious collections.

**ARRIAGA, JUAN CHRISOSTOME D'**, a Spanish musician, who exhibited from his infancy such a genius for music, as induced his patrons, in his thirteenth year, to send him to be trained at Paris, was born at Bilbao in 1808. He was entered a pupil at the Conservatoire, and studied harmony under Fétis, and the violin under Baillot. His brilliant career, of which the few memorials in the shape of compositions that remain are still unpublished, was terminated in 1825 by a lingering disease, the consequence of unremitting mental exertion.—J. S., G.

**ARRIAGA, PABLO JOSEPH D'**, a Spanish jesuit, was born at Vergara in 1862. He was sent as a missionary to Peru, and became successively rector of the colleges of Arequipa and Lima. He perished by shipwreck on a voyage to Rome. His principal works are:—1. "Directorio Espiritual," 1608; 2. "Extracción de la Idolatria de los Indios del Perú y de los medios para la Conversión de los dellos," 1621; 3. "Rhetoris Christiani Partes Septem," 1619.—J. S., G.

**ARRIAGO, RODRIGO D'**, a Spanish jesuit, born at Logrono in Castile, taught philosophy at Valladolid and Salamanca, and theology at Prague, from which latter city he was several times sent on important missions to the court of Rome. His principal work, "Cursus Philosophicus," published at Antwerp in 1632, was received with great favour by his brethren in Spain, and hardly deserves the neglect into which it has fallen.—J. S., G.

**ARRIANUS**, a philosophical and historical writer, was a native of Nicomedia, in Asia Minor. He lived some time in Greece, where he was highly honoured, and there met the Emperor Hadrian, who bestowed on him special marks of respect. In the reign of Antoninus Pius he was raised to the consulship. He seems to have retired to his native city in his old age. Arrianus was a pupil of the famous stoic Epictetus, and tried to do for his master what Xenophon did for Socrates. He published the lectures of Epictetus in eight books, four of which have come down to us. It was he who compiled the world-renowned "Manual of Epictetus," the best compendium of the stoic phi-

losophy. He also wrote the "Anabasis of Alexander the Great," a work much inferior to that of Quintus Curtius in power of description, but far more accurate in details, and more trustworthy in its authorities. Several other works of Arrianus are mentioned:—A treatise on the Chase; a work on India; a voyage round the Euxine; and a work on Tactics.—J. D.

**ARRIANUS**, a Greek, who composed an epic poem in twenty-four books, called "The Alexandriad."

**ARRIANUS**, a Greek, author of a treatise on "Meteors," and another on "Comets."

**ARRIBAS**, an early king of the Molossians in Epirus, descended from Achilles.

**ARRIGHETTI, NICOLO**, was born at Florence in 1580, became the pupil and friend of Galileo, translated the dialogues of Plato into Italian, and died in 1639.

**ARRIGHETTI, NICOLO**, a learned jesuit of Florence, who lived in the eighteenth century, professed the natural sciences at the university of Sienna, and wrote upon heat and light.

**ARRIGHETTO or ARRIGO, ENRICO**, was born at Settimello, near Florence, in the twelfth century, and became celebrated for a Latin poem, entitled "De diversitate fortunæ et philosophiae consolatione," which gives an account of his own distress. He had held the valuable living of Colenzano, but through a protracted lawsuit had lost it, and was thus reduced to beggary.

**ARRIGHI, ANTONIO MARIA**, a lawyer of Corsica, of a family connected with the Bonapartes, was born about the end of the seventeenth century, became professor of jurisprudence at Padua, and died in 1753.

**ARRIGHI, JEAN TOUSSAINT**, Duke of Padua, a Corsican who became a general in the French service. He was born in 1778, and served Napoleon to the last with bravery and fidelity. He was banished in 1815, but recalled in 1820.

**ARRIGHI, JOSEPH**, an Italian painter of Volterra, a favourite pupil of Balassar Franceschini, who has materially aided Arrighi in all those works of his which remain.

**ARRIGHI, LANDINI**, a Florentine improvisatore of the last century, one of the best Italian poets of that period. His best known works are "Il Sepolcro d'Isacco Newton," 1751; and "La Bibliaide," describing the principal libraries, ancient and modern.

**ARRIGHI, LORENZO**, a monk of Bologna, of the seventeenth century.

**ARRIGONI, CARLO**, a musician of the former half of the eighteenth century, who was equally celebrated as a composer and as a performer on the lute. He was born at Florence, from whence, at the age of fifteen, he proceeded on his artistic travels, in the course of which he met with such success that he was engaged by Prince Carignano as maestro di capella. In 1732 he was invited to London, together with Porpora, by the noble directors of the Royal Academy of Music, as a rival to Handel, and here, in 1734, he produced his opera of "Fernando." He left this country in 1736, and two years later he is traced to Vienna, where he brought out his opera of "Esther." He died about 1743, in Tuscany.—(Fétis, Schilling.)—G. A. M.

**ARRIGONI, FRANCESCO**, an author of Bergamo, who lived in the seventeenth century, and was employed by Cardinal F. Borromeo in translating Greek manuscripts.

**ARRIGONI, GIOVANNI BATTISTA**, a poet of Mantua, of the sixteenth century.

**ARRIUS, QUINTUS**, a Roman prætor who lived about 72 B.C., and was employed in the servile war.

**ARRIUS, QUINTUS**, a son of the former, and friend of Cicero.

**ARRIVABENE, ANDREA**, a Venetian printer and translator of the sixteenth century.

**ARRIVABENE, FERNANDO**, a jurist and philologist of Mantua, was born in 1770, and died in 1834.

**ARRIVABENE, GIOVANNI FRANCESCO**, a poet of Mantua, lived in the sixteenth century, best known as the author of two maritime eclogues, "L'Idromanzia" and "Cloanto," 1547.

**ARRIVABENE, GIOVANNI PIETRO**, a poet of Mantua of the fifteenth century, whose principal work, named "Gonzagidos Libri Quatuor," celebrated the exploits of Lodovico Gonzaga III., marquis of Mantua.

**ARRIVABENE, LODOVICO**, an Italian poet of the 16th cent.

**ARROWSMITH, AARON**, a celebrated geographer, was born at Winston, in Durham, in 1750. He was instructed in mathematics by Emerson, and was afterwards employed by Cary the

map and globe maker. In 1790 he published a large map of the world on Mercator's projection, which soon became very popular. A map of the world on the globular projection, with a volume of explanatory matter, and a map of northern America, soon followed, and won for him a European reputation. His map of Scotland in 1807, for the first time represented the geography of that country with any approach to accuracy. His maps, though, of course, inferior to those of the present day, were a striking improvement upon all his predecessors. He died in 1823.—J. W. S.

**ARROWSMITH, JOHN,** D.D., a Puritan minister and writer, was born at Gateshead, near Newcastle-on-Tyne, on 29th March, 1602. He was educated at St. John's college, Cambridge, which he entered in 1618; he took his A.B. degree in 1619, and his M.A. in 1623, when he was elected fellow of Catherine Hall. After some years' residence as a fellow, he became university preacher in 1630, and in the following year removed to Lynn, in Norfolk, where, after serving for some time as a curate, he became minister of St. Nicholas' church. In 1633 he took the degree of B.D., and in January, 1647 [1648], he was made D.D. When the assembly of divines was convened in 1648, he was appointed to sit in it as member for Norfolk, and he seems to have taken an active part in the business of the assembly. He was one of those intrusted with the drawing up of the assembly's catechism; and he was selected to be one of a committee, appointed in 1644, to treat with the commissioners of the church of Scotland upon agreement in matters of religion. After being some time preacher at St. Martin's, Ironmonger-lane, London, he was appointed to the mastership of St. John's college, Cambridge. A few years after he was vice-chancellor of the university. In 1651 he was made Regius professor of divinity, with which appointment he received the rectory of Somersham; and in 1653 he became master of Trinity college. When Cromwell's "Triers" were appointed to sit in judgment on every presented to a church, benefit, or cure, so that only such a one as they approved to be, "for the grace of God in him, his holy and unblamable conversation, as also for his knowledge and utterance, able and fit to preach the gospel," should be inducted, Arrowsmith was one of their number. In 1655 the state of his health led him to resign the divinity professorship; but he retained the mastership of Trinity college till his death, which took place in February, 1658-9, in the fifty-seventh year of his age. He was buried in the college chapel. Arrowsmith was a man of learning and acuteness, and secured the esteem of his contemporaries, as well by his amiable spirit and unblemished character as by his abilities. His works are chiefly polemical. The most important are "Tactica Sacra, sive de Militi Spirituali Pugnante, Vincente, et Triumphantissima Dissertatio," 4to, 1657; "Armilla Catachetica: A Chain of Principles, or an Orderly Concatenation of Theological Aphorisms and Exercitations, wherein the Chief Heads of the Christian Religion are asserted and improved," 4to, 1659, 8vo, 1822; "Theanthropos: An Exposition of the First Eighteen Verses of the First Chapter of the Gospel according to St. John," 1660.—W. L. A.

**ARROY, BESIAN,** a French ecclesiastic of the 17th century, author of a few works, chiefly apologetic and historical.

**ARROYO, DIEGO D'**, a Spanish painter, celebrated for his miniatures; died A.D. 1551. Another D'ARROYO, JUAN, was one of the founders of the Seville academy in the 17th century.

**ARRUNTIUS** commanded the left wing of the fleet of Octavianus at the battle of Actium 31 B.C., and was consul 22 B.C. His son **ARRUNTIUS** was consul 6 B.C.

**ARRUNTIUS**, a physician at Rome in the first century, who, according to Pliny, realised by his practice no less than 250,000 sestertes (nearly £2000) per annum.

**ARSACES**, the classical and historic name of several Parthian and Armenian kings (*Pers.*, ARSCHAK; *Arm.*, ARSCHAG). They are not easily distinguishable from each other, but the order seems to have been as follows:—

**ARSACES I.**, surnamed THE BRAVE, founded the Parthian dynasty about 250 B.C. Roused by an insult from the satrap of Antiochus II., and taking advantage of that monarch's war with Egypt, he persuaded the Parthians to cast off the Syrian yoke, and assumed the dignity of an independent sovereign at Hecatompylus; but, according to Arrian, survived only two years.

**ARSACES, TIRIDATES**, brother of the preceding, was the next monarch of the new kingdom. His struggle with Seleucus

Callinicus, who attempted to recover Parthia, was terminated by the disastrous defeat and capture of the Syrian king, 238 B.C.; from which some date the era of the Arsacidae.

**ARSACES, ARTABANUS I.**, succeeded his father Tiridates, 217 B.C. He attempted to add Media to his dominions; but Antiochus the Great recovered that province, and, invading Parthia, compelled Artabanus to accept a treaty of peace, in which the latter bound himself to aid the Syrians against the Bactrians.

**ARSACES, PRIAPATIUS**, son of Artabanus, succeeded to the throne; but of his reign there is almost nothing known.

**ARSACES, PHRAATES I.**, son of Priapatius, distinguished his short reign by the conquest of the Mardi, a warlike people near the Caspian Sea.

**ARSACES, MITHRIDATES I.**, brother of the preceding, has the reputation of an amiable and enterprising sovereign. The Bactrians and Medes were compelled to submit to him, and he extended his conquests even into India. Afterwards assailed by Demetrius Nicator, king of Syria, he defeated the invader, and took him prisoner, but treated him with great generosity, giving him his sister in marriage, and aiding him to recover some revolted provinces of his Syrian empire.

**ARSACES, PHRAATES II.**, son and successor of Mithridates I., defeated Antiochus VII. of Syria; but lost his life in resisting the aggressions of a Scythian army which he had invited into his territories to aid him against the Syrians.

**ARSACES, ARTABANUS II.**, uncle of the preceding, was slain in a war with one of the Scythian tribes.

**ARSACES, MITHRIDATES II.**, surnamed THE GREAT, was the son of Artabanus II. He extended considerably the boundaries of his kingdom; and it was during his reign that the Romans and the Parthians first came into contact, 92 B.C.

**ARSACES MNASCIRES**, and **ARSACES SANATRECESES**, were the tenth and eleventh kings of the dynasty, but nothing certain is known of them.

**ARSACES, PHRAATES III.**, surnamed THEOS, reigned during the third war of the Romans against Mithridates of Pontus, 70 B.C. Solicited by both parties, he vacillated, temporised, and remained in a great measure neutral. He was assassinated by his two sons, who succeeded him.

**ARSACES, MITHRIDATES III.**, was dethroned for tyranny, or, according to some, driven from the throne by his brother Orodes.

**ARSACES, ORODES I.**, defeated Crassus, and thrice invaded Syria. But the Romans proved too strong for him, and chagrin, added to the infirmities of age, led him to abdicate in favour of his son Phraates, by whom he was put to death 37 B.C.

**ARSACES, PHRAATES IV.**, successfully resisted the invasion of Parthia by Antony. His reign was afterwards disturbed by the rebellion of Tiridates; and his youngest son fell into the hands of Augustus, who restored him in exchange for the standards and prisoners taken from Crassus and Antony.

**ARSACES, PHRAATES; ARSACES, ORODES II.; ARSACES, VONONES I.**—these princes were successively dethroned by their own subjects within less than three years.

**ARSACES, ARTABANUS III.**, an enterprising but tyrannical ruler, carried his arms with success into Mesopotamia, and placed his eldest son on the Armenian throne. But the discontent of his subjects and Roman intrigue drove him more than once into exile. He reigned for twenty-eight years from A.D. 16.

**ARSACES, GOTARZES; ARSACES, BARDANES; ARSACES, VONONES II.**—were the twentieth, twenty-first, and twenty-second kings of the dynasty, but their brief reigns contained nothing memorable.

**ARSACES, VOLOGESES I.**, was one of the greatest of the Parthian monarchs. Expelling Mithridates, he placed his brother on the throne of Armenia, and when the Romans interfered, he measured his strength with them in the field successfully; but the quarrel was afterwards adjusted, and Vologeses became an honoured ally of Vespasian and Titus.

**ARSACES PACORUS**, and **ARSACES CHOSROES**, sons of Vologeses I., followed in succession. Of the former very little is known. The latter conquered Armenia, but was compelled to succumb to the power of Trajan; Hadrian, however, permitted him to reascend the throne, and the remainder of his reign passed in tranquillity.

**ARSACES, VOLOGESES II.**, son of Chosroes, seemed to have reigned for more than half a century. He at first maintained friendly relations with Rome, but declared war with Marcus Aurelius. After some successes, he was compelled to accept a

peace, which made the Tigris the western boundary of the Parthian empire. ARSACES, VOLOGESES III., son of the former, was engaged in hostilities with the Emperor Severus, and subsequently with Caracalla.

ARSACES, ARTABANUS IV., son of Vologeses III., having escaped with difficulty the treacherous designs of Caracalla, took the field against him, defeated the Roman army at Nesibis, and obtained an honourable peace from Caracalla's successor, Macrinus. His subsequent war with Persia, however, terminated in his capture and death; and with him ended the long line of the Parthian Arsacidae, A.D. 226.—W. B.

ARSACES I. was placed on the throne of Armenia by his father Artabanus III., king of Parthia; but in the course of the same year was treacherously slain by some of his officers, at the instigation of Mithridates, an Iberian prince, who took possession of the sovereignty.

ARSACES II. was the brother of Artabanus IV. of Parthia, by whose influence he obtained the Armenian throne. He joined Alexander Severus in the war against Artaxerxes, the son of Sassan; and died about the middle of the second century.

ARSACES III., surnamed TIRANUS, reigned in the middle of the fourth century. In the war of the Romans against Sapor II., he was found at first fighting on the side of the Persians, but afterwards made peace with Constantius, and married a relation of the Roman emperor. In the reign of Julian he again changed sides; but Sapor, after a time, threw him into prison, where, at his own request, one of his slaves put him to death.

ARSACES IV., a weak and unfortunate monarch, was attacked by Theodosius and Sapor III., who divided his dominions between them; but he was permitted by the Roman emperor to govern Little Armenia as a tributary prince, till his death in A.D. 389.—W. B.

ARSACHEL. See ARZACHEL.

ARS-BREMOND. See BREMOND.

ARSENIA, SAINT, a deacon of the church of Rome, in the latter half of the fourth century, was preceptor of Arcadius, the eldest son of the Emperor Theodosius, who directed him to treat his pupil without regard to his noble birth. The disposition of the prince, however, drove him from that office; and he retired to a hermitage in Egypt, where he died, A.D. 445, at the age of ninety, having resisted more than one temptation to exchange his poverty and seclusion for court favour and affluence.—W. B.

ARSENIA, AUTORIANUS, patriarch of Constantinople about the middle of the thirteenth century. The reputation for sanctity which he acquired as an anchorite, induced Theodosius Lascaris II. to draw him from his solitude; and in the space of one week he rose from the lowest to the highest ecclesiastical office. Left by the Greek emperor in charge of his infant heir, the patriarch boldly resisted the usurper Michaelis Palaeologus, but was ultimately deposed and banished to the island of Proconnesus (now Marmora), where he died.—W. B.

ARSENIA, ARISTOBULUS, archbishop of Monembasia (now Malvasia), in the Morea, was distinguished by his literary acquirements. His principal work, "Praeclara dicta philosophorum imperatorum," &c., was published at Rome, and his edition of Greek Scholia on Euripides at Venice, where he died in exile A.D. 1535.

ARSENIA, a Greek bishop of Elasso, who visited Moscow with the patriarch of Constantinople, at the institution of the Russian patriarchate, in the end of the sixteenth century. He wrote a narrative of their mission, and of the variations of the Greek church, which was printed at Turin in 1749.

ARSENIA, a Russian monk, whom the patriarch Joseph shut up in the convent of Solowitz, for attempting to reform the liturgy of the old Slavonian church in the seventeenth century.

ARSENNE, LOUIS-CHARLES, a French historical painter, born at Paris in 1790, author of a manual in which he traces some of the relations of medieval and modern art.

ARSHENEVSKY, BASIL KONDRATEVITCH, professor of mathematics in the university at Moscow, died in 1808. He published two discourses on the progress and relations of some of the physical sciences.

ARSHI, a Turkish poet of the sixteenth century, celebrated for his ingenious chronograms.

ARSILLI, FRANCESCO, an accomplished Italian physician of the sixteenth century, professor of medicine at Rome, under Leo X.; wrote a number of Latin poems, of which only one has been published, "De Poetis Urbanis."

ARSINOE, the name of several princesses connected with the Ptolemies of Egypt; the following were the most distinguished:—

ARSINOE, daughter of Ptolemy Lagus, king of Egypt, and of Berenice, was married to old Lysimachus, king of Thrace. Lysimachus having fallen in battle, his territories were seized by Seleucus, who in turn was slain by Ptolemy Ceraunus, who put to death the children of Arsinoe, married her—though her half brother—and then banished her to the island of Samothrace. She was afterwards summoned to Egypt to form an incestuous alliance with Ptolemy Philadelphus, who reigned from 284 B.C. to 276 B.C.

ARSINOE, daughter of Ptolemy Euergetes, called Eurydice by Justin, and Cleopatra by Livy; married to her brother, Ptolemy Philopator. She accompanied the army of her husband to the battle between the Egyptians and Antiochus at Raphia, the border town between Egypt and Palestine, rode on horseback through the ranks, and contributed mainly to the victory over the Syrian army, 217 B.C. Led astray by his mistress Agathoclea, Ptolemy, soon after the birth of Arsinoe's only child, employed Philammon to put her to death.

ARSINOE, daughter of Lysimachus, king of Thrace, and first wife of Ptolemy Philadelphus, king of Egypt. By her he had three children—Ptolemy, who succeeded him, Lysimachus, and Berenice; but having found that his wife was intriguing with Amyntas, and with his physician, Chrysippus of Rhodes, he put these two to death, and banished the queen to Coptos in the Thebaid.—T. J.

ARSINOE, a concubine of Philip of Macedon, afterwards married to a Macedonian named Lagus, was the mother of Ptolemy I.

ARSINOE, wife of Magas, king of Cyrene, whose daughter Berenice was married to Ptolemy III.

ARSINOE, daughter of Ptolemy XI., and sister of the celebrated Cleopatra, at whose desire she was put to death by Antony, on her release, after having graced the triumph of Caesar.—W. B.

ARTABANUS, the surname of several Parthian kings. See ARSACES.

ARTABANUS, commander of the body guards of Xerxes, conspired against his master, and slew him, 465 B.C. His subsequent attempts to remove the sons of the murdered monarch were unsuccessful, and he died by the hand of Artaxerxes.

ARTABANUS, a brother of Darius Hystaspes, and a counsellor at the court of Xerxes.

ARTABASDUS. See ARTAVASDES.

ARTABAZES, the name of three Armenian kings. See ARTAVASDES.

ARTABAZUS. The following celebrated Persian generals bore this name:—

ARTABAZUS, the son of Pharnaces, who led 60,000 Parthians under Xerxes, in his expedition against Greece. He was with Mardonius at Platea, and distinguished himself by the ability with which he extricated his men from the rout, and retreated to Byzantium, 480 B.C.

ARTABAZUS, an officer of Artaxerxes I., in concert with Megabyzus, quelled the revolt of Inarus in Egypt, 450 B.C.

ARTABAZUS, a general whom Artaxerxes II. employed against the rebel satraps, 362 B.C. He afterwards served Darius Codomannus, and attended him in his flight after the battle of Arbela.—W. B.

ARTACHÆES, a Persian, distinguished by his stature, and the extraordinary loudness of his voice; he re-cut the canal through the isthmus at Athos for Xerxes.

ARTALDUS. See ARTAUD.

ARTALE, GIUSEPPE, an Italian officer of distinguished bravery. He fought against the Turks at the siege of Candia, and served with honour several princes. He also acquired considerable fame as a poet. He died in 1679.

ARTAPHERNES, a son of Hystaspes, was satrap at Sardis, under his brother Darius. He put down a revolt of the Ionians, 499 B.C., and introduced a number of wise regulations for the improvement of the province.

ARTAPHERNES, son of the preceding, accompanied Datis in command of the expedition which Darius sent against the Athenians, 490 B.C., and ten years later, led the Lydians and Mysians in the invasion of Greece by Xerxes.

ARTAPHERNES, envoy from Artaxerxes I. to the Spartans 425 B.C., was arrested by Aristides in Thrace, but afterwards

released and sent home with proposals for an alliance between Athens and Persia.

**ARTARIA**, an enterprising publisher of music at Vienna, who introduced music-engraving into that city, died in 1799.

**ARTARIO, GIUSEPPE**, an Italian sculptor, born at Argegno, near Lugano, in 1697, died at Cologne, 1769. The son and pupil of Battista, a clever architect of his time, he finished his studies in Rome, where he avoided following the predominant mannerism, and adhered solely to the simple style of antiquity. Many are the works which this artist carried out, especially those for the elector of Cologne, in whose service were spent the last years of his active life.—R. M.

**ARTASIRES (Arm. ARDASHES or ARDASHIR)**, the last Arsacid king of Armenia. He was placed on the throne by Bahram V. of Persia, who subsequently deposed him, annexing his dominions to Persia, under the name of Persarmenia, 248 B.C.

**ARTAUD (Lat. ARTALDUS)**, a Benedictine monk, who succeeded Heribert of Vermandois, in the archbishopric of Rheims, in 932. He anointed Louis d'Outre Mer to the throne of France, and after various vicissitudes became his chancellor.

**ARTAUD, FRANÇOIS**, who had charge of the museum at Lyons in the beginning of the nineteenth century, was a member of the French academy, and an ardent antiquarian. He published several archaeological dissertations, and a larger work on the mosaics of the district, left unfinished at his death in 1838.

**ARTAUD, JEAN BAPTISTE**, a French dramatist, born at Montpellier in 1732. His works, of which the first and most successful was "La Centenaire de Molière," are now little known.

**ARTAUD DE MONTOR, ALEXIS-FRANÇOIS**, chevalier, a popular French diplomatist, born at Paris in 1772, latterly devoted himself to literary pursuits, and has published a number of works, aesthetic and historical.

**ARTAVASDES or ARTABAZES**. Three kings of Armenia bore this name:—

**ARTAVASDES I.**, son of Tigranes I., allied himself with the Romans when Crassus invaded Parthia. He subsequently joined the Parthians, was taken prisoner by Antony, and after the battle of Actium was put to death by Cleopatra, 35 B.C. He had been educated in Greece, and Plutarch speaks of him as the author of several dramatic and historical works.

**ARTAVASDES II.**, a son or grandson of the preceding, was placed on the throne of Armenia by Augustus, 5 B.C.; but in the course of the following year his subjects expelled him.

**ARTAVASDES III.** was king of Armenia towards the close of the third century, and assisted Sapor I. of Persia in his war against Valerian.—W. B.

**ARTAVASDES or ARTABASDUS**, an Armenian commander in the service of the Eastern empire, who rebelled against Constantine Copronymus, and was proclaimed emperor in 742; but in the following year he was defeated, taken prisoner, and deprived of his eyesight by Constantine.

**ARTAXERXES**, the name of four Persian kings, derived from "arta" honoured, and the Zend "ksathra," king:—

**ARTAXERXES I.**, surnamed LONGIMANUS, or the Long-handed, because his right hand was longer than his left, son of Xerxes I., reigned from 465 B.C. to 425 B.C., "and was," says Plutarch, "of all the Persian kings, the most distinguished for his moderation and greatness of mind." He did not succeed to his father's throne till he had slain the usurper Artabanus, who had assassinated Xerxes, and at whose instigation Artaxerxes put to death his own elder brother. The Egyptians revolted during his reign under Inarus, who, aided by the Athenians, maintained a successful resistance to the Persian generals till 456 or 455 B.C., when Inarus was defeated, treacherously made prisoner, conveyed to Persia, and slain. Another insurgent, however, named Amyrtaeus, entrenching himself among the marshes of the Delta, defied all the efforts of the Persians to subdue him. Some time after these events, Megabyzus, the conqueror of Inarus, revolted in Syria; a reconciliation, however, took place between him and Artaxerxes, whose reign does not seem subsequently to have been disturbed. He received the exiled Themistocles at his court; and permitted the Jews to re-establish the observances of their religion at Jerusalem.

**ARTAXERXES II.**, surnamed MNEMON, on account of his extraordinary memory, was the eldest son of Darius II. or Darius Nothus, by Parysatis, daughter of the first Artaxerxes. Cyrus, the second son, was his mother's favourite, and when Darius was dying she attempted to prevail on him to make Cyrus his

successor, on the ground that Artaxerxes, or, as he was at first called, Arsicas, had been borne to him when he was as yet in a private station, but the younger prince when he was a king. Parysatis was unsuccessful, and Cyrus, after being detected in a plot against his brother's life, was sent back to his satrapy on the coast of Asia Minor. Artaxerxes II. ascended the throne 405 B.C., and reigned till 359 B.C. Aided by Greek mercenaries, Cyrus soon revolted, marched against Babylon, and came to an engagement with his brother at Cunaxa, where Cyrus was slain, 401 B.C. (See CYRUS.) The successful retreat of the ten thousand Greek auxiliaries, almost from the Persian monarch's palace doors, revealed the essential weakness of Persia as a military power, and the Lacedaemonians in particular made strenuous efforts to liberate the Asiatic colonies from servitude. Their expeditions under Thimbron and Dercylidas met, however, with little success, and it was not till the conduct of the war had been intrusted to Agesilaus, that the severe defeat suffered by his satrap Tissaphernes, convinced Artaxerxes that he must adopt new tactics. He now, therefore, sent into Greece the "30,000 archers," which Agesilaus, alluding to the impress upon the Persian money of the period, said drove him out of Asia. The able Spartan was recalled, and in 394 B.C. Artaxerxes, by the aid of the Athenian Conon, gained the decisive naval victory of Cnidus. In 388 B.C. ensued the peace of Antalcidas, so disgraceful to Greece, and entirely of the Persian king's modelling. Artaxerxes, however, was unsuccessful against the revolted Egyptians, while insurrections of his satraps, and a long struggle with Evagoras, prince of Cyprus, contributed to make his reign unquiet. He was obliged to put to death his son Darius for attempting to dethrone him, and the conduct of another son, Ochus (See ARTAXERXES III.), additionally embittered the closing years of his reign. He died at the age of ninety-four, leaving, says Plutarch, the character of a lenient prince, who loved his people.

**ARTAXERXES III.**, the Ochus mentioned in the preceding article as son of Artaxerxes II., reigned from 359 B.C. to 338 B.C. He was a cruel and sanguinary prince, and paved his way by murder to the throne. Ariaspes his brother, Arsames, an illegitimate but favourite son of Artaxerxes II., intended by that monarch as his successor, and twenty-four other royal children, became his victims, before he considered himself secure of power. He was more successful than his father in subduing the Egyptians, owing to the assistance of Greek generals and mercenaries. In Egypt he caused the ox Apis to be slain, and served up to him at a banquet. He was poisoned by the eunuch Bagoas, to whom he had abandoned the reins of power.

**ARTAXERXES or ARDSHIR**, founder of the dynasty of the Sasanidae. See SASSANIDÆ.—A. M.

**ARTAXIAS**, otherwise ARTAXES, was the name of several Armenian kings:—

**ARTAXIAS I.**, a general under Antiochus the Great, with his sanction assumed the sovereignty of Greater Armenia, about 190 B.C.; founded the capital Artaxata on the Araxes; and after a reign of twenty years, was dethroned by Antiochus Epiphanes.

**ARTAXIAS II.**, the eldest son of Artavasdes I., was called to the throne when his father was taken prisoner by Antony, 34 B.C., and in a few years was assassinated by some of his kinsmen, while attempting to maintain himself against Augustus, by the assistance of the Parthians.

**ARTAXIAS III.** was the title assumed by Zeno, a son of Polemo, king of Pontus, when Germanicus conferred upon him the sovereignty of Armenia, 18 B.C. Nothing is known of his reign except that he rendered himself popular among his subjects, by his thorough conformity to the national customs.—W. B.

**ARTEAGA, HORTENSIO-FELICE PARAVICINO**, born at Madrid in 1780, was chaplain to Philip III., and celebrated as a preacher, though his printed sermons have not spread his fame; he published also a volume of poems, and left an unfinished manuscript on "Christian Constancy."

**ARTEAGA, STEFANO**, a Spanish jesuit of the eighteenth century, who, when the order was suppressed in Spain, withdrew to Italy, and afterwards settled in France. He wrote several works on poetry, one of which, entitled "Le Revoluzioni del Teatro Musicale Italiano," is of great excellence.

**ARTEAGA Y ALFARO, MATIAS**, a Spanish painter and engraver, who died in 1704. The perspective of his paintings has been much admired, but his fame rests still more on the excellence of his engravings.

ARTEDI, PETER, an eminent naturalist, was born at Anund, in the province of Ingermanland, in Sweden, on 22nd February, 1705. In his youth he showed a leaning to natural history, and took an interest in the study of fishes. In 1724 he went to the university of Upsal, where he studied medicine and natural history. He became the intimate friend of Linnaeus, and prosecuted along with him his studies at Upsal. He visited England in 1734, and subsequently went to Leyden, where he met Linnaeus, and was introduced by him to Seba, an apothecary of Amsterdam, whom he assisted in bringing out a work on fishes. He had previously given aid in this department to Linnaeus. His arrangement of fishes became popular in Europe. He died at the early age of thirty, on the 27th September, 1735, by accidentally falling into one of the canals at Amsterdam. His manuscripts came into the possession of Linnaeus, and his "Bibliotheca Ichthyologica," and "Philosophia Ichthyologica," were published at Leyden in 1738. His botanical work was a treatise on the natural order "Umbellifera," in which he endeavoured to found generic characters on the involucle and involucel of these plants. A genus of umbelliferous plants was named by Linnaeus Artedia, in honour of his friend.—J. H. B.

ARTEMIDORUS, a grammarian, 240 B.C., seems to have been a pupil of Aristophanes of Byzantium; only a few unimportant fragments of his works remain.

ARTEMIDORUS, a Greco-Roman painter of the first century of our era. He was one of the last adherents to the obsolete hieratic school, which was still in request to furnish images for temples of a strict orthodox character. The severity of his designs being no longer in accordance with the laxity in religious matters prevalent at the time, his works were the object of ridicule to the *beaux esprits* of Rome. Martial wrote an epigram upon a "Venus" by this artist, which he considered better suited to represent a "Minerva."—R. M.

ARTEMIDORUS, CAPTRON, a Greek physician and grammarian, flourished in the reign of Adrian, 117-138. His edition of Hippocrates was held in esteem so late as the age of Galen.

ARTEMIDORUS OF CNIUS, son of Theopomus, is said by Plutarch to have delivered to Caesar, on the fatal Ides of March, a letter warning him of the conspiracy of Brutus and Cassius.

ARTEMIDORUS, CORNELIUS, a Roman physician, born in Asia Minor, who attached himself to Verres, and aided him to destroy the temple of Diana at Perga, in 79 B.C.

ARTEMIDORUS, DALDIANUS, was a native of Ephesus, and author of five books concerning dreams, "*Oriens-aestivus*," is by some supposed to have flourished under the emperors Adrian and Antoninus Pius, and by others under Marcus Aurelius. His work, which is only valuable for the glimpses of ancient manners in which it abounds, was laboriously compiled from researches made in various countries, such as Greece and Italy, through which he journeyed in order to make the acquaintance of whoever, like himself, was reputed skilled in the interpretation of dreams.—J. S., G.

ARTEMIDORUS OF EPHESUS, a geographer, lived 104 B.C., travelled extensively in Europe and Asia, and wrote a "Description of the Earth," in eleven books, which seems to have been anciently much esteemed.—(See *Geogr. Veteres*, Oxford, 1703.)

ARTEMISIA, daughter of Lygdamis, and queen of Caria by marriage, flourished 480 B.C., and furnished five ships to the expedition of Xerxes against Greece. She displayed so much bravery at the battle of Salamis, that Xerxes exclaimed, "the men behave like women, and the women like men." She passionately loved Dardanus, a gentleman of Abydus; and when he neglected her, threw herself from the promontory of Leucas (now Santa Maura), and was drowned.—T. J.

ARTEMISIA, another queen of Caria, wife of Mausolus, who built to his memory a stately tomb called Mausoleum, considered one of the seven wonders of the world. She often visited the spot which contained his ashes, mingled the dust with water, and drinking it, exclaimed, that she wished to become the living sepulchre of her departed lord. Though so tender a widow, she was a vigorous governor; for she commanded in person her army in a war against the Rhodians, took possession of their island, and displayed much address in maintaining the sovereignty over them which she had acquired by her bravery. She lived in the fourth century B.C.—T. J.

ARTEMIUS or ARTHEMIUS, one of the martyrs of the Greek church, was commander-in-chief of the Roman forces in Egypt, towards the end of the reign of the Emperor Constantius.

He aided George, bishop of Alexandria, in overthrowing the pagan altars of that city; and, for his zeal in that matter, was beheaded at Antioch, by Julian the Apostate, in 362.—J. S., G.

ARTEMON, a Greek painter, flourishing about 340 B.C. He is said to have followed the exaggerated style of the school of Aristides.

ARTEMON, a Syrian, who, in 187 B.C., after the death of Antiochus the Great, at the request of the queen, Laodice, personated that monarch whom he much resembled, and from his couch committed the queen and her children to the care of the courtiers who surrounded him.

ARTEMON, a Greco-Roman sculptor, who, towards the end of the first century of our era, executed, with Pythodorus, several of the best statues in the palace of the Caesars.

ARTEMON OF CASSANDRIA, a Greek grammarian, mentioned by Athenaeus as the author of a work entitled "Collection of Books," and of another entitled "Convivial Songs," lived about the year 300 B.C.

ARTEMON, OF CLAZOMENAE, a celebrated Greek engineer, said to have been the inventor of the "testudo" and of the battering ram, was present with Pericles at the siege of Samos.

ARTEMON OF PERGAMUS, a Greek rhetorician, author of a history of Sicily, of which the only remains are the portions cited by the grammarians.

ARTEMON or ARTEMAS, a heretic of the third century, founder of the sect of the Artemonites, who denied the divinity of Christ, and maintained that the apostles and their successors, to the time of Victor XIII., bishop of Rome, held the same doctrine. He is supposed to have lived near Rome, of which city his friend Theodosius was an inhabitant.—J. S., G.

ARTEPHIUS or ARTEFIUS, an alchemist, supposed to have lived in the twelfth century, was an Arabian, according to some accounts, and a converted Jew according to others. Several of his treatises are extant; one in the "Theatrum Chemicum" of Zetner, 1613, and another translated by Pierre Arnauld, Paris, 1612. In the first he declares himself writing at the somewhat advanced age of one thousand and twenty-five years.—J. S., G.

ARTEVELD, JACOB VAN, a celebrated Flemish patriot of the fourteenth century. His riches, eloquence, and experience in diplomatic business, put him at the head of affairs in his native town of Ghent, at a time when the Flemings, subject to Louis II., count of Flanders, had resolved to extend their liberties, or at least to rid themselves of certain imposts which they thought oppressive. The French wars of Edward III. of England, in which he requested the assistance of the discontented Flemings against the lord-superior of their count, Philip VI. of Valois, presented an excellent opportunity for revolt, and accordingly, in 1339, Arteveld, acting for the duke of Brabant, the cities of Louvain, Ghent, Ypres, and many others, concluded a treaty with Edward, by which the English king, styling himself king of France, was acknowledged lord-superior of Flanders. Edward's victory over the French fleet off Sluys in 1340, confirmed for a time both his titles; but the defeat of St. Omer obliged him to make peace with France, and a rupture ensued between the Flemings and their new superior. The alliance was revived after Edward's renewal of the war with Philip, and he was now persuaded by Arteveld to make his son, the Black Prince, count of Flanders. This project was defeated, and the career of its author terminated by a revolt of the citizens of Ghent against the authority of Arteveld, which appears to have taken its rise in the personal enmity of one Gherard Denis. Arteveld and fifty of his friends were murdered by a rabble of their fellow-citizens, on the 2nd May, 1344.—J. S., G.

ARTEVELD, PHILIP VAN, son of the preceding, inheriting his father's wealth, and something of his ambition and his genius, lived quietly in his native town of Ghent till 1382, when his fellow-citizens, having revolted from Count Louis III. of Flanders, summoned him to the supreme command of the city,—a dignity which Van der Hosch, who had carried on the revolt from the death of its originator Hyons, was willing enough to resign. After summarily avenging the death of his father, Arteveld obliged Louis to raise the siege of Ghent, and pursued him to Bruges, where the Ghenters gained a great victory, which resulted in the flight of Louis, and the submission of most of the Flemish towns to the dictatorship of Arteveld. Charles VI. of France took the exiled count under his protection, and finally sent Messire de Clisson with an army to reinstate him. On the 29th November, the French army, in which Charles himself

held a subordinate command, and the Flemings, commanded by Arteveld, met at Rosebeck. The engagement, doubtful for a time, resulted in the defeat of the Flemings, 9000 of whom perished on the field of battle, and 26,000 in the pursuit. Arteveld was among the slain. Arteveld's career has been made the subject of a drama by Henry Taylor.—J. S., G.

**ARTHMANN**, a German instrument-maker of the eighteenth century, whose lutes and violins were universally admired, lived at Wechmar, near Gotha.

**ARTHUR**, a king of Britain, in the time of the Saxon invasions in the fifth and sixth centuries. Many writers (Milton amongst others) have doubted whether this famous chieftain ever existed; others imagine that in the story of his career, as told by the monkish historians and ancient poets, they can detect certain points of truth. What amount of truth and error exists in these old chronicles can never be fully ascertained. The actions and characters of men living in the grey morning-light of time, are sure to be distorted and exaggerated. In the dawn of history we have only doubtful images of things, never clear vision; and our efforts to separate the true from the false, even were they successful, would hardly repay the trouble. It is wiser, perhaps, to accept a heroic legend with poetic faith, than to explode it by a too-zealous research.

According to the legendary historians, Arthur was the son of Uther Pendragon, by Ignera, wife of Gorlois, duke of Cornwall, a lady whose charms he enjoyed by assuming, through a magical device, the person of her husband. He was elected king of Britain at the age of fifteen, and immediately declared war against the Saxons in the North of England, and defeated them so sorely in several battles, that they were obliged to seek refuge on the sea. Shortly after, they landed in Devonshire, where Arthur again attacked them, and the poets proudly sing how he slew nearly five hundred of them by his own good sword. He went to Scotland, subduing the Scots and Picts there. Next, he carried his arms to Ireland and Iceland, both falling before him. Returning to Britain in triumph, he married Guenhever, said to be the fairest lady in the land: with her he lived in great peace and content for twelve years. Thereafter he conquered Gaul and Norway, and even, it is said, fleshed his sword "Calubin" on the hordes of Muscovy. Returning from these conquests, he was crowned in England; routs of tributary kings attending, and holding rich and solemn feast around him. On the Romans demanding tribute, Arthur with his chivalry crossed into Gaul, defeated the Romans in a mighty battle, and was preparing to storm across the Alps, when intelligence reached him from home that his nephew Modred had revolted, and allied himself with the Saxons, Scots, and Picts. He returned in haste, flung himself on the rebels in Kent, chased them into Cornwall, and there, on the banks of the river Camlan, he fought the last of his fields. In this battle Modred was slain, and Arthur mortally wounded. He died, and was buried at Glastonbury. It was long believed by his countrymen that he was not dead, but carried to fairy-land, there to couch on flowers till his deep wounds were healed, and that he would yet reappear, and, with his terrible sword, lead them to victory over their enemies.—A. S.

**ARTHUR**, Prince of Wales, was son of Henry VII. of England, and the first husband of Catherine of Arragon. He was born in 1486, and died in 1502, a year after his marriage.

**ARTHUR I**, duke of Brittany, son of Godfrey the Handsome, count of Anjou, fourth son of Henry II. of England, born in 1187, was put to death by his uncle in 1202.

**ARTHUR II**, duke of Brittany, son of John and Beatrice of England, was born in 1262, and died in 1312.

**ARTHUR III**, duke of Brittany and Touraine, constable of France, was born in 1393. He distinguished himself at the siege of Soissons in 1414, and in the following year received from Charles VI. the duchy of Touraine, and other heritages, on the simple condition of taking them out of their owners' hands. He was wounded at the battle of Agincourt, and carried prisoner to London, but recovered his liberty shortly after, and, returning to France, was appointed constable of the realm. He was in disgrace with the ministers of Charles VII. from 1424 to 1432, but in the latter year resumed the chief direction of military affairs. In the years 1438-1448, he commanded under Charles VII. at the sieges of Montereau and Pontoise, and in the campaigns in Guienne and Normandy. On his nephew's death, at the commencement of 1456, Arthur succeeded to the duchy of Bretagne,

but still retained, from love of its duties, the post of constable of France. He died in December of the same year.—J. S., G.

**ARTHUR**, REV. ARCHIBALD, was assistant and successor to Dr. Reid in the chair of Moral Philosophy in Glasgow. He was born at Abbot's Inch, in the parish of Renfrew, in 1744, and died in 1797. There is a posthumous volume by him, entitled "Discourses on Theological and Literary subjects," 1803, edited by Professor Richardson, and containing an account of his life. His views do not seem profound or original, but his style is elegant, and he has some good remarks on cause and effect, and on beauty.—J. M'C.

**ARTHUR**, SIR GEORGE, Bart., the fourth son of John Arthur, Esq., of Plymouth, was born in 1784, and entered the army at an early age. Having seen active service in the Peninsula, he was successively governor of Honduras, Van Diemen's Land, Canada, and Bombay. He was also a lieutenant-general in the army, and colonel of the 50th regiment of foot. He received the honour of knighthood in 1837, and was created a baronet in 1841. He died September 19 1854.—E. W.

**ARTHUR**, JAMES, born at Limerick, was a Dominican friar and professor of divinity at Salamanca, but lost his chair in 1642 for refusing to subscribe to the doctrine of the immaculate conception. He wrote a commentary on Thomas Aquinas' "Sum of Theology." Died 1670.

**ARTHUS**, ARTHUSIUS, or ARTUS, a compiler and translator, born at Dantzig in 1570, studied at Jena, and in 1618 was rector of the public school of Frankfort-on-the-Maine. The date of his death is uncertain. His works, written in Dutch, German, and Latin, are of no particular merit.

**ARTHUSIUS**, GULIELMUS, a physician, author of several professional works, published at Strasburg between the years 1628 and 1630.

**ARTIAGU**. See ARTEAGA.

**ARTIEDA**, ANDRES REY DE, a Spanish philosopher and poet, born at Valencia in 1560, practised for some time as an advocate, and afterwards distinguished himself in the army of the duke of Parma, governor of the Low Countries. Died at Valencia about the year 1625. He published, besides some theatrical pieces, a work entitled "Discursos, Epistolas y Epi-grammas de Artemidora," 1605.—J. S., G.

**ARTIGA**, FRANCISCO D', a Spanish artist of the latter part of the seventeenth century, distinguished as an architect, painter, and engraver, of florid imagination and tasteful design. He obtained celebrity also as a mathematician and poet. Died in 1711.—R. M.

**ARTIGAS**, FERNANDO JOSÉ, was born at Monte Video about the year 1760. Originally a captain of brigands, and in that character possessing unlimited influence in the Banda Oriental, he headed the revolutionists of Buenos Ayres, who, in 1811, defeated Elio, the Spanish viceroy, at Las Piedras, and twice laid siege to Monte Video. In 1814, a decree of outlawry having been issued against him, he mustered his forces, and in several skirmishes defeated the troops of the government, who were at length obliged to acknowledge him as chief of the Banda Oriental. His contest with the government was resumed in the following year, and maintained with various success till 1820, when he was forced, by a lieutenant of the name of Ramirez, to seek refuge in Paraguay. Francia, dictator of Paraguay, sent him to the village of Curugaty, and there the last years of his adventurous life were passed in the peaceful occupation of cultivating a farm, which had been assigned for his support. He died in 1826.—J. S., G.

**ARTIGNY**, ANTOINE GACHAT D', a French litterateur and antiquarian, canon of Vienne, in Dauphiné, was born 1706, and died in 1778.

**ARTIGUES**, HERBERT, a French dramatist, lived about the middle of the eighteenth century.

**ARTIS**, GABRIEL D', a French protestant controversialist, born at Milhaud, in Aveyron, died in London in 1730.

**ARTIS**, JEAN D', or ARTISIUS, a French canonist, professor of canon law in the university of Paris, and author of various polemical and antiquarian works, was born at Cahors in 1572, and died at Paris in 1651.

**ARTMANN**, JEROME, a celebrated organ-builder of Bohemia, lived in the seventeenth century.

**ARTNER**, MARIA THERESE VON, author of several tragedies, and other poetical pieces; born at Schnitau in Hungary, 19th April, 1772; died at Agram, 25th November, 1829.

**ARTOIS, JACQUES VAN**, a celebrated Belgian painter, born at Brussels in 1613; died about 1665. He studied under Wildens, and worked for and with Vandycque, who was on intimate terms with him. Endowed with an extraordinary facility, he produced a great number of works, which procured him large returns, unfortunately too lightly dissipated. His paintings are very remarkable for delicacy of handling and strength of colouring. Some of the best works of this master are to be seen at Munich, and in the gallery of Vienna there are two very large landscapes by him.—R. M.

**ARTOMEDES, SEBASTIAN**, a Lutheran preacher at Langesee in 1544; died at Königsberg in 1602. He published several religious works.

**ARTOMIUS, PIOTR**, an ecclesiastical poet, born at Grodziec in Great Poland, on the 26th July, 1552, and died at Thorn, 2nd August, 1609.—G. M.

**ARTOPÆUS, Grecized form of the German surname BECKER (Baker)**, the name of several German authors who contributed to the propagation of protestantism—

**ARTOPÆUS, JOHANN**, born 1520, died about 1580, was professor of jurisprudence in the university of Freiburg. He is author of "Colloquia duo elegantissima, alterum sensus et rationis, alterum adulatio[n]is et paupertatis, quibus viva humana vita imago exprimitur," Basle, 1547, 8vo; "Notæ ad Erasmi Parabolæ," Freiburg, 1566.

**ARTOPÆUS, JOHANN CHRISTOPH**, canon of the chapter of St. Thomas at Strasburg, where he was born in 1626, and died in 1702. To this writer is attributed "Seria Disquisitio de statu, loco, et vita animarum postquam discesserunt a corporibus, presertim fidelium," inserted in the Fasiculus rariorum et curiosorum scriptorum theologorum de anima," Frankfort, 1692, 8vo. He left various other dissertations on subjects of theology and of history.

**ARTOPÆUS, PETRUS**, a native of Pomerania, died in 1563. He was protestant minister in the principal church of Stettin; and wrote, among other works, "Christianæ trium Linguarum Elementa," Basle, 1545, 8vo; "Biblia Veteris et Novi Testamenti, et Historia Artificiosis Picturis Effigiatæ, cum Explicatione Latine et Germanice," Frankfort, 1557, 8vo.—A. M.

**ARTORIUS, MARCUS**, an ancient physician, author of a treatise on hydrophobia, quoted by Celsus Aurelianus, but no longer extant. He was the physician of the Emperor Augustus, and is said to have saved the life of that monarch at the battle of Philippi, b.c. 42. He was drowned at sea 31 b.c.

**ARTOT, JOSEPH**, a celebrated violinist, born at Brussels, 4th February, 1815, died 20th July, 1845. At the early age of seven years, he was able to execute in public several pieces of great difficulty, and at twelve was appointed one of the professors of the violin at the Conservatory in Paris.

**ARTUS, THOMAS, SIEUR D'EMBRY**, a French scholar, born at Paris, of good family, about the middle of the sixteenth century. Of his life nothing is known, except his having formed a kind of literary connection with Blaise de Vigenere, a well-known French translator of several Latin and Greek authors.

**ARTUSI, GIOVANNI MARIA**, an ecclesiastic of Bologna, in which city he was born in the year 1565. He was the author of a treatise on music, entitled "L'Arte del Contrappunto," published at Venice in 1586. This work contains a great variety of excellent rules, selected with much judgment from the works of various modern writers. These are disposed in analytical order, and so well compressed, that small as the book is, it must have been one of the most useful treatises that had at that time been published. In the year 1589, Artusi printed a second part of his work, in which he has explained the nature and uses of dissonances: it forms a curious and valuable supplement to the former. In 1600 he published a discourse in dialogue, entitled "L'Artusi, ovoero della Imperfezioni della moderna Musica," containing a well-written and interesting account of the state of instrumental music in his time, with rules for conducting musical performances, either vocal or instrumental. Three years afterwards there appeared a supplement to this work, containing, amongst other things, an inquiry into the principles of some of the modern innovations in music. Artusi's last work was a small tract, entitled "Impressa del motto R. M. Gioseffo Zarlino da Chioggia." The date of his death is uncertain.—E. F. R.

**ARTUSINI, ANTONIO**, an Italian lawyer and poet, born at Forlì, 2nd October, 1554, and died about 1630.

**ARTVELT, ANDRIES VAN**, a marine painter, who excelled

in the delineation of storms. He was born at Antwerp about the end of the sixteenth century.

**ARUM, DOMINIC**, a Dutch lawyer, descended from a noble family of Friesland, was born at Leeuwarden in 1579, and died at Jena, while officiating as judge of the academic appellate court there, 24th February, 1637.

**ARUNDEL, BLANCHE, LADY ARUNDEL OF WARDOUR**, fifth daughter of Edward Somerset, earl of Worcester, and the wife of Thomas, second Lord Arundel, defended Wardour castle with the greatest resolution, and with only a handful of men, against the parliamentary forces under Sir Edmund Hungerford and Edmund Ludlow, but was obliged eventually to surrender upon honourable terms. These terms, however, were violated by the besiegers, and the latter were consequently dislodged by the determination of Lord Arundel, who, on his return, ordered a mine to be sprung under the castle, and thus sacrificed to his loyalty that noble and magnificent structure. Lady Blanche Arundel was a devoted Roman catholic, and her son, the third Lord Arundel, was imprisoned in the tower for five years on the information of the infamous Titus Oates, but was afterwards released, and became lord keeper of the Privy Seal.—E. W.

**ARUNDEL, MARY**, an eminent and learned English gentlewoman of the 16th century; married first to Robert Ratcliffe, who died 1566, and subsequently to Henry Howard, earl of Arundel.

**ARUNDEL, THOMAS**, archbishop of Canterbury, the son of Richard Fitz-Alan, earl of Arundel, was born at Arundel castle, Sussex, in the year 1353. He rose in the church with a rapidity which can only be accounted for by the powerful influence of his family. When hardly of age, he was archdeacon of Taunton, and when only twenty-two was consecrated bishop of Ely. In 1386 he was appointed lord high chancellor, an office which he resigned in 1389, but to which he was reappointed in 1391. Meanwhile he had been raised to the archbishopric of York, from which, in 1396, he was translated to the see of Canterbury and the primacy of England. In the year following this last elevation the tide of his fortune turned. Involved with the head of his family in the cause of the duke of Gloucester, and treacherously dealt with by the king, he was driven into exile. He applied to the pope, who interested himself in his behalf, but the expositation of Richard induced him to refrain from interfering in the quarrel. Disappointed at Rome, Arundel directed his attention to England, and enlisted in the cause of Henry, with whose elevation to the throne his own return to honour was secured in 1399. Once more at the head of the clergy of England, he became a zealous defender of their rights. In 1404, when the Commons of the lack-learning parliament assailed their livings, and proposed that they should be seized to fill the empty exchequer, the archbishop's eloquence so moved them that they withdrew their "execrable scheme," as he was pleased to name it. But Arundel is perhaps better known in connection with the persecutions of the Lollards, in which he was the prime mover. He established an inquisition at Oxford to inquire into the opinions of persons suspected of heresy; he proposed that the bones of Wickliffe should be exhumed and exposed to discolour; and, sensible of the influence of Wickliffe's Bible, he passed a decree against the translation of the scriptures into English, or the reading of such translations. One of the last acts of his life was the passing sentence on Sir John Oldcastle of Cobham, who headed an insurrection of the Lollards in 1413. Arundel died in the same year.—J. B.

**ARUNDEL, SIR THOMAS**, son of Sir Matthew Arundel of Wardour (whose father was created a knight of the Bath at the coronation of Anne Boleyn, and was beheaded in 1552), was born about the year 1560. At an early age he went to Germany, and serving as a volunteer in the imperial army in Hungary, he took the standard of the Turks with his own hand in an engagement at Gran, for which deed he was created by Rodolph II, a count of the holy Roman empire, and the patent extends to his heirs male and female. On returning to England, in spite of professing the Roman catholic religion, he was elevated by James I. to the peerage in 1605, as Lord Arundel of Wardour. He died in 1632.—E. W.

**ARUNS, youngest son of Tarquin the Elder, and brother of Tarquin the Proud**, lived and died in the fifth century b.c.—(Livy, i. 56, and ii. 6.)

**ARUNS**, son of Tarquin the Proud and of Tullia, was killed in battle by Brutus, in the beginning of the sixth century b.c.

ARUNS, a Roman historian, author of a history of the Punic war, written in imitation of the style of Sallust, lived about 60 B.C.—(Pliny's *Natural History*, xxix. 5.)

ARUSIANUS MESSIUS or MESSUS, a Roman grammarian, whose name is known chiefly in connection with a grammatical work entitled “Quadriga, vel exempla elocutionum ex Virgilio, Sallustio, Terentia, et Cicerone, per literas digesta,” lived towards the end of the Roman empire.—(Niebuhr's edition of *Fronto*, p. 31, &c.)

ARVANDUS, prefect of Gaul under the Emperor Anthemius from 467 to 472, was charged with mal-administration and treason, and condemned to die by the Roman senate. His punishment was changed into perpetual exile.

ARVIDSSON or ARWIDSSON, TRULS or TROILS, a Swedish engraver, was born at Westervik about the year 1660, and died 3rd October, 1705.

ARVIEUX, LAURENT D', a celebrated traveller, was born at Marseilles on the 21st June, 1635. At an early age he is said to have had a passion for travelling, and a great aptitude for the acquisition of languages. In 1653 he accompanied to Sidon M. Bertandier, a relation, who had been appointed consul at that place. He remained in the east for a period of twelve years, during which he resided successively in various cities of Syria and Palestine, and became well acquainted with the Syriac, Arabic, Turkish, Persian, and Hebrew languages. He died 3rd October, 1702.—G. M.

\* ARWIDSSON, ADOLF IWAR, a Swedish writer, keeper of the royal library of Stockholm, was born in 1791 at Padajoki, in Finland. He was professor of history at the university of Abo in the year 1817, was banished by the Russian government in 1821, for an article in a political journal, and has since resided at Stockholm, where he published in 1842 a collection of ancient Swedish songs, “*Svenska fornärsånger*.”—J. S., G.

ARYABHATTA or ARJABAR, a celebrated Indian mathematician, reputed to have anticipated many of what are considered the most important of modern discoveries in astronomy. He taught the diurnal revolution of the earth, assigning as its cause the existence of a subtle fluid surrounding our planet at a little distance from its surface; and maintained the doctrine, strange enough for his times, that the moon and the planets shine by a light borrowed from the sun. He described the planetary orbit as an ellipse, and proposed to assign to the year 365 days, 6 hours, 12 minutes, and 30 seconds. Nothing is known of his life, but he is generally believed to have lived about the beginning of our era.—J. S., G.

ARYSDAGHES or ARISTAKES, SAINT, born at Cæsarea, in Cappadocia, about the year 279; succeeded his father, Gregory the Illuminator, as patriarch of Armenia in 331. He was murdered in 339 by a chief named Archelans.

ARYSDAGHES, surnamed BIBLIOPHILUS, a grammarian of Armenia, author of a dictionary and grammar of his native tongue, which are preserved in MS. in the French National Library. Died in 1239.

ARZACHEL, ABRAHAM ALZARACHEL, lived at Toledo about 1080; one of the most laborious and assiduous observers in the astronomy of those times. His tables are known as the Toledan Tables: he invented a new form of the Astrolabe; and wrote on eclipses, &c. His most useful and permanent contribution to science, however, is a large collection of observations made to determine the elements of a theory of the sun,—observations conducted by a method much preferable to that followed by Hipparchus and Ptolemy. He corrected Albategnus in several of his determinations, especially as to the sun's apogee and the eccentricity of his orbit. In the list of Arabians, Arzachel deserves a very high place.—J. P. N.

ARZAN, a pagan high-priest of Armenia, who resisted with an army the missionary enterprises of the first patriarch of Armenia, Gregory the Illuminator; beheaded 302.

ARZAN, ARZRUNY, a theologian of Armenia, who studied under the patriarch Isaae I., and wrote concerning the ancient worship of the Armenians. Died in 459.

ARZAO, ANTONIO RODRIGUEZ, a Brazilian traveller of the seventeenth century, who explored the territory of Minas about the year 1694, and returned to Espírito Santo with some specimens of gold which he had discovered on the banks of the Rio Doce; was born at Taboata, and died at San Paulo.

ARZAO, ANTONIO RODRIGUEZ, another Brazilian traveller, who set out from San Paulo in the year 1714, and in a northerly

direction from that town. He discovered a country abounding in gold and diamonds, which he called Serro do Frio.

ARZERE, STEFANO DELL', an Italian artist, who lived about 1560. According to Ridolfi, he was a native of Padua, and painted well in fresco. Along with Domenico Campagnola and Gualteri, he adorned, with colossal figures of emperors and illustrious characters, a large hall in Padua, afterwards converted into a public library. From the gigantic size of these figures, the place received the name of Sala de' Giganti (Hall of the Giants). “The colouring,” says Lanzi, “is rich, and of a fine chiaroscuro, and it would be difficult to find in all Italy a piece which appears to have suffered less from time.” Several altarpieces in the churches and convent of Padua were executed by this artist.—A. M.

ARZU, SIRAJ UDDIN-ALI-KHAN, a Hindostane poet of the eighteenth century, known also as KHAN SAHIB.

ASA, third king of Judah, was the son of Abijah. He reigned forty-one years, from 955 to 914 B.C.

ASADI OF TUS, one of the most ancient of the Persian poets, was born about the commencement of the tenth century, in the reign of Mahmoud of Ghizini, at whose court he was chief poet. He was the preceptor of the celebrated Firdausi, and author of an epic poem called the “Gushtasp Nama,” in which he relates numerous adventures of Rustam's ancestors, and of the more illustrious monarchs of the Peshdadian dynasty. This work has been almost wholly incorporated with the more extensive and famous “Shah-nama” of Firdausi. In his old age Asadi retired to Tus, his native city, where he died at a very advanced period of his life.—G. M.

ASAIRI. See AZAIRA.

ASAM, COSMAS DOMINIAN or DAMIAN, and EGID, two brothers, distinguished painters of Bavaria, flourished in the first half of the eighteenth century. Cosmas died in 1739, but the date of Egid's death is unknown.

ASAN. Three kings of Bulgaria, who reigned in the twelfth and thirteenth centuries.

ASANDER, a son of Philotas, and brother of Parmenio, was appointed governor of Lydia, by Alexander the Great, in 334 B.C., and after the death of Alexander became satrap of Caria.

ASANDER, a king of the Bosporus, in the Tauric Chersonese, was born in 107 B.C., and died in 14 B.C.

ASANIDES, a Bulgarian family, who founded the Wallachio-Bulgarian kingdom, of which Widdin became the capital.

ASAPH (Assembler), one of David's chief musicians, and reputed author of twelve psalms—viz., 50th and 73rd to 83rd—three of which, however, from their references to late events in the history of Israel, must rather be ascribed to one of his descendants, who were also choristers in the temple.—J. S., G.

ASAPH, SR., was originally a monk of Llan-elyv, which was then presided over by Bishop Kentigern, a Scotchman, afterwards bishop of Glasgow. On Kentigern's return to his own country, Asaph succeeded him, and was so remarkable for holiness that the place took its name from him. He probably flourished about 590, but the date of his death is not known. After Asaph's death, the see was vacant more than 500 years, when Geoffrey of Monmouth was appointed, since which time it has been the seat of a bishopric. Asaph is commemorated by the Roman catholic church on May 1.—J. B., O.

ASBIORN, a name frequently met with in early Norwegian history.—ASBIORN the Noble, lived in the reign of Olaf Trygvason, and suffered a cruel death with unwonted patience.—ASBIORN SIGURDSON lived in the same reign, and was noted like his father Sigurd for hospitality. He must have possessed considerable influence at court, for we read that, when condemned to banishment for murdering an enemy in the royal presence, he successfully resisted the sentence.—ASBIORN BLAK, a traitor servant of Canute IV. of Denmark. He betrayed his master into the hands of his rebellious subjects in Odensee, who put him to death.—J. B.

ASCALUS, CONRAD, a German philosopher of the earlier half of the seventeenth century, author of “Physica et Ethica, Moscaica,” Hanau, 1618, 8vo, in which he reproduces the doctrine of a universal soul; “Libri III. de Natura celi triplicis,” Siegen, 1597, 8vo; “De Religionis per M. Lutherum Reformatæ Origine et Progressu in Germania et Dania,” Copenhagen, 1621, 4to.—A. M.

ASCANI, PELLEGRINO, a clever Italian painter of flowers and fruits in the 17th century. He was a native of Carpi.

**ASCANIO, GIOVANNI D'**, an Italian painter of the last half of the fourteenth century, continued the series of sacred pictures begun by his master, Berna of Sienna, in the church of St. Gimignano, and also executed some works at Florence for the palace of the Medicis.

**ASCANIO, SALVATOR**, a learned and dogmatic Dominican monk of Spain, confessor to the bishop of Malaga, and visitor of the churches in Naples and Sicily. Died at Pisa, 1706.

**ASCANIUS**, the son of *Aeneas* by *Creusa*, his first wife, appears to have lived about the year 1188 B.C. According to Livy, he was the founder of Alba Longa.

**ASCANIUS, PETER**, a Swedish naturalist, who lived in the middle of the eighteenth century. He was skilled in every department of natural history, particularly mineralogy, and was for many years inspector of the mines of Norway. In 1767 he published in Danish a work, entitled "Figures enluminées d'Histoire Naturelle." He was author besides of a variety of papers on natural history, one of which is preserved in the forty-ninth volume of the "Philosophical Transactions," and another in the "Transactions of the Royal Academy of Stockholm."—G. M.

**ASCARELLI or ASCARIEL, DEBORAH**, a Jewess, born at Rome in the latter part of the sixteenth century. She was well acquainted with Hebrew and Italian literature, and published some translations from the Hebrew in Italian verse.

**ASCARUS OF THEBES**, a Greek brass-caster, living about 500 B.C. according to Pausanias, executed a votive statue of Jupiter for the temple of Olympia.

**ASCELIN or ANSELME, NICOLAS**, a Dominican, and a native of Lombardy, sent by Innocent IV., in 1245, on a mission to the Mongols of Persia.

**ASCENSIONE, GIACINTO AGOSTINO DELL'**, an Italian surgeon, who lived in the latter half of the 17th century; was author of a surgical treatise published at Messina in 1693.

**ASCH, GEORGE THOMAS VON** (Baron Yegor Pheodorovitch), was born at Petersburg in 1729, and died there in 1807. He was a graduate of the university of Göttingen, and served for many years as general staff-surgeon in the Russian army.

**ASCH, PETER ERNST VON**, one of the most eminent physicians of his time in Moscow, and brother of the above. His only known work is entitled, "De Natura Spermatis Observationibus Microscopis Indagata," published at Göttingen in 1756.

**ASCHAM, ANTHONY**, vicar of Burniston, in Yorkshire, lived about the middle of the sixteenth century. He published a number of works on astronomy, besides certain almanacs or prognostications, in which he pretended to much secret and profound knowledge derived from the study of the stars.

**ASCHAM, ANTHONY**, a political writer of the seventeenth century, was born at Boston, in Lincolnshire, and educated at Eton College, from which, in 1633 or 1634, he was elected to King's College, Cambridge, where he obtained the degree of A.M. About the commencement of the civil war he joined the Presbyterians, and became an influential member of the Long Parliament. He is said to have been employed in drawing up the king's trial. After the execution of Charles, he was sent by the new government as ambassador to Spain, and was assassinated at Madrid by some English officers who had served in the Spanish army. Ascham was author of several works, partly political and partly religious.—G. M.

**ASCHAM, MARGARET**, married in 1554 to Roger Ascham. She published her husband's work, entitled "The Schoolmaster," in 1570, and lies buried in St. Sepulchre's church, London.

**ASCHAM, ROGER**, born in the year 1515 at Kirbywiske, in Yorkshire. He was the third son of John and Margaret Ascham. His father was house-steward in the noble family of Scroop; his mother was connected with some families of distinction. It is told of his parents, that having lived for forty-seven years together, they died on the same day, and nearly at the same hour. Some time before his father's death, Roger was taken into the family of Sir Anthony Wingfield, and educated together with his patron's sons. In the year 1530 he was sent, at Sir Anthony's expense, to St. John's, Cambridge. His tutor was Hugh Fitzherbert. On the 20th of Feb., 1538-39, Ascham obtained the degree of B.A., and in the March following was elected Fellow.

The period at which Ascham's Cambridge life commenced, was one of great excitement. An intellectual revolution may be described as having then commenced. The old scholastic studies still survived. The Reformation had everywhere leavened the public mind, but was not yet the religion of the state. The

destruction of the Constantinopolitan empire had scattered many learned Greeks through every part of Europe, who brought with them their language and its literature. The doctrines taught by Luther were the subject of disputation in every school of learning. The new studies of Greek literature, and what were called the new tenets of religion, were making way in Cambridge. Ascham attached himself to both, and both were then regarded with distrust; as to Greek, every one who studied it became a heretic; and so little could be learned of it (such was the argument of those who opposed its introduction), that even, as to the pronunciation, there was not one of these strange characters that was not the subject of dispute as to the sound which it was intended to express. Disaffection to the old religion was still punished by exclusion from the natural and proper rewards of diligence; and Medcalf, the master of the college, was only enabled to secure Ascham's election to a fellowship by pretending to oppose it, and thus defeating a more formidable opposition.

Ascham took his master's degree in his twenty-first year. He soon became eminent as a writer of Latin and teacher of Greek. On the resignation of Sir John Cheke, appointed tutor to Prince Edward, Ascham was made Public Orator of the University, and all its formal and complimentary letters were written by him. Not merely was the language of the letters his, but his was the handwriting; and the admiration with which he is spoken of in reference to these academical exhibitions, has as often reference to one as the other. The beauty of his penmanship occasioned his first introduction to court; there, among his pupils in this art, were Prince Edward, the Princess Elizabeth, and the two sons of Brandon, duke of Suffolk. His pupil Grindal had been appointed tutor to the Princess Elizabeth, and, on his death, Ascham succeeded him.

In the year 1544, Ascham published his "Toxophilus the Schoolmaster, or Partitions of Shooting, in two books," dedicated to King Henry VIII., then setting out to invade France, and animated to the enterprise by the record of England's previous victories. The book is one, in many respects, of considerable interest. It is one of the monuments of a stage of English literature, at a period when few scholars condescended to write English. It is the work of a man, himself fond of archery, thoroughly acquainted with his subject, and even on this account valuable. At the time it was written, soldiers had not yet been armed with hand-guns; and the bow, in English hands, was a weapon which no foreign troops could resist. At the time Ascham wrote it was preferred to the musket, and, but for the long peace of King James's reign, it is not impossible that it might have kept its ground for a longer time than it did. Ascham received a pension, which Johnson, writing in the year 1761, regarded, when considered with reference to the comparative value of money, and to the modest wants of a student in Ascham's position, as equal to one hundred pounds a year.

In 1550 he visited Germany in attendance on Sir Richard Morissine, ambassador at the court of the Emperor Charles the Fifth. In addition to his ordinary duties as secretary, he acted as tutor to the ambassador. During this residence in Germany, which continued for three years, he wrote a serious tract, in which he describes with some power the principal persons about the emperor's court. While he was still in Germany, his friends succeeded in getting him appointed Latin secretary to King Edward. The death of the young king, however, was the signal for his return to England. This event at first seemed likely to deprive him of his pension and his employment as secretary. However, without in any way compromising his opinions, he retained the good will of the persons about Mary's court, and Gardiner continued to employ him in writing official letters. The queen herself conversed with him often. His services were not inconsiderable, if it be true, as was quaintly said at the time, that he impeded some intended jobs, "hindering those who dined on the church from supping on the universities." On the queen's marriage with Philip, Ascham wrote within three days forty-seven letters to as many foreign princes, of whom the lowest in rank was a cardinal. In 1554, Roger himself married Margaret Howe, a lady of good family and some fortune. On Elizabeth's accession he filled the place of Latin secretary, and that of reader to the queen in the learned languages. He read with her for some hours each day. Ascham appears to have loved a court life, but he was a man who never asked a favour, which is ascribed sometimes to his indolence, sometimes to his disinterestedness. He was not, however, neglected. His offices were liberally rewarded, and he was given, in the year

1559, the prebend of Westwang, in the cathedral of York, which he held till his death. In 1563 he was led by Sir Edward Sackville to write his "Schoolmaster," a treatise on education. Sackville's death, soon after it was commenced, interrupted the work. It remained unpublished during the author's life, and was printed by his widow. We wish the plan of our work admitted an analysis of a book that even yet may be studied with advantage by men practically engaged in the education of youth. Ascham's favourite maxim was—*docendo discit*. A letter to him from one of his Cambridge friends, written at an early period of Ascham's career, suggests to him that "a fable of Æsop, read and explained to thy pupil by thyself, will profit thee more than if thou shouldest hear the whole Iliad expounded in Latin by the learnedest man now living." Ascham at all times acted in the spirit of this letter, and with his pupils was himself, in many respects, a learner. It could seldom happen to a man to have such pupils, and though something must be allowed for the phrasology of the period, and for the exaggerations with which the accomplishments of princes are spoken of, yet there can be no doubt of the perfect success of the method pursued by Ascham in the case of King Edward and of Elizabeth, and by Aylmer in that of Lady Jane Grey; and perhaps, in the introduction of the New Learning—as the study of Greek was then called—into Cambridge, Ascham's own earnest character and gentle temper, with this well-considered system of teaching, effected more, in reality, than was afterwards done by him when his lessons were given to queens and ambassadors.

The latter years of Ascham's life are said to have been passed in poverty, brought on by gambling and cock-fighting. Both assertions have been disputed, and that of gambling, at least gambling with dice, the form which the accusation assumed, is not proven. That of cock-fighting, the "alectryomachia," cannot be denied. It is mentioned by his eulogist, Grant, in whose funeral oration Ascham's biographers have found most of their materials; and he himself refers to what he calls his "Book of the Cock-pit," a treatise which, if it ever existed in more than contemplation, has not been preserved. If he was fond of cock-fighting, it is scarcely possible that he should not have been led to bet upon the birds, and this may have been the gaming.

The scandal and offence in Ascham's day did not arise from the inhumanity of the sport, but from its unsuitableness to the gravity of the scholastic character. It is unjust to judge of a question of this kind by a reference to modern manners. "A yearly cock-fight was, till lately, a part of the annual routine of the northern free schools. The master's perquisites are still called cock-pennies."

Any account, however brief, of Ascham, would be imperfect, which omitted Fuller's amusing words:—"He was," says the witty old chronicler, "an honest man, and a good shooter. Archery was his pastime in youth, which, in his old age, he exchanged for cock-fighting. His 'Toxophilus' is a good book for young men; his 'Schoolmaster' for old; his 'Epistles' for all men."

Ascham was never of a robust constitution. This he dwells on in his letters, and makes it an apology for his practice of out-of-door exercises, being unable to continue reading for any length of time. He at last, when he was little more than fifty years of age, grew so weak, that he was unable to read in the evenings, or at night. He then became, for a while, an early riser. The year before his death, he suffered from hectic, from which he never wholly recovered. On the 23d of December, 1568, he was led to resume his night studies, from his anxiety to present the queen with a Latin poem on the new year. This brought on ague, and death followed on the 30th. His death occasioned very general regret, and the queen is stated to have said that she would rather have ten thousand pounds thrown into the sea, than have lost her tutor Ascham.

Ascham's works are few. Of those in English we have spoken. The "Toxophilus," first printed in 1548, and after the author's death, in 1571 and 1579, has been now and then reprinted for archery societies, and is in the edition of his collected English works by Mr. Bennett, 1761. Bennett has printed from the edition of 1571, and does not seem to have known the previous one. The "Schoolmaster" is printed in Bennett's edition from an edition by Upton, and contains his very valuable notes, and a life by Johnson. The English works were reprinted in 1815; but in this edition, the spelling, and occasionally the language, is injudiciously modernized. The uncertainty of fame is shown

by the fate of Ascham's works. It is probable that his Latin letters—the style of which was the admiration of his own age—are now but rarely looked into, and those in English seldom read, except for philological purposes. We have said that we think his English writings well worth study for other reasons; and there are so many curious facts of historical interest mentioned in his Latin letters, that we should not be surprised at their being, after a sleep of three hundred years, disturbed from the dust of old libraries. In these Latin letters, the style of Cicero is not unsuccessfully imitated. The Latin verses with which he was preparing to hail the queen on new-year's-day, are printed among his other poems in the earlier editions of his Latin works, the first of which was published in 1576, but have been omitted in Elstob's (1703), otherwise, we believe, the best edition.—(*Biographia Britannica*, Johnson's *Life of Ascham*, Grant, *De vita et ob. Rogeri Ascham*, H. Coleridge's *Northern Worthies*.)—J. A. D.

ASCHANEUS, MARTIN L., a Swedish author and ecclesiastic of the seventeenth century, and one of the three "royal antiquarians." He is supposed to have died about 1636.

\* ASCHBACH, JOSEPH, an eminent German historical author, was born in 1801 at Höchstädt. He studied at Heidelberg, and became professor of history at Bonn in 1842. His most important historical researches relate to the earlier history of Spain, and are: "Geschichte der Westgoten," Frankfort, 1827; "Gesch. der Omajaden in Spanien," 2 vols. Frankfort, 1829–30; "Gesch. Spaniens u. Portugals Zur Zeit der Herrschaft der Almoraviden u. Almohaden," 2 vols. Frankfort, 1833–37. The "Jahrbücher" of Heidelberg and Berlin contain numerous essays on historical subjects by Professor Aschbach, and he was the projector and editor of the valuable "Kirchen-Lexicon," 4 vols., 1846, to which he contributed many articles.—A. M.

ASCHEBERG, RUTGER COUNT VON, a Swedish field-marshal, born 2nd June, 1621, died 17th April, 1693. He commenced his career as page to a colonel of cavalry, under whom he learned the art of war. He afterwards signalised himself in various campaigns in the Thirty Years' War in Germany.

ASCHENBRENNER, CHRISTIAN HEINRICH, a German musician, born at Alt Stettin, 29th December, 1654, and died at Jena, 13th December, 1732. He was instructed in music by his father, and in the course of his life acquired great eminence as a performer. At the age of seventy-one, he was esteemed in Vienna, where he resided, as the first violinist of his time.—G. M.

ASCLEPI, GIUSEPPE, an Italian physician, jesuit professor of philosophy at Sienna, and of mathematics at Rome, was born at Macerata in 1706, and died in 1776.

ASCLEPIADES, the name of a great number of Greek physicians, who were either regarded as actual descendants of the god Æsculapius, or more probably, as only united in a sort of brotherhood by the possession of certain secrets of the healing art, derived from the founder of their society. The temples of Greece and Asia Minor were their homes, and their art was usually exercised in conjunction with that of the priest. Those of the Asclepiades, as they were collectively called, worthy of mention, are noticed below among the poets and literary men who also bore the name of Asclepiades.

ASCLEPIADES, a Platonic philosopher, known only from the story, in Athenæus, of his working in a mill by night, to be able to attend, during the day, the lectures of the Athenian philosophers. Died probably about the year 320.

ASCLEPIADES, BITHYNUS or PRUSINENSIS, supposed to have been a native of Prusa, in Bithynia, settled at Rome in the first century B.C., and, as it would appear from the statements concerning him in Pliny, gained a reputation of the first order as a physician. He is frequently mentioned by other ancient authors, generally with admiration of his talents and his character. His famous maxim, that a physician's duty is to cure his patients quickly, surely, and agreeably, and his good opinion of wine as a remedial agent, probably influenced his popularity. Some fragments only of his works are extant.

ASCLEPIADES of Mendes, in Lower Egypt, cited by Suetonius in his life of Augustus, wrote a work entitled "Θεατρον μυστηριων."

ASCLEPIADES of Phlontus, a philosopher of the school of Eretria, and the personal friend of its founder, Menedemus.

ASCLEPIADES of Apamea, a Greek grammarian, whose works are enumerated by Suidas, was a native of Bithynia, taught grammar at Rome in the time of Pompey the Great, and afterwards settled in Turdetania, in Spain.

**ASCLEPIADES, PHARMACION,** lived about the end of the first century. He wrote on pharmacy in ten books, of which the first five treated of external remedies, and the last of internal. He is frequently quoted by Galen.

**ASCLEPIADES** of Samos, a Greek epigrammatic poet, lived at Alexandria about 280 B.C. He is mentioned by Theocritus and Moschus, the former of whom is said to have been his pupil.

**ASCLEPIADES** of Adramyttium, another Greek epigrammatic poet.

**ASCLEPIADES**, a lyric poet, who gave his name to the Asclepiadic verse.

**ASCLEPIADES** of Tragilos, a town in Thrace, wrote a treatise called "Τεγανοδοντος."

**ASCLEPIADES**, ninth bishop of Antioch, distinguished as a commentator, lived about the year 211.

**ASCLEPIADES**, bishop of Tralles about the year 484.—J.S., G.

**ASCLEPIADIUS**, a Latin poet, some of whose poems are preserved in MS. in the National Library at Paris.

**ASCLEPIGENIA**, daughter of the Neoplatonist, Plutarch of Athens. She taught the doctrines of the school to Proclus, during his residence at Athens under the care of her father.

**ASCLEPIODORUS**, one of the generals of Alexander the Great in 330 B.C.

**ASCLEPIODORUS**, a celebrated Greek painter, contemporary with Apelles, was a native of Athens.

**ASCLEPIODOTUS**, a Greek philosopher and naturalist of the Neoplatonic school, who lived about A.D. 450. He studied plants and animals, performed some surprising cures by means of white hellebore, drew up a classification of colours, and appears to have formed a museum of all the species of timber then known. His commentary upon the *Timaeus* of Plato has perished.

**ASCLEPIODOTUS**, a Greek epigrammatic poet, appears to have lived about the end of the first century.

**ASCLEPIUS**, a Greek physician, placed by some in the second century B.C., and by others in the sixth century A.D. He commented upon Hippocrates, and records the first-known case of superfetation.

**ASCLEPIUS**, a Greek philosopher, whose period is unknown, and to whom are attributed a dialogue with Hermes, and a work entitled "Definitions" ("Ορεις").

**ASCLEPIUS** of TRALLES, a Greek philosopher of the fifth century, who studied under Ammonius, and whose unpublished commentary on the metaphysics of Aristotle is still extant.

**ASCOLI, CECCO D'.** See CECCO D' ASCOLI.

**ASCOLI, DAVID D'**, a Jewish author of the sixteenth century, who was subjected to a long imprisonment for having written an "Apologia Hebraeorum," in which he protested bravely, and with much learning, against the bull of Pope Paul IV., commanding all Jews to wear as a badge of their profession a yellow hat.

**ASCONDO, FRANCISCO**, a Spanish architect, was born at Jurreta in Biscay in 1705; erected numerous monasteries in Castile, and died in 1781.

**ASCONIUS PEDIANUS, QUINTUS**, a Roman critic and grammarian, born at Padua, lived about A.D. 50. His commentaries on the orations of Cicero have been several times published.

**ASDRUBALI, FRANCESCO**, an Italian physician, was born in the last century, and died in 1832 at Rome, where he had obtained the highest standing as an accoucheur.

**ASEDY.** See ASADI.

**ASELLI, ASELLIO, or ASELIUS, GASPAR**, a celebrated Italian physician and surgeon, born at Cremona about 1581, and died in 1626. He served some time as a military surgeon, and was afterwards appointed professor of anatomy and surgery at Padua. He was the discoverer of the lacteal vessels, to which he assigned the function of conveying the chyle. His discovery, though now universally regarded by physiologists as genuine and important, was not generally received as true until fifteen or twenty years after it was made.—G. M.

**ASELLIO, PUBLIUS SEMPRONIUS**, a Roman historian and military tribune under Scipio Africanus, lived about the year 133 B.C. He wrote an historical account of public events which occurred between the Punic war and the time of the Gracchi.

**ASELLUS, CLAUDIUS**, a Roman soldier mentioned by Appian as having been at the siege of Capua, 202 B.C.

**ASELLUS, TIBERIUS CLAUDIUS**, a Roman knight, who lived about the year 142 B.C. He was degraded from his rank by Scipio Africanus, in the exercise of his office as censor, and reduced to the class of *arriani*.

**ASENATH**, daughter of Poti-pherah, priest and governor of the city of On, near or the same as Heliopolis. She married Joseph, the illustrious son of the patriarch Jacob.

**ASENSIO Y MEJORADA, DON FRANCISCO**, a Spanish engraver, celebrated for the extreme delicacy of his workmanship, was born, at what date is uncertain, at Fuente-la-Encina, and died at Madrid in 1794.—Another person of the same name was famous as a portrait painter at Saragossa, towards the end of the seventeenth century.

**ASFANDIYAR** or **ASFUNDIYAR** or **ASFENDIAR**, a renowned Persian hero, who lived between the fifth and sixth century B.C. He was the son of Gushtasp (Darius Hystaspes), and was the first to introduce the religion of Zoroaster into Persia. His learning and military skill contributed greatly to the victories obtained by his father over the neighbouring nations. He was killed in a contest with Rustam, who had refused to adopt the creed of Zoroaster.—(Malcolm, *Hist. of Persia*).—G. M.

**ASFELD, BIDAL**. There were four brothers of this name, sons of Bidal, Baron de Willenbruch and de Harsfeldt, minister of Queen Christina of Sweden at the court of Louis XIV.

**ASFELD, ALEXIS BIDAL, BARON D'**, born about the year 1648, and killed at Aix-la-Chapelle in the end of October, 1689, where he distinguished himself by his bravery and military skill, under the duke of Luxemburg and the marshal de Crequy.

**ASFELD, BENOIT BIDAL, BARON D'**, born in 1658; died 29th April, 1715. He took part in many campaigns, and, after a brilliant career, died at last of his wounds.

**ASFELD, JACQUES-VINCENT BIDAL D'**, Abbe de la Vieuville, who wrote some treatises on religious topics, and was esteemed as a man of learning and piety, was born in 1664, and died at Paris in 1745.

**ASFELD, CLAUDE FRANÇOIS, Marquis d'**, marshal of France, was born 2nd July, 1667, and died 7th March, 1743. As lieutenant of a regiment of dragoons, he took part, under his eldest brother, in the bombardment of Luxemburg. In 1689 he served in the army of Germany, commanded by the marshal d' Humieres. He took a prominent part in various sieges during the campaigns in the Netherlands. He afterwards distinguished himself as a commander in a great variety of battles, and rose to the highest military honours. He was particularly famous for his skill in the taking of fortresses. In a single campaign, in 1704, he compelled the surrender of Salvaterra, Segura, Idanha, Nova, Castelbranco, Montalvan, and other fortified places.—G. M.

**ASGILL, SIR CHARLES**, an English general, was born about the middle of the eighteenth century, and died in 1823. He entered the British army as an ensign in 1778, and afterwards went to America, where he joined the army under the command of the Marquis Cornwallis.

**ASGILL, JOHN**, a writer on politics and theology, at the close of the seventeenth and beginning of the eighteenth century. The date of his birth is uncertain. He was sent early to Lincoln's Inn. He published, in 1698, two pamphlets which attracted very considerable attention—one entitled "Several assertions proved, in order to create another species of money than silver and gold;" the other, "An Essay on a Registry for Titles of Land." The tracts are very remarkable, when the period at which they were written is considered. In the first tract, he contends for the proposition so often advocated in our days, of having all taxes levied on land only. "What we call commodities is nothing but land severed from the soil.

... Man deals in nothing but in earth. The merchants are the factors of the world, to exchange one part of the earth for another. ... All must be paid for to the owner of the soil, as the ultimate receiver." The essay on the registry of lands, in the same way, anticipates much that has been urged within our own time. Asgill's own affairs were neglected while he sought to regulate those of others. However, he worked hard at the bar. One of his clients was Dr. Barebone, a projector, who built the new square of Lincoln's Inn. Barebone and Asgill were both embarrassed in their circumstances. Barebone died, angry with the world, and, most of all, with his creditors. He made a will, and appointed Asgill executor, assigning as a motive for his choice, that Asgill would be sure to pay no one. The executor called a meeting of Barebone's creditors, read the will, told them the motive which led to the appointment, and said with becoming solemnity, "I will religiously fulfil the will of the deceased." In 1700, Asgill published a tract, the object of which was to prove that physical death was altogether owing

to man's unbelief, and he described himself as not doubting that, when his work on earth was done, he should be translated to heaven without passing through death. Asgill's was not more foolish than a hundred other such speculations, but it accidentally made more noise at first, and, in its consequences, exhibited a disgraceful spirit of persecution. The essay was published on the eve of his leaving England to seek practice in the Irish law courts, where there was a rich harvest of litigation, arising from disputes as to forfeited lands. The fame of Asgill's book went before him, and the desire to see and hear a man, of whom much good and evil was said, aided him in obtaining business. He made some money, married a daughter of Nicholas Browne (James II.'s Lord Kenmare), bought a portion of the Kenmare property, which purchase led to years of litigation between him and the family. He was elected member of the Irish House of Commons; but his book was the cause, or the pretence, for expelling him on the ground of blasphemy, a few days after he had taken his seat. In 1705 he returned to England, and sat for the borough of Bramber, in Sussex. Barebone, it would seem, had left some property, which gave the right of nomination. He sat for a few years, enjoying the privilege of freedom from arrest. A dissolution left him unprotected. On the reassembling of parliament, he resumed his seat, but the house became scandalized at his thus defying his creditors, and took advantage of his book to expel him for blasphemy. Asgill's affairs went on from bad to worse. He retired, first to the Mint, then to the King's Bench, thence was removed to the Fleet, and for thirty years lived in the rules of one or other of these prisons. He published political pamphlets, and supported the House of Hanover, whose "hereditary" right to the crown of England he insisted on as against that of the Pretender. Most of Asgill's books were printed like verse, in lines of unequal length. This strange appearance of the page perhaps made them more read. He practised conveyancing, and drew bills and answers in Chancery. He is described as singularly cheerful in his conversation, and attaining a great age, nearly 100, with little perceptible decay of his mental faculties. The death of his wife seems to have been the only thing that deeply affected him. He died within the rules of the King's Bench, in November, 1738.—(See *The Doctor*, by Southey.)—J. A. D.

ASH, EDWARD, an eminent London physician, was born in Birmingham about the year 1770, and died in April, 1829. He was the first to discover the principles which have since been employed in the construction of the galvanic battery. He communicated his discovery to Humboldt, who, in 1797, published an account of it, together with additional observations of his own. He possessed considerable literary talent, and was engaged with some others in the publication of a weekly paper called "The Speculator," in which he wrote some critical articles.—(Paris, *Life of Sir Humphry Davy*).—G. M.

ASH, JOHN, an English physician, was born about the beginning of the eighteenth century, and died in London, June 18, 1798. He was held in high estimation for his professional skill, and practised with great success, first in Birmingham and afterwards in London. He devised a singular method of curing mental alienation, with which, in his old age, he was threatened. He sedulously applied himself to the study of botany and mathematics, and continued this exercise until his faculties regained their equilibrium. He published a number of medical works, and a Latin oration delivered before the London college of physicians.—G. M.

ASH, JOHN, LL.D., a Baptist minister at Pershore, Worcestershire, and author of a dictionary of the English language, of considerable repute, and of other works. He was born near Loughwood, in Dorset; was educated under Bernard Foskett, at the academy in Bristol; and settled at Pershore in 1751, where he continued till his death in 1779. His dictionary is remarkable as containing many words not found in similar books, and still commands a good price.—J. A. L.

ASH, SIMEON. See ASHE, SIMEON.

ASHBURNE, THOMAS D', a friar of the order of St. Augustine, was born at Ashburn, in Derbyshire, and lived about the middle of the fourteenth century. He took part in the controversy with the Lollards, and wrote a treatise against the "Triologus" of Wickliffe. Other theological tracts, and some poems, have also been ascribed to him.

ASHBURNHAM, JOHN, an adherent to the royal cause during the civil war, was the son of Sir John Ashburnham of Ashburnham in Sussex. He was long suspected of treachery to

Charles I., as he had some concern in the flight from Hampton Court, and the surrender of his majesty into the hands of Colonel Hammond, governor of the Isle of Wight. He wrote a "Letter," printed 1648, and a "Narrative," not published till 1830, in which he attempts the vindication of his good name.—J. B.

ASHBURTON, LORD. See BARING.

ASHBURY, JOSEPH, an English comedian, who was born in London in 1638, and died at Dublin, 24th July, 1720. He received an excellent education, and having entered the army, he rose to the rank of captain, in Ireland. He could not, however, repress his passion for the stage, and after a successful debut at Dublin, in the character of *Othello*, he resolved to adopt the stage as a profession. He afterwards visited London, where his reputation was confirmed by public opinion. Having engaged a company, he returned to Dublin, and re-opened a theatre, of which he continued manager till his death.—G. M.

ASHBY, REV. GEORGE, born 1724, was educated at Eton and St. John's College, Cambridge, of which he was many years master. He was well known in the literary circles of the day, more from the valuable assistance he rendered to others than from his own publications. Bishop Percy, and many others, have acknowledged their obligations to him. He died at Barrow in Suffolk, of which he was rector, in 1808, aged 84.—J. B., O.

ASHBY, HENRY, a celebrated engraver of writing, was born 17th April, 1744, at Wotton-under-Edge in Gloucestershire, and died at Exning, in Suffolk, 31st August, 1818. Many specimens of his calligraphy are preserved, and are justly admired.

ASHBY, SIR JOHN, an English naval commander, born in 1642; died 1693. He took a prominent part in the famous battle of La Hogue.—(*Naval History*, iii. 148–154.)

ASHE' RAB or RAV, a celebrated Babylonian rabbi, was born 353; died 427. He is said to have been elected president of the college of Sora, or Sura, in the province of Babylon, when only fourteen years of age. He held that office till his death. He was one of the first, as Rabbi Abina, about 120 years after, was one of the last, to form the Talmud of Babylon into a codex.

ASHE, ST. GEORGE, D.D., a distinguished Irish prelate, was born in the county Roscommon in the year 1658. He was educated in Trinity college, Dublin, of which he became a fellow in 1679, and professor of mathematics. He left Ireland, however, some years after, and became secretary and chaplain to Lord Paget, ambassador to the court of Vienna, in the reign of William III. After the act of settlement, Dr. Ashe returned to Ireland, and was in 1692 made provost of the college by letters patent. He was promoted to the bishopric of Cloyne in 1695, where he remained till 1697, when he was transferred to Clogher, and from the latter see he was promoted to that of Derry in 1716. He was also a member of the Royal Society, and some communications from him appear in its proceedings; these, with some mathematical papers and a few sermons, are all that he has left to the world. He bequeathed his mathematical library to Trinity college, Dublin.—J. F. W.

ASHE, SIMEON, a distinguished puritan minister, ejected from his living about 1633, was a warm supporter of the parliament till the death of the king, but his sympathies were never with Cromwell and the Commonwealth, and he took an active part in the Restoration. He died in 1662, just when he was preparing to leave his charge in consequence of the act of uniformity.—J. B.

ASHE, THOMAS, born toward the end of the 16th century; was author of several tables intended to facilitate the use of the Year-books and English Law Reports.

ASHER, BEN JECHIEL, a Jewish rabbi, born at Rothenburg about the end of the thirteenth century, died in 1321. He was for some time chief rabbi in his native city, and afterwards head of the Jewish university at Toledo.

ASHFIELD, EDMUND, a painter of the time of Charles II.

'ASHIK (he who is in love), a celebrated Turkish poet, was born of good family at Perserim, in Roumelia, in 1518. His numerous erotic poems, and his lives of the Turkish poets, are highly commended. He died in 1571.

ASHLEY, JOHN, an English musician and trader in music, under whose management Haydn's "Creation" was first performed in England. He had four sons also distinguished as musicians:—GENERAL, noted as a violinist, was a pupil of Giardini and Bartholomon: he died in 1818. CHARLES JANE, a performer on the violoncello. JOHN JAMES, an organist; and RICHARD, principal viola at the Italian Opera House.

ASHLEY, ROBERT, a traveller and translator, was born in Wiltshire in 1565. After studying at Oxford, he entered the Middle Temple, but latterly forsook his profession, to indulge his taste for travel, and spent several years in wandering through France, Holland, and Spain. His works are translations from the Italian, French, and Spanish. Died in 1641.—J. S., G.

ASHMOLE, ELIAS, an eminent antiquarian, and founder of the Ashmolean Museum, Oxford, son of Simon Ashmole (of the city of Litchfield, in Staffordshire), saddler, and Anne Boyers, was born at Litchfield on the 23rd of May, 1617. At an early age he was taught grammar and music, and placed in the choir of the cathedral. At the age of sixteen he was removed to London, and taken into the family of James Paget, one of the barons of the Exchequer, who had married his mother's sister. Under Paget's direction, he commenced the study of the law. In the year 1638 he married, and in the same year was admitted a solicitor in Chancery. In the year 1641, he was sworn an attorney of the Common Pleas. At the close of that year, his wife died. Ashmole was a royalist, and in 1645 became one of the gentlemen of the ordnance in the garrison of Oxford. At the same time he entered Brazenose college, and applied himself to natural philosophy, anatomy, and astrology. In 1646 he became a freemason. The king's affairs becoming desperate, Ashmole withdrew for a while to Cheshire, and on his return to London, fell in with Moore, Lilly, and Booker, then reputed to be the greatest astrologers in England. Ashmole was elected steward of this fraternity, which succeeded in bringing to its annual meetings some of the most distinguished men in England. In 1647 he went into Berkshire, and resided for a while at Inglefield, adding botany to his studies. The "Wife of Bath" herself does not appear to have been more experienced in matrimonial life, than the wealthy widow, whose charms now won the heart of "our free and accepted mason." Her father was Sir William Forster. Her first husband was Sir Edward Bradford, Bart.; her next, a Mr. Hamlyn; her third, Sir Thomas Mainwaring, Knight; and her fourth and last was our hero, Elias, whom she married in 1649. It is not surprising that Ashmole was not allowed to possess himself quietly of the widow and her lands. A son by her first husband sought to murder him. Some dangers followed in the shape of a chancery suit with innumerable parties, representing various interests. When these were a little lulled, Ashmole found that the lands which he thought he had made his own were sequestered, he being a royalist. His astrology and freemasonry now stood him in stead, for Lilly had great influence with the prevailing party, and succeeded in getting the sequestration removed. He now settled in London, and kept open house for all the astrologers of the day, having found, as Anthony Wood says, "the true elixir in his wife's lands and jointures." In 1650 he translated and printed a treatise on the "Philosopher's Stone," by Dr. Dee. On the title-page he styles himself James Hasolle, an anagram of his real name. In 1652 he learned Hebrew, in order to read some books on the occult sciences. In the same year he published his "Theatrum Chemicum Britannicum," a collection of old English treatises in rhyme on the philosopher's stone, and the art of transmuting metals. This book introduced him to Selden. In 1658 he published "The Way to Bliss," a tract on the Hermetical philosophy, which, however, he now seemed on the point of abandoning, and in the same year he began collecting materials for his "History of the Order of the Garter." About this time he also made a catalogue of the coins given to Oxford by Archbishop Laud. The Tredescants, father and son, had for a considerable time been curators of the botanic gardens at Lambeth, and had collected many curiosities which were given to Ashmole by John Tredescant and wife. On the Restoration, Ashmole was made Windsor herald, and obtained with this a number of important and lucrative offices. In 1660 he was called to the bar, and became fellow of the Royal Society. On the 1st of April, 1668, Ashmole's second wife died, and on the 3rd of November he was married to his third, Elizabeth, daughter of Sir William Dugdale. In 1669, the university of Oxford gave him the degree of M.D. On Sir Edmund Walker's death in 1677, he was offered the office of Garter King at arms, which he declined in favour of Dugdale. In 1679, an accidental fire which broke out near his chambers in the Middle Temple, destroyed a large collection of ancient and modern coins, and other matters of antiquarian interest, which it had been the object of his life to collect. His manuscripts were luckily at Lam-

beth. In 1682 he gave to Oxford all the curiosities he had received from the Tredescants, with great additions of his own. In 1686, on Dugdale's death, he again refused the office of Garter. In 1692 he died. A minute account of his life, drawn up by himself in the form of a diary, supplies the chief materials for his biography.—J. A. D.

ASHMORE, JOHN, an English poet of the beginning of the seventeenth century, author of a volume printed in 1621, containing "Certain Selected Odes of Horace Englished," and other translations, appears to have lived in Yorkshire.

ASHMUN, JEHUDI, the agent in Liberia of the American Colonization Society, was born at Champlain, New York, in 1794. He was educated for the ministry, and for a short period held the appointment of professor in the theological seminary of Bangor, Maine. In June, 1822, after an unsuccessful attempt to found a journal in the interest of the Colonization Society, he was commissioned to conduct a band of negro settlers to Liberia, and accordingly set sail for Cape Montserrado, which he reached on the 8th August. The greatest difficulties in the way of the settlement had been overcome by the talents and energy of Ashmun, when his health gave way, and he was obliged to return to America. He died a fortnight after his arrival at Newhaven, 10th August, 1828.—J. S., G.

ASHRAF, SHAH, second sovereign of Persia, of the Afghan dynasty, succeeded his cousin Meer Mahmud Shah in 1725, and reigned till 1730, when he was slain by Nadir-Kuli.

ASHTON, CHARLES, born 1665, chaplain to Bishop Patrick, canon of Ely, and master of Jesus college, Cambridge, was a distinguished scholar of his day. He contributed many tracts to the "Bibliotheca Literaria," and published, under the initials R. W., an edition of Hierocles. After his death in 1752, his edition of Justin Martyr was published by Mr. Kneller, a fellow of his college.

ASHTON or ASTON, HUGH, an organist in the time of Henry the Eighth. A *Te Deum* for five voices, of his composition, is preserved in the music school at Oxford. Other of his works may be found in the British Museum, Harl. MS. 75-78; and Append. to Royal MSS., 58. He was the author of the earliest "hornpipe" that has descended to our times. (See Stafford Smith's *Musica Antiqua*, where it is printed.)—E. F. R.

ASHTON, SIR THOMAS, an alchemist of the reign of Henry VI., who was exempted, by royal patent, from the penalties attached to the prosecution of the occult sciences.

ASHTON, THOMAS, born 1631, and fellow of Brazenose college, Oxford. In consequence of a dispute with the head of his college, he was forced to resign his fellowship. In 1656 Cromwell appointed him chaplain to the forces in Jersey, but he quarrelled with Colonel Mason the governor, against whom he levelled two tracts, called "Blood-thirsty Cyrus unsatisfied with blood," and "Satan in Samuel's Mantle." The date of his death is unknown. Wood calls him a "forward and conceited scholar"—J. B., O.

ASHTON, THOMAS, born 1716, and fellow of King's college, Cambridge, 1733. In 1752 he became rector of St. Botolph, Bishopgate, and, in 1762, preacher of Lincoln's Inn. He resigned this after two years. He died in 1775.

ASHTON, WILLIAM, an Irish dramatic writer, who lived in the 18th century. He wrote "The Battle of Aughrim," which was dedicated to Lord Cartaret, then lord-lieutenant of Ireland.

ASHURST, HENRY, the son of a Lancashire squire, realised a large fortune in London, and during the times of the Protectorate, and those of Charles II., was distinguished by his extensive charities. Died in 1680.

ASHWARBY, JOHN, a learned professor of theology at Oxford, born at Lincoln, and flourished about 1380, was a great defender of Wycliffe's opinions.

ASHWELL, GEORGE, fellow of Wadham college, Oxford, was born in 1612, and in 1658 became rector of Hanwell, near Banbury. His chief works are:—1. "Fides Apostolica;" a dissertation on the Apostles' Creed; 2. "Gestus Eucharisticus;" 3. "De Socino," &c. He died at Hanwell, 1693.

ASHWELL, THOMAS, a cathedral musician, who lived in the reigns of Henry VIII., Edward VI., and Queen Mary. Some of his compositions are preserved in the music school at Oxford, and in the British Museum. He was a writer of considerable eminence in his day, although now forgotten.—E. F. R.

ASHWORTH, CALEB, D.D., an English dissenting minister, was born in Lancashire in 1722. Having received an education for the ministry at the Northampton academy, over which Dr.

Doddridge presided, he became pastor of a dissenting congregation at Daventry. On the death of Dr. Doddridge in 1752, he was elected to be his successor in the academy, having been recommended for this office to the trustees by Dr. Doddridge in his will. He accepted the office, but declined to leave his congregation at Daventry, so that the academy was removed to that place. He continued to discharge his academical functions with great reputation until 1775, when he died on the 18th of July, in the fifty-third year of his age. He received, in 1759, an unsolicited diploma of D.D. from one of the Scottish universities—a tribute to his abilities, learning, and diligence as a professor. His works are—"Funeral Sermon for Dr. Watts," 1749; "Funeral Sermon for the Rev. James Floyd," 1759; "Funeral Sermon for the Rev. Samuel Clark," 1770; "A Collection of Psalm Tunes, with an Introduction to the Art of Singing," &c.; "The Principal Rules of Hebrew Grammar, with Complete Paradigms of the Verbs;" "An Easy Introduction to Plane Trigonometry."—W. L. A.

ASINARI, FEDERIGO, Count of Camerano, was born at Asti, in Piedmont, in 1527. He was the author of a great number of sonnets, madrigals, glees, and other lyrics.

ASINARI, OTTAVIO, brother of the preceding, and a tragic poet of some merit.

ASINELLI, GERARDO, and his brother, Bolognese architects of the 12th century. Amongst their works may be mentioned the tower of Bologna, and a leaning tower, *la Garizenda*.

ASINIUS, GIOVANNI BATISTA, an Italian jurist of the sixteenth century, professor at the colleges of Pisa and Florence.

ASIOLI, BONIFAZIO, an Italian musician, who was born at Coreggio on the 30th August, 1769. He began the study of his art at five years of age, under the instruction of Don Luigi Crotti, an organist in his native town, and his application was so assiduous, that before the completion of his eighth year he composed three masses, twenty other ecclesiastical pieces, two sonatas, and two concertos. This prodigious fecundity induced his parents to take him to Parma, to study composition under Morigi, which, for all his fertility of production, it appears his first master did not teach him. Here he remained for two years, when he was taken to Vincenza to give some concerts, in which he created a great sensation by his extempore fugue-playing and other feats of artistic agility. From thence he proceeded to Venice, where he remained for four months, astonishing everybody with his musical powers. He now returned to his native city, and there, after three years of close application and constant production, he was appointed maestro di capella at the singularly early age of thirteen. This rare distinction seems to have given fresh impetus to his industry, for before he was yet eighteen, he composed no less than five masses, twenty-four other pieces of church music, two overtures, eleven single songs, choruses for "La Clemenza di Tito," two "Intermezzi, la Gabbia de' Pozzi," and a cantata, "Il Ratto di Proserpina;" an oratorio, "Giacobbo in Galaad," three comic operas, and six instrumental works; and, however incon siderable may have been those productions of his infancy before enumerated, we may naturally suppose these, the results of a regular course of study, written in discharge of the duties of an important official appointment, to have been works of serious artistic pretension. At this time, namely in 1787, he went to Turin, where he remained nine years, during which he wrote with his habitual profuseness, his productions being chiefly of a secular character, consisting of operas and cantatas. In 1796 he went to Venice with the Marchioness Gherardini, who was at this time his zealous patroness, and in the same year he came to London, where his talents were highly esteemed, and where much of his music was printed. In 1799 he went to Milan, where, after a short time, he was most warmly encouraged by the viceroy of Italy, under whose auspices he organized the Conservatorio, which was opened in 1809, under his superintendence in the office of censor. The discharge of this appointment induced his production of several theoretical works on the elements of harmony, on singing, and on the piano-forte. In 1810 he visited Paris by the invitation of Napoleon, where he seems to have charmed as greatly by his amiable manners as by his musical abilities. In 1813 he gave up the office of censor at Milan, to return to his native town of Coreggio, but not to sink into inactivity, for here he instituted an academy of music, for the use of which he wrote several more theoretical treatises, and he still continued his practice of composition. He appears to have resided in Coreggio for the remainder of his

life, which closed on the 18th of May, 1832. In considering the countless fruits of his prolific industry, we can only wonder that a man who had the opportunity to do so much, who availed himself so extensively of it, who exerted so wide an influence in his own time, and who lived so recently, should have left so few and such unimportant traces as we possess of his existence. A list of the very voluminous productions of Ascoli is to be found in M. Féris' *Biographie Universelle*.—(Biog. Dict. Mus., Féris, Schilling.)—G. A. M.

ASIR-UDDIN AKHSIKTI, a Persian poet of the twelfth century, the contemporary of Khakani and Anvari.

ASIR-UDDIN UMANI, a Persian poet of the 13th century.

ASIUS, an elegiac poet of Samos, who flourished in the fifth or sixth century B.C., and whose fragmentary poems have been published by Dünzter (Cologne, 1840, 8vo.)

ASKELOF, a Swedish writer, born in 1787, who for several years edited a weekly literary journal, the "Polyphemus."

ASKEW, ANN, daughter of Sir William Askew of Kelsay, Lincoln, born in 1529, and burnt for heresy, in Smithfield, July 16th, 1546, in the twenty-fifth year of her age. She became the unwilling wife of a Lincolnshire gentleman, named Kyme; and when she began to read the Holy Bible, he drove her from his house. Coming to London to sue for a separation from her cruel husband, she was received with kindness by Queen Catherine Parr; but he accused her to the king, rendered more than ever harsh by declining health. After various examinations, she was committed to Newgate, horribly tortured by the Lord Chancellor Wriothesley and Sir Robert Rich, and finally burnt for maintaining the doctrines of the Reformation. She died with great serenity, and as she said herself, "for her Lord and Master."—(Fox's *Book of Martyrs*.)—T. J.

ASKEW, ANTONY, a physician, who was born at Kendal in 1722, educated at Cambridge and Leyden, and died in 1772. He was eminent as a classical scholar, and held several important posts in his own profession. He may be regarded as the patriarch of the "Bibliomaniacs."

ASLACUS, CONRAD, was born at Bergen in 1564, studied at Copenhagen under Tycho, visited most European countries, became professor of philosophy at the university of Copenhagen, and died in 1624.

ASMONÆANS, a dynasty which ruled in Judea for upwards of two centuries, the last prince being Antigonus, the predecessor of Herod the Great.

ASMONÆUS, the head of the family of the Maccabees. See MACCAEBEES.

ASNE, MICHEL L', an eminent French engraver, was born at Caen in 1596, and died at Paris in 1667, leaving about six hundred engravings after the works of Titian, Rubens, the Carracci, and Albano.

ASOKA or DHARMAZOKA, a king of Magadha, in India, who reigned about 350 B.C., and favoured the Buddhist religion.

ASOPODOROS or ARGOS, a brass-caster, pupil of Polycletus, who flourished about 420 B.C.

ASP, MATHIAS, a divine and linguist of Sweden, was born in 1696, became professor at Upsala, and died in 1763.

ASP, FEHR OLOF, a Swedish diplomatist, was born in 1745, and died in 1808.

ASPAR, a Byzantine general, who, on the death of Marciannus, placed Leo of Thrace upon the throne, and was put to death by him in 471.

ASPASIA or MILTO, an Ionian lady, born at Phocis about 421 B.C. Her long-flowing hair—her graceful form, and amiable character, attracted the notice of one of the satraps of Cyrus the younger, and he forced her father to give her up to that prince. Placed in his seraglio, the modesty and tears of Milto so won his affections, that she became his chief counsellor, and his queen in all but the title. He named her Aspasia, in honour of the wife of Pericles, already so celebrated. When Cyrus was killed, 401 B.C., in his rebellious attempt to overthrow his elder brother Artaxerxes, Milto became the prey of the conqueror. Warmly attached to Cyrus, for a long time she was inconsolable. When somewhat reconciled to her lot, she became conspicuous among the gentlewomen of the court of Artaxerxes. She had the rare merit of indifference to money. When Cyrus presented her with a valuable chain of gold, she sent it to his mother, Parysatis, and when Parysatis, in return, gave her a large sum, she handed it over to Cyrus with the words, "It may be of service to you, who are my riches and ornament."—T. J.

**ASPASIA.** Among the accounts that have come down to us of Aspasia, daughter of Axiochus, we have no certain intelligence of the dates of her birth or death. She belonged to a family of some note in Miletus, and was early distinguished for the graces of her mind and person. She came to Athens with the tide of Asiatic immigration, which marked the era in Greece succeeding the Persian war, and by her beauty and accomplishments soon attracted the attention of the leading men in that city. She engaged the affections of Pericles, and he is said to have divorced his former wife in order to marry her. Their union was harmonious throughout: he preserved for her to the end of his life the same tenderness: she remained the confidant of the statesman's schemes and the sharer of his troubles. Their house was the resort of the wisdom and wit of Athens. Orators, poets, and philosophers came to listen to the eloquence of Aspasia; and in their conversation, which turned upon the politics, literature, and metaphysics of the age, they paid deference to her authority. We hear from Plato, who offers a high tribute to her genius, that she formed the best speakers of her time, and chief among them, Pericles himself. The sage Socrates was a frequent visitor at her saloon, drawn thither, it is insinuated, by the double attraction of eloquence and beauty. Anaxagoras, Pheidias, and the restless Alcibiades were numbered among her admirers, and we may credit the imagination of Savage Landor for a successful revival of the other names which adorned that illustrious circle. The envy which assailed the administration of Pericles, was unsparing in its attacks on his mistress. Jealousy of foreigners and dislike of female influence combined to offend the prejudices of the mass. Her fearless speculation aroused their superstitious zeal. She shared the impeachment, and narrowly escaped the fate, of her friend Anaxagoras. She was accused by Hérmippus of disloyalty to the gods, and of introducing free women into her house, to gratify the impure tastes of Pericles. He himself pleaded her cause, and, on this occasion alone, he is said to have abandoned his accustomed majesty of demeanour, and burst into tears before the assembled populace. The passionate appeal was triumphant, and Aspasia was acquitted. But she was still at the mercy of the comedians. All manner of nicknames were invented to suit her relationship with the Athenian Jove,—and all manner of tales were told of her intriguing spirit and corrupt morals. Those lampoons are preserved for us in some of the verses of Aristophanes, and the gossip of later writers. She is charged with inducing Pericles to undertake the war against Samos, in order to befriend Miletus, her native city, and with obtaining the decree against the Megareans, to avenge the abduction of two light girls in her train. This latter statement rests for its sole authority on two lines of the Acharonian, in which there is a joke on the word *ἀσπασίας*, but no amount of similar authority could justify such an interpretation of Greek history. (For the real occasion of these wars, see the article **PERICLES**.) Aspasia is also accused of filling Greece with courtesans, and of corrupting the morals of Athens, by giving in her own life a conspicuous example of license. To explain the origin of those reports, we need but refer to the state of female society at that time in Attica. The regular wives of Athenian citizens were kept from interference with public life, with a rigour only less strict than that of an Eastern harem. They lived in secluded apartments at home, and had little knowledge of social affairs or general interests. The Heteræ, among less honourable distinctions, had the advantages of vivacity, freedom of thought, and a considerable degree of mental culture. Their society was undoubtedly more attractive and more sought after by many of the distinguished men of the time. "The wife for our house and home," says Demosthenes; "the Heteræ for our solace and delight." We have in the table-talk of Athenæus abundant specimens of the wit and the manners of this class of women; and we see from his account the wide range of character and position which their common name included. Her free and various conversation—her talents and ambitious spirit, with the variety of those admitted to her social circle, led Aspasia to be classed with the Hetæræ; but we have no reliable evidence of any moral infidelity on her part, either before or after her union with Pericles. If we admit Athenæus and the comedians as authorities on which to found our judgment of character, we must immensely lower our estimate of Socrates, and the noblest names of Greece. If not, neither can we take their account of Aspasia as historical. It is unfair to estimate the morals of one age by the highest standard of another; but it is still more

unfair to take our impression of the great politicians of any age or country from the writers of political squibs. Aspasia had one son, named after his father, Pericles: he was made a citizen of Athens on the abrogation of the old law, which withheld from political rights the children of aliens. She survived Pericles by some years, and is reported to have married an obscure Athenian, Lysicles, whom she raised by her example and precept to be one of the leaders of the republic. We have a doubtful fragment of her poetry, quoted by Athenæus, and the oration in the Menexenus is attributed to her dictation. We cannot, however, draw from this any certain conclusion as to its authenticity. The authorities regarding Aspasia are fully collected in Bayle; but the best historical account of her is to be found in the sixth volume of Grote. Among more imaginative sketches we may refer to Miss Lynn's "Amymone," for a glowing picture of the union of beauty and wisdom, with nobility of soul, which characterized the great Ionian.—J. N.

**ASPASIUS OF RAVENNA,** a celebrated sophist, son and pupil of Demetrianus, and principal teacher of eloquence at Rome, lived about the beginning of the third century B.C. The orations ascribed to him are no longer extant.

**ASPASIUS**, a celebrated Greek philosopher, and author of commentaries on the ethics of Aristotle, lived about A.D. 80.

**ASPASIUS DE BYBLOS**, an ancient teacher of rhetoric, and author of certain treatises on that subject, a work on Byblos, and a panegyric on the Emperor Hadrian, lived, according to Suidas, in the latter half of the second century.

**ASPEGREN, GUSTAF CARSTEN**, a Swedish naturalist, was born at Carlskrona on 17th August, 1791, and died on 11th July, 1828. He was the son of a baker, and it was intended at first that he should follow his father's trade. But his fondness for natural history led him to devote himself to the study of it. He formed a small botanic garden, and made a valuable museum. He became a correspondent of the chief scientific men in Europe. He assisted Nilsson in the Fauna of Sweden, Wahlberg in its Flora, and Agardh in its Alga, and he published works on the plants of his native country.—J. H. B.

**ASPELIN, DAVID**, a Swedish scholar and poet, was born 2nd August, 1780, and died at Tolg, 25th August, 1821.

**ASPELMAYER OR ASPELMAYER, FRANZ**, a celebrated musician, ballet composer to Joseph II. of Austria, and author of several musical works, was born about the beginning of the eighteenth century, and died at Vienna, 9th August, 1786.

**ASPER, CAIUS-JULIANUS**, a favourite of the Emperor Caracalla, to whom he was recommended by the dignity of his character and manners, lived about the year 220 A.D.

**ASPER, ÆMILIAS**, a Latin grammarian, who wrote commentaries on Terence and Virgil, is supposed by Lindemann to have lived about the beginning of the sixth century.

**ASPER, HANS**, a Swiss painter, born at Zurich in 1499. He was a pupil of the younger Holbein, whose style he successfully imitated. Although highly estimated throughout his native country, where even a medal was struck in his honour, yet he failed in obtaining a more substantial support, so that, after a most laborious career, he died in utter distress in 1571.

**ASPER. See ASPRE.**

**ASPERTINI, AMICO**, an Italian historical painter, born at Bologna in 1474. He was a pupil of Francis Francia, but painted on the principle of eclecticism, making the tour of Italy, to copy here and there whatever most pleased him, forming afterwards a style of his own. Vasari gives an amusing portrait of Amico, whom Lanzi pronounces "a compound of pleasantry, eccentricity, and madness." He was called AMICO DA DUE PENELLI, or Two-brush Amico, from his being able to paint with both hands at the same time. Lanzi, however, quotes Guercino, as stating that Aspertini handled two pencils in the sense of painting sometimes for low prices, or out of spite and revenge; while at other times he wrought carefully and well for friends and liberal patrons. His "Pieta," in the church of S. Petronio (Bologna), is an example of his whimsical style, while the specimens of his art in S. Martino and elsewhere are highly commendable.—A. M.

**ASPETTI, TIZIANO**, a sculptor of Padua, born in 1565; died 1607. His mother was the sister of Titian. Aspetti was a pupil of Sansovino, and produced many beautiful works in marble and bronze at Padua, Florence, and Pisa. Vasari mentions a Tiziano Padovano; but in a note to the English edition of Vasari, published by Bohn in 1851, the Tiziano da Padova, spoken of by Vasari, is stated to be identical with Tiziano Minio of Padua,

and not with Tiziano Aspetti, the latter being but three years old when Vasari published the second edition of his Lives.—(Vasari's *Lives of the Painters*, vol. iii. p. 442, and note.)—A. M.

ASPILCUETA, P. JUAN, surnamed NAVARRO, a Spanish missionary, born in the kingdom of Navarre, died at Bahia 1555. He belonged to the families of Xavier and Loyola, and entered the order of the jesuits in 1544. In 1549 he proceeded to Brazil in company with Nobrega, and is said to have surpassed all the missionaries in the art of subduing the natives. He was the first to acquire their language correctly, and preached and composed prayers and hymns in the Brazilian. He made many important discoveries in the geography of the country.—G. M.

ASPILCUETA, MARTIN, surnamed the "Doctor of Navarre," a Spanish jurisconsult of great reputation, born 18th December, 1493, died 22nd June, 1586.

ASPLUND, ARNOLD, a distinguished Swedish ecclesiastic, and author of a great number of sermons, was born at Stockholm, 26th September, 1736, and died 12th January, 1815.

ASPRE or ASPER, CONSTANT GHILAIN CHARLES VAN HOUBRACK, BARON D', a Belgian by birth, but a major in the Austrian army, in which he signalized himself by his bravery and military skill on various important occasions. He was born at Ghent in 1724, and died in 1802.

ASPRUCK, FRANZ, a painter, engraver, and bronze and silver founder, lived at Augsburg in the early part of the seventeenth century.

ASPULL, GEORGE, a celebrated pianist, born at Manchester in 1813, displayed from his infancy the most extraordinary talents for music. At nine years of age, he made his appearance at a concert given by his brother, and excited in the public mind the astonishment and admiration which attended him throughout his short but brilliant career. Rossini, to whom he played, pronounced him the most extraordinary creature in Europe. He died at Leamington in 1832. A volume of his compositions was published by his brother.—J. S. G.

ASQUINI, BASILIO, an Italian writer, author of "Memoirs of the Illustrious Men of Friuli," and of numerous other biographical works, the greater part of which remain in MS., was professor of rhetoric, and afterwards rector of a college, in his native town of Udine. Died in 1745.

ASQUINI, COUNT FABIO, of Friuli, in Italy, celebrated as an agriculturist, was born at Udine in 1726. He was the first to introduce mulberry trees and silkworms into his native province, and he successfully exerted himself throughout Italy to recommend potatoes as food, and turf as fuel. He founded at Udine, a society of agriculture, commerce, and the arts, the success of which led to the institution of many similar societies. He died in 1818.—J. S. G.

ASSAFADI, an Arabian biographer, and commentator on the Koran, so named from the place of his birth, Safadah, in Syria, was born in 1296, and died in 1362. His name in full was KHALI-IBN AYBEE ABU-S-DEFA SALAHU-DIN.

ASSAID, ABU-L-HASAN-ALI, twelfth sultan of Western Africa of the dynasty of the Almohades, succeeded his brother Al-rashid in 1242. Defending his dominions against rival chiefs, he was killed in besieging the castle of Abu-Zeyyan.

ASSALINI, an Italian physician, born at Modena in 1765, held an appointment in the French army during the campaign in Egypt, and earned the favour of Napoleon by his humane exertions to stay the ravages of the plague which broke out at Jaffa. During the time of the empire, he enjoyed the rank of first surgeon to the court, and surgeon in ordinary to the Italian viceroy. He accompanied the emperor into Russia, and on his return settled in Italy. Died in 1840. His works are "Observations sur la peste," 1803, and a work on diseases of the eye, published in 1811.—J. S. G.

AS-SAMAANI, ABU-S-AD-ABDU-L-KERIM IBN ABI BEKR MOHAMMED AT-TEMIMI-MERWAZI, surnamed KAWWAMUD-DIN (the pillar of the faith), a celebrated Mohammedan writer, author of a history of Bagdad, a history of Meru, and a work on genealogy. Born at Meru 1113; died 1166.

AS-SAMH, IBN MALIK AL KHAULANI, sixth governor of Mohammedan Spain under the caliphs, succeeded Al-horn about the year 719. After dividing Spain into five military districts, he led an expedition into France, where, laying siege to Toulouse, he was defeated and slain in 721.

ASSANDRO, GIOVANNI BATTISTA, an Italian priest of the early part of the seventeenth century, lived at Cremona. He

published a work entitled "Della Economia, ovvero disciplina domestica."

ASSARACCO, SARRACCO, ANDREA, an Italian historian of the early part of the sixteenth century, was a native of Bespolato. He wrote a history of the Franks, Milan 1516.

ASSARACUS, an ancient Trojan king, the great-grandfather of Æneas, from whom Virgil names the Romans "Domus Assaraci"—(Æneid I.)

ASSARINO, LUCA, an Italian miscellaneous writer, was born of Genoese parentage at Seville in 1607, resided a number of years at the court of the duke of Mantua, and died at Turin in 1672. He wrote histories and romances, some of which attained considerable popularity.

ASSAROTTI, OTTAVIO GIOVANNI BATTISTA, the founder of the institution for deaf mutes in his native town of Genoa, was born in 1753, and entered at an early age an order of ecclesiastics devoted to charitable education. His benevolent labours among deaf and dumb children, which for some years attracted little attention, were begun in 1801, and continued with untiring zeal till the year of his death, 1829. The esteem in which his memory is held among his countrymen, and the noble institution which arose out of his labours, are the memorials of a true philanthropist.—J. S. G.

ASSAS, NICOLAS, CHEVALIER D', celebrated for an act of patriotism which cost him his life, was captain in the regiment of Auvergne when the French army was stationed near Gueldres in 1760. On the 15th October, while engaged in reconnoitring, he was taken prisoner by a division of the enemy advancing to surprise the French camp, and was threatened with death if a word escaped him. He shouted "A Moi, Auvergne, voila les ennemis," and was instantly struck down. An annual pension is allowed to his descendants.—J. S. G.

ASSCHERADES, CHARLES GUSTAVUS SCHULTZ D', a Swedish diplomatist and historian, was for many years minister at the court of Berlin. Died at Stockholm in 1799.

ASSELINE, GILLES THOMAS, a French litterateur, provost of the college of Harcourt, enjoyed some celebrity as a poet in the early part of his career. He was born in 1682, and died at Issy, near Paris, in 1767.

ASSELINE, JEAN RENÉ, a French ecclesiastic, born at Paris in 1742, became professor of Hebrew in the Sorbonne; was appointed bishop of Boulogne in 1790, and afterwards succeeded the Abbé Edgeworth as confessor to Louis XVIII. He died in 1813.

ASSELYN, JAN, a historical and landscape painter of some celebrity, lived at Amsterdam in the first half of the seventeenth century. The transparency of his colour, and the excellence of his animal figures, especially horses, are frequently remarked. Died in 1660.

ASSEMAMI, GIUSEPPE LUIGI or ALOYSIO, son of a brother of Giuseppe Simone. Assemami was born at Tripoli in 1710. He remained at Rome after completing his studies, and was appointed in 1737 professor of Syriac in the university of Sapienza. He died in 1782. Of the gigantic work which he projected, "Codex Liturgicus Ecclesiae Universæ," a third part was published, which extended to thirteen volumes, 1749—1766. His other works, especially a history of the Nestorian and Chaldean patriarchs, are of considerable importance to the student of ecclesiastical history.—J. S. G.

ASSEMAMI, GIUSEPPE SIMONE, a celebrated Orientalist, was born at Tripoli, in Syria, in 1687. In his eighth year he was sent to pursue his studies at the Maronite college of Rome, and rapidly acquired a name for talent and industry. He was on the point of returning to his family, when he received a commission from Clement XI. to arrange and catalogue some Syriac MSS. which had just been brought from Egypt, and the satisfactory accomplishment of this task led to his being appointed secretary for Oriental languages in the library of the Vatican. In 1715 he was sent to the East in search of MSS., and, on his return, was appointed under-keeper of the Vatican. He was raised to the dignity of keeper on the death of Maielli, and, somewhat later, was created archbishop of Tyre. He died in 1768. His labours in collecting and deciphering Oriental MSS., and his researches into Oriental institutions, customs, and traditions, especially those connected with sacred literature, are represented by an immense mass of MSS., and by a number of publications, any one of which might have been considered the labour of a lifetime. The most important of these is an

unfinished work, entitled "Bibliotheca Orientalis Clementinovaticana," 1719-1728.—J. S. G.

ASSEMANI, SIMONE, nephew of Giuseppe Luigi, born either at Tripoli or at Rome in 1752, became professor of Oriental languages in the seminary of Padua. His reputation as a scholar, founded as much on his immense correspondence with learned foreigners as on his published works, has considerably declined since his death at Pádua in 1821.—J. S. G.

ASSEMANI, STEFANO EVODIO, sister's son of Giuseppe Simone, was born at Tripoli about the year 1707. After the completion of his studies at the Maronite college of Rome, he traversed Syria, Mesopotamia, and Egypt, as a missionary of the Propaganda; and in 1736 was appointed archbishop of Apamea. The following year he visited England. He succeeded his uncle in 1768 as keeper of the Vatican, and held that dignity till his death in 1782. He catalogued the library of Cardinal Chigi, the Florentine Oriental MSS., and, along with his uncle, those of the Vatican. His other works are not of much importance.—J. S. G.

ASSEN, JAN VAN, a Dutch historical and landscape painter, born at Amsterdam in 1635; died in 1695.

ASSENEDÉ, DIDERIK VAN, a Dutch poet of the early part of the fourteenth century, author of a version of the romance of Flores et Blanchefleur, imitations or translations of which are to be found in almost every European language, is supposed to have been a native of Assenede, a town in Flanders.

ASSEOLA OR OSCEOLA, an Indian chief, born about 1800, noted as the leader of the Seminoles, who refused to remove from the eastern peninsula to the west of the Mississippi. The generals of the United States were obliged to have resort to treachery before this daring spirit could be subdued. Asseola died in 1838.

ASSER, MENEVENSIS (so called from Menevia, the Latin name of St. David's in Pembrokeshire), reputed the author of a history of King Alfred, "De rebus gestis Alfrei." He was probably a Welsh ecclesiastic; appears to have been invited by Alfred into Wessex, and to have been employed by the king in his schemes for the improvement of his subjects, and at his death in 910 occupied the see of Sherborne. The history extends from 849 to 889. Several other works are attributed to Asser.

ASSERETO, GIOVACCHINO, an Italian painter, born at Genoa in 1600, was a pupil of Borzone and Ansaldo. He formed his chiaroscuro on the manner of the latter, and designed in the style of Ansaldo. Assereto was only sixteen when he painted a Temptation of St. Anthony for the monks of that order. Various works of his may be seen in the churches of Genoa.—A. M.

ASSERIUS MENEVENSIS, a monk of St. David's, and friend of King Alfred, who in 880 invited him to his court, and made him bishop of Sherborne. Asserius died in 910. The genuineness of the life of Alfred, usually attributed to Asserius, has been disputed, and the "Annales Britannicae," which go by his name, are generally allowed to be spurious.—J. B. O.

ASSEZAN, PADER D', a French dramatic author of the last half of the seventeenth century.

ASSHETON, WILLIAM, D.D., was born at Middleton, in Lancashire, in 1641. He was successively chaplain to James, duke of Ormond, prebendary of Knaresborough, and rector of Beckenham. He died at Beckenham in 1711. His works, most of which are devoted to subjects of ephemeral interest, have never been collected.

ASSHOD, four kings of Armenia bore this name:—

ASSHOD I, surnamed MEDZ, or the GREAT, first king of the Jewish dynasty of the Pagratidæ, took possession of the government on the death of his father Sempad in 856, and in the course of his wise and temperate administration, secured the favour of two successive caliphs, so far as to be allowed to enjoy complete independence. He was formally crowned by an ambassador of the caliphate in 885. Died in 889.

ASSHOD II, surnamed ERGATHI, was crowned about the year 915, and, after a long struggle with the Arabs under Yusuf, who put forward another Asshad, first cousin of Asshad Ergathi, as legitimate sovereign, reigned peacefully till his death in 928. His title of Shahanshal (king of kings), he owed to the favour of the caliph of Bagdad, with whom, and the Greek emperor Constantine, Asshad maintained friendly relations.

ASSHOD III, surnamed OGHORMAZ (the Compassionate), succeeded his father Assas in 952. The first years of this reign were peaceful, and allowed the sovereign, as his tastes strongly inclined him, to promote the arts and industry of his kingdom. In 961 he repelled an invasion of Seif-eddaulah,

prince of Aleppo; and somewhat later powerfully aided the Greek emperor, John Zimisces, in his Syrian campaign. He died in 977.

ASSHOD IV. was the second son of Kakig I. On the death of his father in 1020, he made himself master of the greater part of the kingdom, and compelled his brother John, who retained only Ani and the country of Shiraz, to allow him the title of king. The dominions of both the brothers were invaded by the Emperor Basil II., and both reduced to a state of vassalage. Asshad died in 1039.—J. S. G.

ASSIGNIES, JEAN D', a Cistercian monk, subprior of the monastery at Cambrai, and afterwards abbot of the Cistercian monastery at Nizelle in Brabant, born 1562, died 1642. He published some devotional works, and left a quantity of MSS., which are preserved in the libraries of Cambrai and Nizelle.

ASSIGNY, MARIUS D', a clergyman of the church of England, as his name indicates of French extraction, was born in 1643, studied at Cambridge, and took his degree of B.D. in 1668. His principal works are "The Divine Art of Prayer," 1691; "The Art of Memory," 1699; and "The History of the Earls and Earldom of Flanders," 1701.

ASSING, ROSA MARIA, a German poetess, was born in 1783 at Dusseldorf. She belonged to the family of Varnhagen von Ense, which was driven, by the outbreak of the French Revolution, to Strasburg. In 1796 they settled at Hamburg, where, in 1799, the father died, leaving his family in difficulties, which forced Rosa Maria to have recourse to teaching. Under external circumstances of a gloomy and depressing character, a rich interior life had developed itself in the young girl; she moved in the most intellectual circles of Hamburg, and was on terms of intimacy with her brother's friend, Chamisso. In 1816 she married Dr. Assing, a physician from Königsberg; and the blended dignity and sweetness of the lady, combined with her talents and accomplishments, made their house, for many years, a favourite place of reunion for the leading literary men resident in Hamburg. Frau Assing wrote much more than she published during her lifetime, and it was not till "Rosa Maria's Poetischer Nachlass" (Poetical Remains), Altona, 1841, was published, after her death in 1840, that the public were able fully to appreciate her genius.—A. M.

ASSOHAYLI, a celebrated Arabian writer, born at Malaga, in Spain, in 1115; died in the kingdom of Morocco in 1185.

ASSOMPTION, CHARLES DE L', a Flemish monk of the Carmelite order, author of a number of doctrinal treatises, became provincial of his order at Douay. He died in 1686.

ASSOMPTION, JUSTE DE L', a French Carmelite monk, whose real name was ALEXANDER ROGER, born 1612, died 1679; author of two treatises on the sacraments.

ASSONVILLE, GUILLAUME, a French physician, who lived in the sixteenth century, and wrote on pestilential fevers.

ASSOUCY, CHARLES COYPEAU D', a comic French poet, or rather buffoon, who lived in the seventeenth century, and wrote some feeble parodies.

ASSO Y DEL RIO, IGNACIO JORDAN D', a Spanish lawyer and naturalist, lived during the second half of the eighteenth century. While he attended to law and languages, he also prosecuted natural history, and has left works in all these departments. He published treatises on the botany and zoology of Aragon.—J. H. B.

ASSUMPCAO, JOSÉ D', a Portuguese divine of the last century, who produced Latin verses in great abundance.

ASSUMPCAO-VELHO, JOACHIM D', a Portuguese physician and astronomer, was born in 1753, and died in 1792.

ASSUNTO, ONORIO DELL', a Carmelite monk of Italy, was born in 1639, became professor of philosophy and theology in several colleges, and died in 1716.

AST, GEORG ANTON FRIEDRICH, a German philologist, born at Gotha in 1778, died at Munich 31st December, 1841. Having distinguished himself as a student at the gymnasium of his native town, and at the university of Jena, Ast was invited in 1805 to take a chair of classical literature in the university of Landshut. Here he remained till 1826, when he was appointed to a similar professorship in Munich, where he afterwards became aulic councillor, and member of the Academy of Sciences. Professor Ast published various works on philosophy and aesthetics, but his latest and most important labours were devoted to the interpretation of Plato. His "Life and Writings of Plato," which forms a valuable introduction to the study of that philosopher, was published at Leipsic in 1816; and between

the years 1819-32, he produced a complete edition of all Plato's works, in eleven volumes, accompanied by a Latin translation and a very copious commentary. In 1834-39, he completed his services to the student of Greek literature, by adding a comprehensive "Lexicon Platonicum," in three volumes. Professor Ast's knowledge of the author on whom he bestowed so much time and pains was undoubtedly great, but the student must exercise his own judgment as to the value of his critical dicta, and of the masses of material contained in the Commentaries.—A. M.

**ASTA, ANDREA DELL'**, an Italian artist, born at Naples in 1673; died there in 1721. He was a pupil of Francesco Solimene, but, studying at Rome, he introduced into his style some imitation of Raffaello and the antique. His two pictures most worthy of note are the "Nativity," and the "Epiphany of Christ," in the church of S. Agostino de' PP. Scalzi.—A. M.

**ASTARIUS or ASTIARIUS, BLASIUS**, a physician of Pavia, who lived in the first half of the sixteenth century, and wrote several works on the treatment of fevers.

**ASTARLOA Y AGUIRRE, DOÑ PABLO PEDRO D'**, a Spanish philologist, was born at Durango in 1752, studied at Larrasoro, acquired a knowledge of sixty languages, wrote a learned treatise on the Basque tongue, "Apología de la Lengua Bascongada," and died in 1806.

**ASTARLOA, PEDRO**, a Basque author, brother of the above.

**ASTARRITA or ASTARITO, GENNARO**, a Neapolitan composer, was born in 1749, and died about the beginning of the present century.

**ASTBURY, JOHN**, an English potter, was born in 1678, acquired a knowledge of some improved processes in the art from the brothers Elers of Nürnberg (who had established a manufactory of earthenware at Bradwell about 1690), and formed a similar establishment at Sheldon. He applied also pipe-clay in the earthenware manufacture. Died in 1743.

**ASTE, FRANCISCO MARIA D'**, an archbishop of Otranto, who was born in 1654, and died in 1719.

**ASTEL, J.**, an English chemist of the seventeenth century, wrote a work on the "Alcahest," or universal solvent of the alchemists; London, 1675, 12mo.

**ASTELL, MARY**, a literary lady who enjoyed considerable reputation in her day, was born at Newcastle-upon-Tyne in the year 1668. Under the care of her uncle, a clergyman of the church of England, she made rapid progress in such studies as philosophy, mathematics, logic, and the languages. At the time of the Revolution she removed to London, where she projected schemes for the elevation of her sex, patronised by Queen Anne and several ladies of rank, wrote books on that subject, and on matters of controversy, and died in May, 1731. Of her numerous works we notice two: "A serious proposal to the ladies for the advancement of their true and greatest interest." She advocates the establishment of a college for females, which proposal seriously alarmed good Bishop Burnet, who feared the college would too much resemble a bawdry, and gave great amusement to the wits of the "Tattler," who joke at the expense of our authoress, whom they call Madonilla. She wrote also an elaborate work, named "The Christian Religion as professed by a daughter of the Church of England," 1708.—J. B.

**ASTER, ERNST LUDWIG**, a Prussian military engineer, was born at Dresden in 1772, served in the Saxon army until 1815, when he entered the Prussian service, and superintended the reconstruction of the fortifications of Ehrenbreitstein and Coblenz.

**ASTERIUS**, a Greek orator of the fourth century, who embraced Christianity at the preaching of St. Lucian, relapsed into idolatry during the persecution under Maximin (A.D. 304), was reconverted by his old instructor, and became a zealous advocate of Arianism.

**ASTERIUS, ST.**, a bishop of Amasea, in Pontus, who lived in the fifth century. A few of his works are still extant; they consist chiefly of homilies addressed to his flock.

**ASTESANO**, a Minorite monk of Asti in Piedmont, who lived about 1300, and wrote a work on cases of conscience.

**ASTESANO, ANTONIO**, a poet and annalist of Asti, who lived in the fifteenth century, and wrote, in Latin elegiac verse, a history of that city from its origin to 1342.

**ASTESATI, GIOVANNI ANDREA**, a Benedictine monk and historian of Brescia, was born 1673, and died in 1747.

**ASTI, DONATO ANTONIO D'**, a lawyer who lived in the eighteenth century, and practised in the supreme court of Naples.

**ASTLE, THOMAS**, an English archaeologist, who was born in 1753, and died in 1803, leaving a work on "The Origin and Progress of Writing, as well Hieroglyphic as Elementary."

**ASTLEY, SIR JACOB**, afterwards **LORD ASTLEY OF READING**, a royalist general in the Great Civil War. In his youth he served under Maurice of Orange, Christian IV. of Denmark, and Gustavus Adolphus, and was afterwards present at the battles of Kineton, Brentford, Newbury, and Lostwithiel. He died in 1651.—J. W. S.

**ASTLEY, PHILIP**, a noted equestrian, was born at Newcastle-under-Lyne in 1742, served with some distinction in the army, and afterwards opened a theatre for the display of equestrian performances. In 1794 he again joined the army for a short time. He afterwards founded the Cirque Olympique at Paris, in conjunction with Antoine Franconi, and died in 1814, leaving several works.—J. W. S.

**ASTOLFI, GIOVANNI FELICE**, a theologian of Bologna, who lived in the seventeenth century.

**ASTOLPH or AISTULPH**, a king of the Lombards, who succeeded to the throne in 749, conquered the exarchate of Ravenna, and attacked the states of the church. Pepin, king of the Franks, interposing, defeated Astolph, and compelled him to relinquish his purpose. The territory of Ravenna was ceded to the pope, despite the protestations of the Greek emperor.—J. W. S.

**ASTON, ANTHONY**, a comic dramatic author, who lived early in the eighteenth century. He published two plays: "Pastora, or the Coy Shepherdess," 1712; and "The Fools' Opera," 1731.

**ASTON, HUGH**. See ASHTON.

**ASTON, SIR THOMAS**, a gentleman of Cheshire, who served as high sheriff of his native county in 1635, and afterwards raised a body of horse in favour of Charles I. He was defeated near Nantwich by Sir W. Brereton, taken prisoner, and died in 1645 of wounds which he had received in an attempt to escape.

**ASTOR, DIEGO D'**, a Spanish engraver and die-sinker of distinguished talents. He worked for and was attached to the royal mint of Madrid, at the beginning of the 17th century.

**ASTOR, JOHANN JACOB**, was born in 1763 at Wattendorf, in Germany, emigrated to America in 1784, where he embarked in the fur trade, especially with the Mohawk Indians. Having gradually acquired considerable resources, he conceived the idea of forming a fur company in opposition to the Hudson Bay Company. His project received the sanction of Congress in 1809, and the American Fur Company commenced operations with a capital of a million dollars. Two expeditions, one by land and one by sea, which were sent out to the shores of the Pacific, have been described by Washington Irving in his "Astoria," and "Adventures of Captain Bonneville." A fort was erected on the river Colombia, which however fell into the hands of the English in the war of 1812, and the whole project proved abortive. Meantime Astor acquired immense wealth in the trade to China. At his death he bequeathed funds for establishing and maintaining at New York a public library of one hundred thousand volumes.—J. W. S.

**ASTORGA, ANTONIO PEDRO ALVAREZ OLORIO, MARQUIS D'**, a diplomatist, who was viceroy of Naples in 1672. He belonged to an ancient Spanish family, several of whom have a place in history.

**ASTORGA, EMMANUELE D'**, a musician, who was born in Sicily in 1680. His family name is entirely unknown, but his father, Hieronimo, was a baron of ancient and honourable descent, who took an active part in the struggles to free his native island from the dominion of Spain. This patriot was betrayed by his own soldiers to the Spanish power; his estates were confiscated, and he was condemned as a traitor in 1701, his wife and son being compelled to witness his execution. The awful spectacle threw the unfortunate lady into convulsions, from which she died upon the spot; and this double shock of the loss of both his parents, occasioned Emmanuele such deep and constant despondency, as was feared would cost him his reason if not his life. The Princess Ursini, chief lady of honour to the queen of Philip V., now interested herself warmly for him, and through her exertions he was placed in a convent at Astorga, in Leon, from which place he took the name by which he is always known. In this retreat he gradually recovered his energies, and he was soon distinguished for his charming tenor voice, for his expressive singing, and for his graceful vocal compositions. In 1703 he entered the service of the duke of Parma, in which position he won general admiration, and the special confidence

of his patron; and he produced many compositions for one and two voices, with accompaniments for the harpsichord, or, in some cases, for the orchestra. These he was in the habit of singing with the duke's daughter, and the intimacy thus induced excited her father's suspicion of an attachment between the two, which prompted him to dismiss the young, noble, and unfortunate musician from his court. He did not, however, withdraw his favour from Emmanuele, but sent him to Vienna with letters to the Emperor Leopold, who received him with great kindness. Here he wrote, it seems, for some private court performance, his pastoral opera of "Dafne," which much increased his reputation. He remained in Vienna till the death of the emperor in 1706, when he proceeded to Florence, and, after a short stay there, to London. He remained in this country for two years, during which time he wrote his "Stabat Mater," which is the most esteemed of all his works. The manuscript of this extremely vocal and exquisitely expressive composition was in the possession of the Academy of Ancient Music, until the dissolution of that society, and the greater part of it is printed in Latrobe's collection. From England he went to Madrid, where he experienced renewed kindness from the Princess Ursini, which induced his sojourn at the court of Spain for several years. We next hear of him in Bohemia, where, in 1726, he reproduced his opera of "Dafne," at Breslau, this being the only occasion on which he superintended the public performance of any of his music. From Breslau he went to Prague, and either there or in some adjacent monastery he is supposed to have closed his days. Besides the works already named, he composed a requiem and several cantatas, which are notable, not for any contrapuntal elaboration, but for expression, for peculiar fitness for the voice, and for the modern character of the harmony.—(Hawkins, Rochlitz, *Convers. Lex.*, Fétis, Schilling.)—G. A. M.

ASTORI, GIOVANNI ANTONIO, an archaeologist of Venice, was born in 1672, enjoyed the friendship of Maffei, Poleni, and other literary men of the day, and died in 1743, leaving amongst other productions, a work on the Cabiri.

ASTORINI, ELIA, an Italian philosopher, was born at Albidona, in Calabria, in 1651. He entered the Carmelite convent of Cosenza in his sixteenth year, and studied first the Peripatetic, and afterwards the Cartesian philosophy, with such success that he was accused of witchcraft, but fortunately acquitted. To escape future dangers he fled to Germany, and became vice-chancellor of the university of Marburg. He next graduated as doctor of medicine at Gröningen, and became there professor of mathematics. He afterwards received permission to return to Italy; and having for some time professed mathematics at Sienna, and founded there the academy of the Fisiocritici, he re-entered his monastery of Cosenza. Fresh persecutions, however, springing up, he quitted Cosenza, and resided at Terranova as librarian to Prince Carlo Spinelli until his death in 1702. Amongst his MS. works may be mentioned the "Philosophia Symbolica" and "Ars Magna Pythagorica."—J. W. S.

ASTORPILCO, a descendant, by the female line, of the Inca Atahualpa, found by Humboldt in his travels.

ASTRAMPYCHUS, a Greek poet, who has left a work on the interpretation of dreams, named "Oneirocriticon."

ASTRONOMUS, or "THE ASTRONOMER," a French astrologian and chronicler, whose real name is unknown, and who bears this epithet derived from his favourite science. He lived towards the end of the ninth century at the court of Louis le Débonnaire, for whom he predicted future events, and of whose reign he has written a history.—J. W. S.

ASTROS, PAUL-THERÈSE DAVID D', a French cardinal, was born at Tournes in 1772. In the exercise of his functions as metropolitan vicar-general, he gave offence to Napoleon, and was imprisoned during the last years of the empire. He succeeded to the archbishopric of Toulouse and Narbonne in 1830, and in 1850 was raised to the rank of cardinal. Died in 1851.

ASTRUC, JEAN, a celebrated French physician, born in Lower Languedoc in 1684, took his degree of doctor at the university of Montpellier in 1703; was honoured three years afterwards with an appointment to lecture on medicine in the absence of Professor Chirac; succeeded to one of the university chairs in 1717; removed to Paris in 1728, and the following year accepted the post of first physician to the king of Poland. He returned to Paris in 1730, and shortly after became professor of medicine in the Royal College. He died in 1766. His treatises on professional subjects, numerous and carefully elabo-

rated, are still held in general esteem, especially his "De Morbis Venereis Libri Sex," published at Paris in 1736; but the publication by which he is best known in modern times is a work on biblical literature, entitled "Conjectures sur les Memoires originaux, dont il paroit que Moïse s'est servi pour composer le livre de la Genèse;" Bruxelles, 1753, 12mo. His hypothesis is still held by many critics.—J. S. G.

ASTUNICA, a Spanish theologian of the beginning of the seventeenth century, who embraced the theory of Copernicus, and maintained the then startling doctrine that the Holy Spirit, in reference to physical science, spoke conformably to the ordinary opinions and language of men—not intending to teach any science of that description. Foscarini, a Carmelite, had previously held similar language. The church became alarmed, and there quickly followed the prosecution of Galileo.—J. P. N.

ASTYAGES, called by Diiodorus Αστυάγης, the last king of the Medes, was a contemporary in the seventh century B.C. of Alyattes, king of Lydia, whose daughter he married.

ASTYDAMAS THE ELDER, a Greek tragic poet, descended from a sister of Eschylus, was a son of the poet Morsinus. He studied oratory under Isocrates, but afterwards devoted himself to the drama, and was honoured by the Athenians with a statue in the theatre. He lived in the fourth century B.C.

ASTYDAMAS THE YOUNGER, son of the preceding, a Greek tragic poet, to whom Suidas attributes the following dramas:—"Hercules," "Epigoni," "Ajax Furens," "Bellerophontes," "Tyro," "Alcmene," "Phoenix," and "Palamedes."

ASTYMEDES, a chief of the Rhodians, who was employed, in 167 B.C., when the Romans were at war with Perseus, king of Macedonia, to negotiate a peace with the former. He was admiral of the Rhodian fleet in 153 B.C.

ASTYOCHUS, a Spartan admiral, commanded a fleet in the years 412–411 B.C., when several of the islands on the coast of Asia Minor had revolted from Athens, and had invoked the protection of Sparta. He was superseded, after eight months, on suspicion of having sold himself to Tissaphernes, agent of the king of Persia.

ASULA or ASOLA, GIOVANNI MATTEO, a musician of Verona, who is stated by some to have lived from 1565 till 1596, by others till 1600. It is curious that neither Lichtenthal nor Baini, nor our two English extensive musical historians, give any account of him, since his merits and the high esteem in which he was held entitle him to considerable notice. He was an ecclesiastic by profession, and consequently his principal compositions are for the church: these consist of masses, motets, a set of psalms for five voices, dedicated in 1592 to Palestrina, and a number of contrapuntal exercises upon the Canto Fermo, which are said to be in the style of Porta; besides these, however, he wrote madrigals and many other pieces of chamber music, and he is said by Arteaga to have set the Trionfo d'Amore of Petrarch as an opera. Padre Martini, and Padre Paolucci, each prints a composition of his as a specimen, in their respective treatises on counterpoint. His "Falsi bordoni sopra gli otto tuoni ecclesiastici," must have been extremely popular at and after the time it was produced, for this work was printed four times, namely, at Venice in 1575, in 1582, and in 1584, and in Milan in 1587.—G. A. M.

ASULANUS, ANDREAS, or ANDREA ASOLANO or D'ASOLA, an Italian printer of the latter part of the fifteenth century and beginning of the sixteenth, so called from his having been born at Asola, near Brescia. His name occurs on various works, published between the years 1480 and 1506, and afterwards in conjunction with that of his son-in-law, Aldus Manutius.—J. S. G.

ASYCHIS, a king of Egypt, of whom Herodotus reports, on the authority of the priests, that he built the eastern portico of Vulcan's temple at Memphis, and one of the brick pyramids, was the successor of Mycerinus.

ATAHUALLPA, the last inca of Peru, was the son of the eleventh inca, Huayna Capac. His mother was of royal lineage, and through her he inherited the kingdom of Quito. With his eldest brother Huascar, who succeeded to the throne of the incas in 1523, he remained at peace five years; but on being summoned to acknowledge the dependency of his kingdom on that of Peru, he prepared for war, entered the dominions of Huascar with 30,000 men, defeated him in a pitched battle, and thrust him into prison. Three years afterwards, Pizarro captured the island of Puna, and Huascar hearing in prison of the victorious stranger, sent ambassadors to Puna requesting as-

sistance. The inca also proposed an interview with the Spaniard, and thus was brought about for Pizarro the long-desired opportunity of intermeddling in the affairs of Peru. By an act of base treachery, he succeeded in obtaining possession of the person of the inca. His subsequent procedure was summary in the extreme. Huascar had been put to death by order of his brother, and now Atahualpa was declared guilty of treason to the Spanish crown, and sentenced to be burned alive. The sentence was commuted to strangulation, in consideration of his professing Christianity, and receiving baptism.—J. S. G.

ATAIDE or ATAYDE, DOM LUIS D', Senhor do Condado da Tongia, Portuguese viceroy of India, was born probably about the year 1520. He was named viceroy in the year 1568, at a time when a collision of native princes threatened the extinction of the Portuguese authority in India. These princes were the Nizam, the chief of Balagat, and the Zamorin of Malabar. They were successively routed on their own territories, and compelled in 1571 to sue for peace. Next year Ataide was superseded by Antonio de Noronha. He was again appointed viceroy in 1580, but died shortly after his arrival at Goa.—J. S. G.

ATANAGI or ATANAGUS, DRONISIO, an Italian author, born at Cagli in Urbino, who lived, first at Rome and afterwards at Venice. Died about 1570.

ATAR, BEN DAVID, or DAVID ABENATAR, a Jewish rabbi of Amsterdam in the seventeenth century. He translated the Psalms of David into Spanish verse.

ATAR, BEN SAMUEL, a Jewish author, who lived in the sixteenth century, and published a collection of Hebrew traditions.

ATAR, COHIN, a Jewish apothecary, who lived in Egypt in the thirteenth century, and wrote a work on the preparation of medicine, and another on the business of the apothecary.

ATENULPH I., the founder of the second principality of Benevento, from which he expelled his brother Landulph in 900. He had previously conquered Capua. The latter part of his life was spent in unsuccessful war against the Saracens.

ATENULPH II., joint sovereign with Landulph I., his brother, of Capua and Benevento. He died in 938, after having expelled the Saracens from Italy.

ATEPOMARUS, a king of Gaul, who is said to have founded Lyons, and to have invaded Italy.

ATHA, a daring impostor under the Khalif Mehedy, or his predecessor, Al-Mansur. He taught the doctrine of the metempsychosis, and claimed to be himself an incarnation of divinity. He had lost one of his eyes, on account of which he always wore a veil, for which he received the epithet of Mocanna. Atha is the hero of Moore's "Veiled Prophet of Khorassin."

ATHAIRNE of Binn Edair (Howth), an Irish poet who lived in the reign of Conaire the first. During the general proscription of the Irish poets, he fled with the rest of the bards into Ulster, where they received shelter and protection from Connor MacNessa, the king of the province, and deservedly considered the Macemas of Ireland. Here Athairne, in conjunction with three others, compiled a code of laws which, in common with the institutes of other *Reachtaires* (lawgivers), are called by the general name of *Breithe Neimheda*, or "laws of the nobles."—(O'Reilly.)

ATHALARIC, king of the Ostrogoths in Italy, succeeded his uncle Theodoric in 556, and died in 584.

ATHALIAH, daughter of Ahab, king of Israel, and wife of Jehoram, king of Judah, was born about 927, and died about 878 B.C. She usurped the throne, and put to death many members of the royal family, but was at last dethroned by a popular rising, and put to death.

ATHA-MELIK, a Persian historian, born in Jawain, near Nishapur, about A.D. 1227. His great work, for writing which his position at the court of the Mogul princes of Persia afforded peculiar facilities, is named "History of the Conquest of the World." It treats of the foundation and conquests of the Mogul empire. Atha-Melik was also celebrated as a statesman, and held the government of the city of Bagdad.

ATHANAGILD, the fourteenth king of the Goths in Spain, came to the throne in 554, defeated his rival, Agila, by the aid of the Emperor Justinian, and died at Toledo in 566.

ATHANARIC, a king of the Goths in Thrace, who reigned in the fourth century. He was unsuccessful in war against the Emperor Valens, who compelled him to renounce all claim upon the Roman provinces; and being afterwards attacked by the Huns, he fled to Constantinople, where he died in 381.

ATHANASIO, DON PEDRO, a Spanish painter, born at Granada in 1638, a pupil of Alonso Cau, and chiefly executed sacred subjects.

ATHANASIUS (commonly called THE GREAT), the most distinguished of the Greek fathers, was born at Alexandria, probably in the year 296. Of his early life and education hardly anything is known. We only know that he was received into the family of Alexander, bishop of Alexandria, and so much did he profit by the intellectual and religious advantages there enjoyed, that, whilst still a mere youth, he was appointed secretary to the bishop. Not long after, he was ordained a deacon of the church, and speedily was promoted to the office of chief or leader of the company of the deacons (*τέντις καρεστού τῶν διάκονων ηγεμόνες*, Theod. H. E. I. 26). During the session of the council of Nice, he was the life and soul of the party opposed to Arius; and he so distinguished himself there by his zeal and ability, that Alexander proposed him as his successor in the see of Alexandria, a dignity to which, notwithstanding his youth, and though he fled the city to escape it, he was raised on the death of the bishop, with the full concurrence of all the clergy and the people of the district. This took place A.D. 328, as the festal letters of Athanasius attest. His first impulse on becoming bishop of this important see, was to promote the interests of the church by the extension of Christianity in Abyssinia; but from these peaceful labours he was soon called to the struggles of the polemical arena. Arius, who had been banished after the condemnation of his doctrines by the Nicaean council, was, about the year 331, through the influence of the emperor's sister, Constantia, and on a protestation of his attachment to catholic doctrine, restored to the favour of Constantine, and sought readmission into the church of Alexandria. This was refused; upon which the emperor issued an edict commanding Athanasius to receive him; but, as Milman remarks, "Constantine found, to his astonishment, that an imperial edict which would have been obeyed in trembling submission from one end of the Roman empire to the other, even if it had enacted a complete political revolution, or endangered the property and privileges of thousands, was received with deliberate and steady disregard by a single Christian bishop," (History of Christianity, vol. ii. page 450). The struggle into which Athanasius thus plunged was a severe and protracted one, and was conducted on his part with the utmost courage, constancy, and resolution. He had many enemies among the Arian party, and they were incessant in their endeavours to prejudice the emperor against him. All sorts of charges were brought against him. He was accused of abetting conspiracy against the throne, of licentious indulgence, of tyranny and violence in his diocese, of extortion in the city where he presided, of having authorized the profanation of the sacred books and vessels in one of the churches in his diocese, of sorcery and of murder. Of these charges the greater part were gross falsehoods, and the rest were founded only on exaggerated or distorted representations. Athanasius had no difficulty in meeting them, and triumphantly refuting them, to the discomfiture of his antagonists. In presence of the emperor at Psammethia in 332, he boldly confronted his accusers, and extorted from Constantine a testimony to his innocence and to his worth. Subsequently, in 335, a council held at Tyre, composed almost entirely of his opponents, and presided over by Eusebius of Cæsarea, his determined enemy, acquitted him of some of the charges brought against him, but referred others to the investigation of a committee. As this committee was composed only of those opposed to him, and as they would allow no one of his party to accompany them to the scene of investigation, Athanasius protested against the injustice of the whole procedure, and appealed to the emperor against the sentence of deposition which they pronounced upon him. Repairing for this purpose to Constantinople, he one day presented himself, accompanied by a train of ecclesiastics, before the emperor as he rode through the city. Startled and offended, Constantine urged on his horse, but Athanasius exclaimed with a loud voice, "God shall judge between thee and me, since thou thus espousest the cause of my calumniators: I demand only that my enemies may be summoned, and my cause heard in the imperial presence." This demand was too plainly founded in justice to be refused, and the emperor accordingly summoned the accusers of Athanasius to appear at Constantinople. Six of them obeyed the summons, but conscious of the weakness of their case, they came furnished with a new charge, and one calculated to excite the jealousy of

the emperor. Constantinople was dependent for its supply of corn on Egypt, and the prelate of Alexandria was accused of scheming to force the emperor into his measures by stopping the supplies of corn from that port. This charge prevailed. The emperor, sensitively alive to whatever threatened the prosperity of his new metropolis, was hurried into a belief of the calumny, and the innocent Athanasius was banished to the city of Treves in Gaul. His exile lasted only for a short time. In the year 337 Constantine died, and his son, Constantine II., who had obtained the western part of the empire, restored Athanasius to his see in the following year. Arius also was by this time dead, and it was hoped that the dissensions, of which he was the exciting cause, would cease, now that he was out of the way. This reasonable expectation, however, was not to be fulfilled. Though Athanasius was welcomed on his return to Alexandria with the liveliest demonstrations of joy on the part of the clergy and people, the party of Arius still remained, and were animated with unabated hostility to him. No sooner, therefore, was he reinstated in his office than they resumed their machinations for his downfall. Having succeeded in prejudicing the mind of the Emperor Constantine against him, they went so far as, in a council held at Antioch, to appoint Pistus to supersede him as archbishop of Alexandria. To counteract these proceedings, Athanasius convened a council at Alexandria, by which he was acquitted of all the charges brought against him, and, with commendations of his character and administration, confirmed in his right to his see. Another council, however, convened at Antioch where the emperor was present, and where his adversaries attended in force, revoked this decision, condemned Athanasius, and nominated Gregory, a native of Cappadocia, bishop in his stead. On the publication of this edict at Alexandria, the most violent scenes occurred. The new prelate, a man of fierce and vehement spirit, enforced submission to his rule by the most unscrupulous severity. The churches were violently occupied; the clergy who adhered to Athanasius were treated with the utmost indignity; virgins were scourged or beaten; and a ferocious soldiery let loose upon the people, committed the hideous excesses to which the unbridled license of such usually gives rise. Athanasius fled to Rome, where he found a protector in the Emperor Constans, who, as he had succeeded his brother in the larger part of his dominions, followed him also in his adoption of the Nicene doctrines. In a letter addressed to the bishops of every church, the exiled prelate detailed the injuries he had received, exposed the wrongs inflicted upon his flock, and implored their interposition on his behalf. The Roman bishop, Julius, warmly espoused his cause, the more so, perhaps, because it afforded him an opportunity of advancing his claims to jurisdiction over the bishops of the East, whom on this occasion he summoned to give account of their proceedings at a council to be held at Rome. Whether from a desire to resist these pretensions, or distrusting the goodness of their cause, the bishops refused to attend; and in their absence Athanasius, after having been heard in his own defence, was honourably acquitted and restored to his place. This decision was confirmed by the emperor, and by a second council held under his auspices at Milan A.D. 348. Constans having proposed to his brother, that, for the sake of promoting concord, a council of both empires should be convened, it was agreed that this should be done, and Sardica, as a neutral place, was fixed upon as the place of meeting. This council was held A.D. 346, and was attended by one hundred bishops from the West, and by seventy-five from the East. The Arian party was here in a minority, and having in vain endeavoured to carry the unreasonable proposal, that Athanasius and all whom they had excommunicated should be excluded from the council, they ultimately seceded and betook themselves to Philippopolis in Thrace, where they held a rival council. By those who remained at Sardica, Athanasius and his friends were honourably absolved from all the charges which had been laid against them, and were restored to their offices. The influence of the Emperor Constans was exerted to induce his brother Constantius to restore Athanasius to his see; and some acts of misconduct on the part of the Arians, combined with considerations of a political nature, at length induced the Eastern potentate to comply with that proposal. The murder of Gregory in the following year (349) paved the way for the restoration of Athanasius, and the emperor even went so far as to write three letters, in which he entreated the exiled prelate to return to his former place. Athanasius visited Constantius on his way to Alexandria, and with

that singular influence which he seems to have possessed over all with whom he came in contact, he appears, for the time at least, to have drawn towards him the emperor's favour. His return to Alexandria was hailed by his adherents with the utmost enthusiasm and demonstrations of joy; but it formed only the prelude to fresh strife and new troubles. The vigour with which he proceeded against the Arian party stimulated them to renewed assaults upon his reputation and efforts for his overthrow, and the death of his patron, Constans, removed the only powerful protector to whom he could look. Constantius once more became zealous for the Arian party, and in councils held at Arles (A.D. 353) and Milan (A.D. 355), especially the latter, he threw the full weight of imperial influence into the scale against Athanasius and his friends. The expulsion of Athanasius from Alexandria was again decreed, but, from motives of policy, some time was allowed to elapse before this determination was put in execution. At length the Dux Syrianus, at the head of an armed force, attempted to secure the person of the archbishop, invading the church while he was engaged in his sacred duties. A little before midnight on the 9th of February, A.D. 356, whilst the congregation were engaged in services preparatory to the observance of the communion on the following day, the solemnities were interrupted by the sound of trumpets and the clash of arms; the doors were violently burst open, and troops of armed soldiers rushed into the church. Athanasius remained unmoved amidst the tumult, and by his directions the choir continued to chant the 136th psalm, of which the burden is, "For his mercy endureth for ever," till the noise of the disturbance was almost drowned in their swelling strains. At length, however, as the soldiers drew nearer to the place where the archbishop was seated, the pious zeal of his clergy forced him to retire, and he was conveyed by some secret passage to a place of safety. For a considerable time he remained concealed in Alexandria in spite of the most strenuous efforts made by his enemies to discover him, and at length escaped to the sandy deserts. There, surrounded and protected by the solitaries who, following the example of the hermit Anthony, had retired from the haunts of men, he spent about three years, safe from the malice of his enemies, though they spared no efforts to lay hold of him. His austerities gained for him the high esteem of the ascetics with whom he had taken refuge; and whilst the Arian party, headed by George of Cappadocia, who had succeeded him as archbishop of Alexandria, were pursuing their triumph with the most ferocious cruelty, Athanasius was beguiling the hours of his exile by the composition of works which confounded his adversaries by their united boldness and ability, and which still remain as an enduring monument of his genius and worth. In the meantime Constantius died (A.D. 361), and was succeeded by Julian, commonly called the Apostate, who, at the commencement of his reign, issued an edict permitting the banished bishops to return to their sees—a step which, in the case of Athanasius, was rendered the easier in consequence of his successor having recently fallen by the hand of the assassin. His return was, as formerly, hailed with joyful enthusiasm by his own party; and, once more reinstated in his authority, he proceeded to repair with a vigorous hand the disorders which had been introduced during his absence, whilst at the same time he set an example of moderation and lenity in the treatment of his adversaries. His troubles, however, were not at an end. Again was he to incur the imperial resentment, and to taste the bitterness of exile. Instigated by the representations of the heathen party, and, doubtless, recognizing in Athanasius a most potent obstacle in the way of the re-establishment of heathenism, the emperor commanded him to leave not only Alexandria, but Egypt, and threatened the prefect with a heavy fine if he did not see this edict strictly executed. The harassed prelate escaped once more to the desert, where he remained till the death of Julian, which happened only a few months after. During the brief reign of Jovian, Athanasius enjoyed a period of repose and influence; nor does he appear to have been disturbed during the early part of the reign of Valens, by whom Jovian was succeeded. He employed the interval, amongst other duties, in the composition of his life of Anthony, and two treatises on the doctrine of the Trinity. In 367, Valens issued an edict commanding the deposition and banishment of all those bishops who had returned to their sees after the death of Constantius; and though the entreaties of the people of Alexandria secured a delay in the execution of this edict on their beloved bishop, the latter was compelled at length

to yield, and for a fifth time went forth into exile. This time, however, his banishment was of short duration. For some unexplained reason Valens himself recalled him, and with this his persecution ended. He continued from this time forward in the unmolested discharge of his duties till the year 373, when he expired on the second of May, after holding the primacy for forty-six years.

With little in his outward appearance to command admiration, Athanasius was endowed with qualities of mind and spirit which justly entitled him to be called Great. To much acuteness he added great force and depth of intellect; his temper was earnest, constant, and fearless; and his life, though spent amidst incessant broils, persecutions, and accusations, appears to have been without a stain. His zeal for truth was such as to overcome all selfish considerations, and make him willing to endure the heaviest toil, to encounter constant danger, to submit to the severest privations, and to brave the fury of imperial indignation, rather than yield one jot or tittle of what he believed to be God's truth. His works, which amply attest his ability as a writer, furnish also the best representation of the whole man in his opinions, his labours, his sufferings, and his general character. As they are amongst the earliest, so they are amongst the most perfect specimens of purely theological polemics. The author takes his stand on the words of scripture, and, regardless of all philosophic or rationalistic considerations, contends with unfaltering boldness and uncompromising severity for what he conceives to be the doctrine therein taught. His name is identified chiefly with the defence of the doctrine of the Trinity, including that of the supreme divinity of Jesus Christ and of the Holy Spirit; these doctrines he maintained against the Arians, but his arguments have been found of equal avail in more recent times against the Socinians and Humanitarians: indeed, it is remarkable how little the learning, the reflection, and the disputation of subsequent ages have been able to add to what the writings of Athanasius contain on this subject. The best edition of his works is that published at Padua in 1777, in four vols. folio; and next to this stands the edition of Montfaucon (the Benedictine), in three vols. folio, Paris, 1698. An excellent edition of his principal dogmatic works has recently appeared in one vol. royal octavo at Leipsic, edited by J. C. Thilo. Several of his writings have been translated into English, viz., his "Four Orations against the Arians," by Samuel Parker, Oxford, 1713; his "Treatise of the Incarnation of the Word;" and his "Life of Anthony the Monk," by William Whiston, in his "Collection of Ancient Monuments relating to the Trinity and Incarnation," London, 1718; his "Select Treatises against the Arians," and his "Historical Tracts," in "The Library of the Fathers," Oxford, 1842-3. A curious and valuable addition has recently been made to the works of Athanasius by the discovery, in the library of the monastery of St. Mary Deipara in the Lybian desert, of MSS. containing a Syriac version of fifteen of his festal letters: these have been secured for the British Museum, have been edited by the most eminent Syriac scholar in Britain, the Rev. W. Cureton (London, 1848), and have been translated by another eminent Syriac scholar, the Rev. Dr. Burgess, and published as part of "The Library of the Fathers." The possession of these has enabled us to correct some dates hitherto erroneously given in lives of Athanasius. It remains only to add, that, by the common consent of scholars, the creed which bears the name of Athanasius is not his production; its real author is unknown, and it has by some been thought to have been produced in Spain in the seventh or eighth century. (See Gieseler's *Church History*, vol. ii., page 278.) The life of Athanasius has been written by Gregory of Nazianzen (Orat. 21); by Montfaucon, in the edition of his works; and most fully by Möhler (*Athanasius der Grosse*, &c., 2 vols., Mainz, 1827); see also Cave's *Historia Litteraria*, vol. i., page 141; the *Memoires de Tillemont*, vol. viii.; the *Church Histories* of Neander, Milman, and Waddington; Ritter's *Geschichte der Christ. Philos.*, vol. ii., p. 30; and Dorner's *Entwickelungsgesch d. Lehre von d. Person Christi*.—W. L. A.

ATHANASIUS, a bishop of Ancyra in the fourth century.

ATHANASIUS, a priest of Alexandria in the latter part of the fifth century, persecuted by Bishop Diocleucus.

ATHANASIUS, a Greek lawyer of the sixth century.

ATHANASIUS, a bishop of Naples, who usurped the government of the city from his brother Sergius, the reigning duke, in 878, and died in 900, having been excommunicated for entering into a league with the Saracens.

ATHANASIUS, a patriarch of Constantinople in the 13th century, who entered upon his office in 1289, abdicated in 1293, resumed the patriarchate in 1304, and resigned again in 1310.

ATHANASIUS, PETRUS, a metaphysician and theologian of Cyprus, who died at Paris in 1638, leaving commentaries on the works of Aristotle and Jamblichus.

ATHEAS, a king of Scythia, contemporary of Philip of Macedon; bold, warlike, and politic; promised to proclaim Philip his successor, if that monarch would furnish him with supplies against his enemies. These supplies having arrived too late to be of use, Athreas sent them back, and refused to pay for them, declaring "that courage was the only wealth of the Scythians." When Philip desired to enter Scythia, Athreas said that he might come, but not with an army. On receiving this rebuff, the Macedonians waged war against the Scythians, but with little success; for while the latter avoided a pitched battle, they harassed their opponents with forays.—T. J.

ATHELSTAN, ADELSTAN, ÆTHELSTAN, or EALSTAN, an Anglo-Saxon king, the son and successor of Edward the Elder, and grandson of Alfred the Great. His mother Egwina was of unknown origin. Athelstan was born in 895, and on the death of Edward in 925, was chosen king by the people of Mercia and Wessex. Northumbria, Scotland, the British states of Cumberland, Wales, and Cornwall, acknowledged him as superior lord, and his alliance was courted by all the princes of Western Europe. Louis IV. of France was protected by him during the usurpation of Raoul, and recovered the throne by his aid. The Emperor Otho the Great married one of his sisters, Elgifa. In 937, Constantine of Scotland, with Anlaf, an exiled Northumbrian prince, and a number of petty chiefs, formed a league against him, but were totally defeated at Brunehurst or Brunanburh. Athelstan died at Gloucester A.D. 941, in the sixteenth year of his reign.—J. W. S.

ATHENÆUS OF NAUCRATIS in Egypt, the author of a work called "Deipnosophista." This name has been variously translated as "the feast of the learned," "men learned in the mysteries of the kitchen," or "contrivers of a feast." Athenæus describes to his friend Timocrates a banquet given by Laurentius, a distinguished Roman, to those of his friends most remarkable for their intelligence and learning. These discuss all kinds of subjects in a rambling way, sometimes giving learned dissertations on fishes or on herbs, sometimes telling anecdotes of poets and historians, then enlarging on the various kinds of musical instruments, or on the thousand forms of jests; in fact, taking up every conceivable subject. Though the book is thus a most incoherent medley, it is extremely valuable. For Athenæus being a very great reader, quotes very many passages from poets whose works are now lost; and his book is full of archaeological information, and is a storehouse of facts relating to the literary history of Greece. He flourished most probably in the beginning of the third century of the Christian era.—J. D.

ATHENÆUS, a Greek author on the military art, who lived about 200 B.C.

ATHENÆUS, a Greek peripatetic philosopher of Selucia, who lived about 50 B.C., and, coming to Rome, was implicated in the conspiracy of Muræna against the Emperor Augustus.

ATHENÆUS, a Greek physician of Tarsus or Attalia (it is uncertain which), who lived in the first century, practised medicine with success at Rome, and founded the medical sect of the Pneumatiasts. He maintained that the ovaries in female animals were useless, and existed only for symmetry.

ATHENÆUS OF CYZICUS, a mathematician, quoted by Proclus.

ATHENÆUS OF BYZANTIUM, a military engineer employed by the Emperor Galienus.

ATHENAGORAS, one of the Greek fathers, is the author of two works, an apology for Christians, and a treatise on the resurrection of the dead. There is no reliable information with regard to his history, since he is not mentioned by any of the fathers or church historians. A writer of the time of Theodosius the Less, asserts that at first he was at the head of an Alexandrian school; that he confessed the Christian faith, while yet wearing the philosopher's robe; that he had intended to write against Christianity, but on reading the scriptures he had been subdued by the Holy Spirit, and from a persecutor became a disciple of Christ; and that he flourished in the reign of Hadrian, to whom he addressed his apology. Most of these assertions have been rejected as false by modern critics, and scholars are

more inclined to trust the statement contained in the inscription which is prefixed to the "Apology" in the manuscripts. It is to the following effect:—"The embassy of Athenagoras the Athenian, a Christian philosopher, for the Christians: to the Emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus, victors in Armenia and Sarmatia, and what is greatest of all, philosophers." According to this, Athenagoras flourished about A.D. 170. Baronius and Tillemont have hinted that Athenagoras may be the same as the martyr Athenogenes, but the idea is based only on the most distant points of similarity.

In his "Apology," Athenagoras repels the charges brought against the Christians of atheism, of eating human flesh, and of the wildest licentiousness in their meetings. He writes with vigorous and considerable logical power. This treatise is interesting on account of the reference which Athenagoras makes to the Trinity, and the inspiration of the prophets. The tractate on the Resurrection rebuts the objections that had been brought against the doctrine. It indeed professes a double aim—to prove the truth of the doctrine to those who denied it, and to correct the misapprehensions of some who believed it. Athenagoras wrote other works, but not a vestige of them remains. A treatise on "True and Perfect Love," ascribed to Athenagoras, was published in 1569 in a French translation, but the work is universally regarded as a forgery, being most probably the fabrication of the person who pretended to translate it.—J. D.

ATHENAGORAS, a Greek physician, who has left a work on the pulse and the urine, but of whom nothing else is known.

ATHENAGORAS lived in the first century B.C., and wrote on agriculture.

ATHENAIS, daughter of the mechanician Leontius; by force of her education, her genius, and her charms, she rose to the throne of Constantinople. She lived during the seventh century.

ATHENAS, PIERRE LOUIS, was born in 1752 at Paris, where his father carried on the business of a drysalter. He studied the natural sciences under the first philosophers of the day; and, turning his knowledge to practical purposes, he made many important improvements in agriculture, and discovered a valuable tin mine at Periac. He filled the post of secretary to the chamber of commerce at Nantes till his death in 1829. Athenas was also eminent as an archaeologist.—J. W. S.

ATHENION OF MARONEA, a Greek painter in encaustics, a pupil of Glaucon and Michophanes, lived about 348 B.C.

ATHENION, a native of Cilicia, who, being brought as a slave to Sicily, became one of the leaders of the insurrection of Salvius, 104 B.C. He laid siege to the fortress of Lilybaeum, which he was unable to take. After some disputes with his colleague, Salvius, they were defeated by the Roman army under Incullus; but the revolt was not finally extinguished until 99 B.C., when Athenion was defeated and slain by Manlius Aquilius.—J. W. S.

ATHENION, a Greek physician of the second century B.C.

ATHENION, a Greek comic writer, whose works have perished.

ATHENIS and his brother BUPALOS, early Greek sculptors, sons and pupils of Anthemus, and lived about 548 B.C.

ATHENOCLES OF CYZICUS, a commentator upon Homer.

ATHENODOROS, the son of Agesander, a Greek sculptor of the Rhodian school, who, with his father and Polydorus, executed the celebrated group of the Laocoön, the best specimen now extant of the third stage of sculpture in Greece, during which the highest display of execution was successfully coupled with the utmost pathos of conception. The Rhodian school, perhaps the first of that period, was especially foremost in the treatment of subjects of dazzling effect. Athenodorus is supposed to have lived about 220 B.C.—R. M.

ATHENODORUS (*Kavasros*), a stoical philosopher of the early part of the first century. He was honoured by having had among his hearers Octavius, afterwards Augustus, and by having been appointed to instruct the young Claudius. Of his works we have only a few titles.

ATHENODORUS, a Greek rhetorician, cited by Quintilian II. 17, as having taken a part in the question, Whether rhetoric is properly an art?

ATHENODORUS, a Greek physician—second half of first century. He wrote a book upon epidemics (*Epidemias*), which is cited by his contemporary, Plutarch, as containing a fact important to nosologists, that the disease elephantiasis made its first appearance in Greece in the prior century.

ATHENODOROS OF ARCADIA, a pupil of Polyclitus, a brass-caster, who lived about 428 B.C.

ATHENODORUS, CORDULION, a stoic philosopher of Tar-sus, who lived in the first century B.C., and was keeper of the library of Pergamus.

ATHENODORUS OF AELOS, a Greek rhetorician of the latter half of the second century. He taught rhetoric at Athens, and gave promise of great talent, but died young. He is mentioned by Philostratus in his lives of the sophists.

ATHENODORUS OF TEOS, a performer on the cithern, who was employed in the concerts given at Susa on the marriage of Alexander with Statira in 324 B.C.

ATHENOCENES, a Christian martyr, who was thrown from a rock. St. Basil states, that in going to meet his fate he composed and sent to a friend a hymn on the Trinity, in which he proclaimed the divinity of the Holy Spirit.

\* ATHERSTONE, EDWIN, was born A.D. 1788, in the town of Nottingham. He and P. J. Bailey, the author of "Festus," are thus town-fellows, as well as intimate friends. His parents were large-hearted people of the primitive Moravian faith. They gave birth to twenty-eight children, of whom Edwin was one of the youngest. He was educated at Fulneck, near Leeds, principally by German masters, of whom his chief recollections are, that they smoked incessantly. One of his masters was the brother of James Montgomery. Besides contributions to the "Westminster" and "Edinburgh" Reviews, his published works, which commanded the most discriminating notice at the time of their appearance, are as follow:—"The Last Days of Herculaneum," 1821. "The Fall of Nineveh," the first six books of which appeared in 1828, and obtained from Lord Jeffrey the warmest praise. The work was completed in thirty books in 1847. Atherstone and Martin were devoted friends, and they wrote and painted "The Fall of Nineveh" simultaneously, and the painter adopted various hints from the works of the poet. In 1830, Atherstone's "Sea-Kings of England" was published. In addition to these he gave a series of lectures on poetry, in the chief cities of the United Kingdom, which were everywhere warmly received. He has latterly written, though nearly seventy years of age, a prose epic, entitled "The Handwriting on the Wall," and a work on the Philosophy of Elocution is also nearly completed. Several as yet unpublished plays and romances have been prepared by the same unwearied hand. Atherstone was personally acquainted with Scott, Coleridge, Hazlitt, Lamb, Kemble, and other celebrated men of the age.—J. O.

ATHIAS, ISAAC, a Spanish Jew, who lived at Amsterdam in the beginning of the seventeenth century. He wrote, in Spanish, "A Treasury of Precepts," and in Hebrew, "The Force of Faith." The former has been printed twice; the latter remains in MS.

ATHIAS, SALOMON, a Jewish writer, who composed a commentary on the Psalms, printed at Venice in 1549.

ATHARS, JOSEPH R., son of Tobias Athars, a famous rabbi and printer at Amsterdam. He printed two editions of the Hebrew Bible, one in 1661 and another in 1667, both under the inspection of the learned Lensden. For the last edition the states-general honoured him with a gold chain and medal. Though it was more correct than any that had preceded it, still there were many inaccuracies in it both in vowel-points and accents. Athars also printed Bibles in Spanish, Jewish-German, and English. He was wont to boast of the immense number of English copies sold by him. He died, according to Le Long, of the plague in 1700.—J. E.

ATHLONE, EARL OF. See DE GINCKLE.

ATHRAH, EBN ATHRAH AL MOARADI, a Spaniard of Granada, born in the year 481 of the Hegira, wrote a commentary upon the Koran. Another person of the same surname, born at Mecca, wrote a small treatise on nature; but, falling into infidelity, was said to be struck dumb. Died in the year of the Hegira 541.

ATHRYILATUS, a Greek physician, who figures as one of the interlocutors in Plutarch's *Symposiacon*.

ATIA, daughter of Marcus Atius Balbus, and Julia, the youngest sister of Julius Cæsar, died 43 B.C. By her first husband, C. Octavius, she was the mother of Octavius Augustus. She has been extolled by Tacitus as the equal of the mother of the Gracchi, and of Aurelia, the mother of Julius Cæsar. She was bold and crafty enough to react the legend of Olympias—pretending that Apollo visited her in the form of a dragon, and that Octavius was therefore the son of a god.—A. L.

ATIENZA, CALATRAVA, a Spanish painter—second half of seventeenth century—founder of the Academy of Seville.

**ATILICINUS**, a Roman jurisconsult of the latter half of the second century, whose name is mentioned in the Institutes.

**ATILIUS**, a freed man of the first half of the first century. He was the cause of a terrible disaster in the fall of an amphitheatre, insufficiently constructed by him, at Fidenæ, whereby, as Tacitus reports, 50,000 people were killed or wounded.

**ATILIUS, LUCIUS**, lived in the 2nd century B.C., and was celebrated for his attempt, when young, to get the Samothracians to deliver up Persius, king of Macedon, to Cn. Octavius.

**ATILIUS, LUCIUS**, jurisconsult, a very early commentator on the laws of the twelve tables, and designated *Sapiens*.

**ATILIUS, LUCIUS**, tribune of the people, 311 B.C., originator of the law which conferred on the people the right of naming sixteen military tribunes for the four legions raised annually.

**ATILIUS, MARCUS**, a very early comic poet among the Romans. We have the titles of four of his comedies, and the judgment of Cicero, who calls them rough.

**ATIUS, PELIGNUS (CAIUS)**, lived in the first century B.C.; known for taking part with Pompey against Caesar.

**ATKINS, ABRAHAM**, a private gentleman who resided at Clapham, and died towards the close of the last century. He endowed a large number of dissenting churches in London and in the neighbouring counties: the endowment being held on condition that the churchmen practise "open communion."

**ATKINS, JOHN**, a navy surgeon, of Plaistow in Essex. Having entered the navy about 1703, he served in various parts of the world, and published his experiences, under the title of "The Navy Surgeon." He was the author of many other works, which have passed through several editions—most of them marked by originality, and often enlivened by wit.

**ATKINS, RICHARD**, of Balliol college, Oxford, a cavalier of Charles the First's time; author of "The Origin and Growth of Printing in England," and one or two historical tracts. Like many others who injured their estates for the cause of the Stuarts, Atkins perished in want and neglect. He died in debt in the Marshalsea, on the 14th September, 1677, and was buried in the church of St. George the Martyr, Southwark.—T. J.

**ATKINSON, BENJAMIN ANDREW**, a presbyterian theologian, well known about 1725 for his disputes against the Arians and the Romanists. His principal works are:—"Confession of his Faith," London, 1713; "A Sermon for Reformation of Manners," 1726; "Catholic Principles," 1730; "Christianity not Older than the First Gospel Promise," (against Tindal), 1730; "Scripture History, Precepts, and Prophecies Vindicated," 1731; "The Holy Scriptures a Perfect Rule, and Popish Objections Answered," 1735; "A Judgment of Private Direction," 1735; "Good Princes Nursing Fathers and Nursing Mothers of the Church," 1736.—A. L.

**ATKINSON, JOSEPH**, a dramatic writer, was born in Ireland, and entered the army, in which he rose to the rank of captain. He wrote three plays, which were all successful: "Mutual Deception," a comedy, produced in 1795, which Coleman subsequently altered and curtailed, and brought out with tolerable success at the Haymarket, under the title of "Tit for Tat." The other two pieces of Atkinson's were comic operas. "A Match for a Widow" was acted at Crow Street in 1786, and printed in 1788. "Love in a Blaze" came out at the same theatre in 1800.—J. F. W.

**ATKINSON, THOMAS**, a bookseller in Glasgow, who had some literary reputation, and left a sum of money for erecting a building for scientific purposes in his native city. Born 1800, died 1833.

**ATKYNS, SIR ROBERT**, Lord Chief Baron of the Exchequer; descended from an ancient family in Gloucestershire; was one of the most eminent lawyers of the seventeenth century. He was consulted by the friends of Lord William Russell, on the arrest of that nobleman for treason; and subsequently, he displayed vast legal knowledge by his arguments on several political trials. He died in 1709, aged eighty-eight years, having long retired from public life. He deserves mention in a national biography, were it only because he is said by Wood to have written a treatise against the exorbitant power of the Court of Chancery.—T. J.

**ATKYNS, SIR ROBERT**, junior, son of the foregoing, born in 1646, was a learned, opulent, and high-minded country gentleman, who, in troublous times, commanded the esteem of all parties in the state. He wrote an elaborate work, entitled "The Ancient and Present State of Gloucestershire." He died October 29th, 1711, aged sixty-four years, and was buried at Saperton

in Gloucestershire. A handsome monument is erected to his memory and that of his father, in Westminster abbey.—T. J.

**ATKYNS, TRACY JOHN**, called to the English bar in 1732, is known chiefly as the compiler of the "Reports of Cases argued and determined in the Court of Chancery in the time of Chancellor Hardwicke," a work of high authority.

**ATOLPH, ADOLPH, ATAULPH, or ADAULPH**, the first king of the Goths. He appears to have been a brother-in-law of Alaric, whom he joined during the siege of Rome with an army raised in Pannonia, and whom he succeeded. He defeated some pretenders to the empire, but was unable to take Massilia. In 414 he married Placidia, the sister of the Emperor Honorius. He assumed the manners of the Romans, and, having conquered Spain, was assassinated at Barcelona in 415.

**ATONDO Y ANTILLON, D. ISIDORO**, a Spanish admiral—seventeenth century—represented as the first Spaniard who took possession of California. The government of Madrid having resolved on colonizing that country, sent directions to that effect to the vice-king of Mexico, and Atondo was intrusted with the charge of an expedition. Three jesuits were to accompany him to represent the spiritual command of the new colonies. With two ships and 100 men, Atondo sailed from Chacala. After undergoing many privations, fighting many battles with the Indians, chiefly to compel supplies, and being obliged to re-visit at Cinaloa, he made, October 1683, for the large bay in 26° 30' latitude, to which he gave the name of St. Bruno. Here he took a ceremonial possession of the province of Lower California, in the name of the Spanish government; but the sterility of the soil sent him back to Cinaloa, where he found greater encouragement in fishing for pearls,—nor did he succeed better when again forced by a government order to betake himself to the new colony. He found it impossible to remain, sent back the missionaries, and subsequently returned to Mexico. The expedition lasted three years, and cost 225,000 pesos.—A. L.

**ATOSSA**, daughter of Cyrus—530 B.C.—was successively married to Cambyses, Smerdis, one of the Magi, and Darius, son of Hystaspes, the last of whom she incited to invade Greece.

**ATRATUS or BLACK, HUGH**, cardinal of the Roman church, was born at Evesham in Worcestershire, made cardinal by Martin II. in 1281, and died 1287.

**ATROCIANUS, JOANNES**, a Latin poet, philologist, and botanist, was born in Germany towards the end of the fifteenth century. Some time a schoolmaster at Fribourg, he afterwards went to Basle, which he quitted on the establishment there of the reformed religion, and then went to Colmar. He published an edition of Æmilius Macer and Strabus Gallus, 1527 and 1530. Another work of his is called "Elegia bello rusticis, anni 1525, in Germania exorta," 1528 and 1611, curious for its account of the religious war among the peasants, and several historical details. Freher in his Germ. rer. Script., gives also the following work, "Nemo evangelicus, Epicedion de obitu Frobenii typographorum principis; Morogia hoc est superbia," Bâle, 1528. This poem, directed against the Reformers, was reprinted with the "Nemo" of Ulrich von Hutten. The only other work attributed to Atrocianus is "Querela Missæ, liber epigrammaticum," Bâle, 1529.—A. L.

**ATROPATES**, Satrap of Media, commanded a division at the battle of Arbela, fought between Alexander the Great and the Persian monarch Darius, 331 B.C.

**ATSYLL, RICHARD**, an English engraver—commencement of the sixteenth century. He was employed as seal-engraver to Henry VIII., for which employment he received £25 a-year.

**ATTA, TRITUS QUINTIUS**, a Roman dramatic poet, who composed comedies of character, called "Comediae togatae et tabernariae," 80 B.C.

**ATTAIGNANT, GABRIEL CHARLES DE L'**, poet, born at Paris in 1697, died 10th January, 1779. He was a canon of Rome, and at the instigation of the Abbé Gauthier, chaplain of Incurables and confessor of Voltaire, renounced the world, which he was accused of loving too well. Voltaire seized the opportunity for an epigram, in which the office of the abbé, as chaplain of Incurables, was said to have been well applied towards both devotees. Attaignant's poems are lively and satirical. They were published in 4 vols. in 1757. A selection appeared in 1810, edited by Millevoye.—A. L.

**ATTAIGNANT, PIERRE**, died 1556, said to have been the first Frenchman who used types for printing music.

**ATTALI or ATHADJI, NEWI-ZADE**, the chief instructor of

Sultan Mürad III., was a professor of law, afterwards a judge. Died at Constantinople in 1635.

ATTALE, a Greek physician, who lived in the 2nd century B.C. He was a pupil of Soranus, and belonged to the methodical school. He is mentioned by Galen, who relates that he had by improper treatment occasioned the death of Theagene, a stoic.

ATTALE, a philosopher of the school of the Stoics, lived about forty years B.C. Seneca, in his youth, followed the lessons given by Attale, from which he informs us he derived much advantage. From him we learn that Attale declaimed vehemently against the vices and errors of human life, as they appeared to him in his contemporaries, attacked voluptuousness, and recommended charity and universal temperance.

ATTALIATE or ATTALEIATES, MICHAEL, was proconsul and judge under the Emperor Michael Ducas, about 1072, at whose request he compiled a compendium of law, entitled "A legal work or pragmatically treatise," &c.

ATTALUS, a Greek sophist, 180 B.C.

ATTALUS, a Greek mathematician, 150 or 160 B.C.

ATTALUS, a Stoic philosopher of the first century, and teacher of Seneca. We know nothing farther concerning him.

ATTALUS, lieutenant of Philip of Macedon, 370 B.C. He was uncle to Cleopatra, whom Philip espoused after he repudiated Olympias. He was so unfortunate as to produce, first, a quarrel between Philip and Alexander; secondly, one between Philip and Pausanias, in which the latter killed the king; and thirdly, one between himself and Alexander, which was avenged by his death, from the hand of Hecateus, in behalf of his prince. (*Diod. Sic., Justin, Quint. Curt.*)

ATTALUS, lieutenant of Alexander the Great—330 B.C.—has been represented as so like Alexander, that at a distance the one could not be distinguished from the other, a circumstance so opportune for his master, that he took advantage of it in order to deceive the enemy, or to conceal the execution of a project. (*Quint. Curt., Arrian, Diod. Sic.*)

ATTALUS I., king of Pergamus, one of the kingdoms which were formed after the breaking up of the old Macedonian empire, succeeded his cousin Eumenes I. On the occasion of a great battle which he fought against a host of Galatians or Gauls, at that unsettled time, overrunning Asia Minor, he assumed the title of king. By taking advantage of the embarrassments of the king of Syria, he conquered many towns on the coast of the Ægean Sea, but soon having reason to be alarmed by the incursions of Philip V. of Thrace, he discovered the policy of joining a league which was formed between the Romans and Aetolians against Philip and the Achæans, in 211 B.C. From this war Attalus was called to defend his kingdom against Prusias, king of Bithynia. In the midst of all this fighting, Attalus was able to gratify the Roman love of superstition. The Sibylline books required the black stone, which lay at Pessinus, and represented the great mother of the gods, to be brought to Rome. Attalus assisted in this, and there was peace for a few years, till Philip, in revenge for his old enemy having sided with the Rhodians, invaded his kingdom, and ravaged the neighbourhood of Pergamus. After a sea-fight at Chios, the activity of Attalus was not abated. The war against Philip was prosecuted in other quarters, and at home Antiochus invaded Pergamus; but the Romans, true to their friendship, came to the relief of their ally, and the Syrian withdrew. Attalus was still engaged assisting the Romans when he died at Pergamus, 197 B.C. He was a great and good man, a patron of letters, and, as some say, the founder of the library at Pergamus. The "Attalicae vestes," an invention of gold-tissue cloth, dates from his reign. The events in the life of Attalus are recorded in *Polybius, Livy, Pausanias, Eusebius, and Dio. Laertius*.—A. L.

ATTALUS II., son of the preceding, surnamed PHILADELPHUS, did not ascend the throne of Pergamus till after the death of his elder brother Eumenes II., whom he had served lovingly and faithfully as ambassador, minister, and general. He was then sixty-two years of age, but he did not fail to respond to the exigencies of his situation, or to maintain at least for a time the grandeur of his family. He restored Ariarathes to his kingdom of Cappadocia, and was soon at war with his old enemy Prusias, in which he was so far worsted, that he was obliged to call in the mediation of Rome. But he subsequently got his revenge by upholding Nicomedes, the son of Prusias, against his father, and assisting Alexander Balas in

usurping the throne of Syria. After again helping the Romans in their war with the impostor, Philip of Macedonia, he abandoned himself to indolence, and was completely guided by Philopœmen, one of his friends. He died at the age of eighty-two, and was succeeded by Attalus, the son of his predecessor and brother. (*Polybius, Strabo, Livy, Diod. Siculus, &c.*)—A. L.

ATTALUS III., PHILOMETOR, last king of Pergamus, was the son of Eumenes II. He was educated at Rome, and marked every step of his progress by blood. He slew the best friends of his father, under pretence that his mother had died of poison. He so mixed up crime and folly, that he studied botany to discover poisonous herbs to send to his friends; yet, in the midst of his madness, he showed signs of genius, and it is said that Celsus and Galen were indebted to him for valuable remedies. At length, having resolved to erect a tomb to his mother, Stratonicie, his ardour exposed him to a stroke of the sun, of which he died. He reigned six years, leaving a testament:—"Populus Rom. bonorum meorum heres esto." Aristonicus disputed the testament, and, after a bloody war, Pergamus became a Roman province. (*Polybius, Strabo, Diod. Siculus, &c.*)—A. L.

ATTALUS THE MARTYR, put to death at Lyons, A.D. 177. Along with Alexander, a fellow martyr, he was first exposed to wild beasts, and then he was subjected to torture. When asked, by his tormentors the name of his God, he replied, "that God being One needs no name."—(*Euseb., Rufinus*.)

ATTALUS, FLAVIUS PRISCUS, was elected Roman emperor in the year 409 of our era. At first a pagan, afterwards a Christian, and a member of the senate; he formed one of a deputation to the Emperor Honorius, at that juncture when Alaric, king of the Visigoths, was besieging the city for the first time. It having pleased the barbarian to oppose the phantom of an emperor to Honorius, Attalus was elected by the command of Alaric, and afterwards, when the slave-king showed himself refractory, the Goth set forth the destruction of Rome in effigy, by exhibiting Attalus first as an emperor, and afterwards as a slave. Attalus was still nominal emperor under Ataulf, the successor of Alaric; but on the death of his protector he fled to Spain, was captured, led before Honorius, (to whom he had once offered his life and a pension,) and sentenced to lose the fingers of his right hand, and to finish his days at Lipari. (*Zozimus, Socrates, Procopius*.)—A. L.

AT-TAMIMI, an Arabian physician, who lived about the end of the tenth century. He devoted much attention to pharmacy, and pretended to have discovered a universal antidote, on which he wrote a number of works. Wüstenfeld mentions seven of his works in his "Geschichte der Arabischen Ärzte und Naturforscher;" Gottingen, 8 vols., 1840.

ATTAR or ATHAR, COGE or KHOJAH, vizier of the kingdom of Ormuz, died in 1513. He was intrusted with the regency during the minority of Seif-Eddyn IV., and for many years resisted all attempts made by the Portuguese to gain possession of Ormuz.

ATTAR, FERID-UD-DIN, a Persian poet, was born at Khorassan in 1119, and died in 1202. His poetry was much admired, especially for the profound knowledge which he displayed in it of the doctrines of the Sufis. There is a copy of the whole of his works in the royal library at Paris.

ATTARDI, BONAVENTURE, an Italian monk of the order of St. Augustin, lived in the first half of the eighteenth century, and was professor of ecclesiastical history in the university of Catania. He published a treatise respecting the island on which St. Paul was shipwrecked. Palermo, 1738.

ATTAVANTE OF FLORENCE, a miniature painter of the latter part of the fifteenth century, who is supposed to be the author of the beautiful illustrations of the manuscript of the *Silius Italicus* preserved in the library of San Marco at Venice.

ATTAVANTI, PAOLO, an ecclesiastic, author of some works on religious subjects, was born at Florence in 1419, and died there in 1499. He enjoyed a high reputation as a preacher, and his eloquence was compared to the music of Orpheus.

ATTEIUS, CAPITO. See CAPITO.

ATTEIUS, surnamed PRETEXTATUS, and afterwards PHILOLOGUS, a Greek grammarian, was a native of Athens, and lived about fifty years before the Christian era. He wrote a compendium of Roman history, from which Sallust selected such portions as suited his purpose when compiling his work.

ATTENDOLO, CATHERINE. See SFORZA.

ATTENDOLO, DARIO, an Italian lawyer, was born at

Bagna-Cavallo, in the duchy of Ferrara, in the beginning of the sixteenth century. He wrote a treatise "On the Duel," and "A Discourse on the Point of Honour." The former was published at Venice in 1560, and the latter in 1563, and both, corrected and revised by the author, were republished in 1565.

ATTENDOLO, GIOVANNI BATTISTA, an Italian scholar and poet, was born at Capua, and died in 1592 or 1593. He became a secular priest, and was distinguished for his knowledge of languages, particularly Greek, Hebrew, and Arabic. Among his works are several sermons, and a number of poems.

\* ATTERBOM, PETER-DANIEL, a Swedish poet, was born in 1790, in the village of the Ostrogoths, where his father was pastor. He was a devoted admirer of German literature, to which he dedicated much of his leisure. In 1819 he was appointed teacher of German to the prince royal, afterwards king of Sweden. He was author of a variety of works, both in prose and verse.—(*Conversations-Lexicon*.)

ATTERBURY, FRANCIS, son of Lewis Atterbury, born at Milton, March 6, 1662; was educated at Westminster school, and thence elected to Christ Church in Oxford, where he distinguished himself by an admirable Latin translation of Dryden's "Absalom and Achitophel," and by a charming epigram on the white fan of a lady, whom he afterwards made his wife. He received the degree of M.A. April 20, 1687, and soon entered into the Roman catholic controversy, by writing a thoughtful treatise on the origin of the Reformation. While tutor to the honourable Mr. Boyle, afterwards Lord Orrery, he took part in the celebrated discussion on the genuineness of the epistles of Phalaris. The keen wit and ingenuity of Lord Orrery's answer to Bentley on that subject were attributed to Atterbury; but neither tutor nor pupil was a match for Bentley in critical scholarship. About the same time we find him in London, chaplain to King William and Queen Mary (1694), and as preacher at Bridewell, delivering several remarkable sermons; while he assailed Dr. Wake, afterwards archbishop of Canterbury, in an angry controversy on the privileges and powers of convocation. About the year 1696, a pamphlet was published, supposed to be written by Dr. Binckes, which insisted on the right of the clergy to frequent synods, according to the canons of the Christian church, and the constitution of the realm. Dr. Wake thought that the arguments advanced in this publication impugned the authority of Christian princes over their convocations, and issued a reply, designed to maintain the royal supremacy. To this treatise Atterbury published an answer in 1700, without his name. In the preface he terms Dr. Wake's book "a shallow, empty performance, written without any knowledge of our constitution, or any skill in the particular subject of debate. The best construction," continues he, "that has been put upon Dr. Wake's attempt by candid readers, is, that it was an attempt to advance the prerogative of the prince in church matters as high, and to depress the interest of the subject spiritual as low as ever he could, with any colour of truth." To this book, Dr. Wake, in 1703, published a rejoinder. The result of the controversy was advantageous to both parties. Dr. Wake was made a bishop, and Atterbury received from the university the degree of doctor of divinity. Meanwhile, in the year 1700, he was made archdeacon of Totness, and canon-residentiary of Exeter. Queen Anne, on her accession to the throne, appointed him her chaplain; and in 1704, he was presented to the deanery of Carlisle. On the 30th of August, 1706, he preached in St. Paul's cathedral the celebrated sermon on the funeral of Mr. Thomas Bennet, the bookseller, which engaged him in a warm dispute with Hoadley, afterwards bishop of Hereford. His text was, "If in this life only we have hope in Christ, we are of all men most miserable;" and he endeavoured to prove, that were there no future life, men would be really more miserable than beasts, and the best men more miserable than the worst. This position Hoadley considers dangerous and immoral. "The apostle," says he to Atterbury, "speaks of Christians professing faith in Christ; you speak of persons practising the moral precepts of religion. The apostle speaks of the condition of such Christians in a state of the most bitter persecution; you speak of the condition of virtuous persons in the ordinary course of God's providence. . . You have mistaken the assertion itself, which the apostle layeth down, the persons concerning whom he intends it, the times to which he manifestly limits it, and the conclusion which he designed should be drawn from it." This home charge soon drew from Atterbury a masterly vindication of his arguments in the

form of a preface to the sermons, published in 1708. In 1711 he was made dean of Christchurch, and in June, 1713, on the death of Dr. Spratt, he was yet further advanced to the see of Rochester and deanery of Westminster. He was not popular at Christchurch, and his opponents declared that he was promoted to restore tranquillity to the university which he disturbed, and the college over which he sought to tyrannize. It was not long before Queen Anne's death that he obtained his bishopric. His friends for the most part were men poising two successions in their hands, and doubtful whether they should favour the Pretender (whom in their hearts they preferred) or allow the claims of George of Hanover. It was said that as Lambeth was opposite to Westminster, and the archbishop old and infirm, Atterbury looked with a longing eye to the primacy; but his party split into two factions at the critical moment that preceded the death of Queen Anne. As soon as this event was known, he offered to put on his lawn sleeves, and go forth and proclaim King James. This daring honour was not accepted by his associates. George I. ascended the throne, and the bishop's chances of promotion were lost. As dean of Westminster he officiated at the coronation of the new king, and, when the ceremony was concluded, wished to present him with the royal canopy and chair of state, which were the perquisites of the dean; but the offer being rejected, the bishop's heart was filled with resentment. Had the Tories been continued in office during the new reign, they would probably have never tampered with the Pretender. Irritated by exclusion, they began to conspire. Declarations in favour of the Pretender were posted in the markets, and in some places his title was proclaimed. When the bishops set forth a loyal declaration, testifying their abhorrence of rebellion and their allegiance to King George, Atterbury refused to sign it. Meanwhile his party were indefatigable in opposition. It was confidently affirmed that their movements were not intended so much to embarrass the ministry as to change the dynasty. They complained that the law was violated, in order that they might upset the constitution; and as the father of the Pretender had been excluded in 1688, so now the son was to be set on the throne for the same reasons and upon the same principles. Meanwhile a secret conspiracy was at work to secure these objects, and Atterbury was too prominent a person not to be suspected of participating in it. He was accordingly apprehended, August 24, 1722. He was taken before the council, and immediately committed to the Tower. The commitment of a bishop under such circumstances, gave rise to various speculations. His friends laid the whole blame on the ministry. His enemies declared that he had tampered with the Pretender even in the reign of Queen Anne; that he had even proposed to receive his son as heir of the throne, to educate him in the protestant faith, and to act as lord protector during his minority. Atterbury was brought to trial before the House of Lords on Monday, May 6, 1723, and after a long debate condemned to banishment, by a majority of eighty-three to forty-three. On Tuesday, June 8, he embarked on board the *Aldborough* man-of-war, and landed the Friday following at Calais. He went thence to Brussels, and not long after to Paris, where he softened the rigours of his exile by study and conversation; and as there is too much reason to fear, by abortive schemes of rebellion against the royal line of Hanover. He was well acquainted with the French language, which he learned late in life. He died in Paris, February 15, 1731. His body was brought to England, and privately interred in Westminster abbey, on the 12th of May following. Whatever may be thought of his political character, it is universally agreed that he was one of the greatest men of the age for genius and skill in polite literature, that he wrote Latin with a purity worthy of Cicero, and his own language in a manner superior to most of his contemporaries. In the House of Lords he was an excellent speaker. His character as a preacher is well described in the *Tattler*, Vol. II., No. 66. His subjects were chosen with skill; his method was clear and perspicuous; and he cast an air of novelty and invention around the commonest topics of the pulpit. His opponents describe him as quarrelsome and litigious, but if we may judge from his portraits, his disposition appears to have been gentle and engaging, his gravity free from arrogance, and his mien the very type of finished elegance.—T. J.

ATTERBURY, GEORGE LUFFMAN, a celebrated composer of glee and part songs, born in 1740. His most popular works were, "Come let us all a-Maying go," glee, four voices; "With

horns and hounds in chorus," catch, three voices; "Take, oh take, those lips away!" round, three voices; "Sweet enslaver," round, three voices; "Joan said to John," catch, three voices; "Lay that sullen garland by," glee, three voices; "Come, fill the board," glee, three voices; "Oh, thou sweet bird!" glee, four voices; and "Adieu ye streams," glee, four voices. He died in 1800, during the performance of one of his benefit concerts.—E. F. R.

ATTERBURY, LEWIS, father to the celebrated bishop of that name; born about 1631, in Northamptonshire; a student at Christchurch, Oxford, in the beginning of 1647; and preacher during the times of the usurpation; after the restoration, chaplain to Henry, duke of Gloucester, and rector of Milton, near Newport-Pagnell; unhappily drowned near his own house, December, 1693. His eldest son, Lewis, was likewise a student of Christchurch, D.C.L., 1687. He published several volumes of sermons, and died October 24, 1732.—T. J.

ATTERIDE, D', a Portuguese priest of noble family, a bishop and inquisitor. He was present at the council of Trent, and wrote a history of it up to the seventh session. Died 1611.

ATTERSOLL, WILLIAM, an English divine of the seventeenth century, wrote a popular commentary on the book of Numbers, 1618, which was translated into Dutch in 1667, in which he avers in the title that he has decided five hundred theological questions.

ATTEY, JOHN, a musician of the seventeenth century, in the service of the earl of Bridgewater. He was the author of a volume entitled "The First Booke of Ayres, of Four Parts, with Tablature for the Lute; so made that all the parts may be plaide together with the Lute, or one voyce with the Lute and Bassovoyll," folio, London, 1622. He died in 1640, at Ross, in Herefordshire.—E. F. R.

ATTICIUS, FORTUNATIANUS. See FORTUNATIANUS.

ATTICUS, a Platonic philosopher of the second century. Several philosophical and historical productions are ascribed to him, six extracts from which, preserved by Eusebius, are the only remains of the works of Atticus now extant.

ATTICUS, patriarch of Constantinople in the fifth century, was born at Sebaste in Armenia, and died 10th October, 425. He was author of a treatise in two books, entitled "De Fide et Virginitate," composed for the daughters of the Emperor Arcadius. Some remains of his other writings are still extant.

ATTICUS, DIONYSIUS, an ancient sophist or teacher of rhetoric, lived about fifty years before the Christian era. He was a native of Pergamus, and a pupil of Apollodorus, who taught Augustus Caesar. His real name was Dionysius, but he was surnamed Atticus on account of his having long resided in Athens.—(Strabo, lib. xiii.; Quintilian, lib. iii.)—G. M.

ATTICUS, TITUS POMPONIUS, a distinguished Roman, the contemporary of Cicero and Caesar, who displayed such address and tact, that during the war between Caesar and Pompey he managed to remain neutral; sent money to the son of Marius, while he secured the attachment of Sylla; and when Cicero and Hortensius were rivals, was equally intimate with both. When young, he resided at Athens, where he so far won the affections of the citizens, that the day of his departure from their city was one of universal mourning. He was an author and poet of no mean pretensions. He reached the age of seventy-seven years without sickness. When at last he became ill, he refused sustenance, and died A.U.C. 751, or two years before the Christian era. He was a disciple of Epicurus.—T. J.

ATTILA, one of the earliest of those great Scythian conquerors who have in successive ages overrun the finest and most fertile regions of Europe and Asia, with vast armies of cavalry raised on the steppes of Central Asia, made his appearance on the frontiers of the Roman empire, which was then tottering to its fall, about the year of our Lord 430. According to the historian Priscus, as quoted by Jovandes, bishop of Ravenna, in his history of the Goths, Attila was the son of Mandzach, a chief of the most warlike race of the Huns. The researches of Humboldt have recently shown that the Huns were of the Finnish or Uralian race; but their movement southward and westward, in the beginning of the fifth century, was caused by the irruption, into their territory, of the Hiouqua, a tawny tribe of herdsmen of Turkish origin, who dwelt in tents of skins on the elevated steppe of Cobi. A portion of the race had been driven southward and westward toward the frontiers of Asia. After long wars with the tribes which were then in possession of what now forms the empire of

China, the tribes thus expelled from their several pastures traversed the great plains of Central Asia for a distance of more than three thousand miles, urging forward the Finnish tribes from the sources of the Ural. From these wild regions poured forth bands of Huns, Avars, Chasars, and a numerous mixture of Asiatic races. "Warlike bodies of Huns," says Humboldt, "first appeared on the Volga, next in Pannonia, then on the Marne and the banks of the Po, laying waste those richly cultivated tracts, where, since the time of Antenor, men's creative art had piled monument on monument. Thus swept a pestilential breath from the Mongolian deserts over the fair Cisalpine soil, stifling the tender, long-cherished blossoms of art." The time was most favourable for such an irruption, for the powerful and most warlike tribes of Germany had abandoned their original homes, and were pressing forward into the Roman empire—the Goths into Spain, the Vandals into Africa, the Lombards into Italy, the Franks and Burgundians into Gaul, the Saxons, Angles, and Frisians into Britain. Hence the resistance of the Germanic tribes was comparatively feeble, and thus, in the language of Jovandes, the most valiant race of the Huns ruled the empire of Scythia and of Germany, never before united under one chief; and, with an army of 700,000 men, threatened and laid waste the Roman empire, west and east, from the mouth of the Rhine to the banks of the Euphrates, and gave law more than once to the Franks and the Burgundians, at the same time that they crossed the Caucasus, and invaded the empire of Persia. The power of Attila thus extended from the swampy wilds of Scythia to the banks of the Rhine, and from the forests of Scandinavia and the shores of the Baltic, to the head of the Adriatic, and the desert valley of the Danube. The royal village or camp was on the north banks of the Danube, in the country which still bears the name of Hungary. Attila and his brother Bleda obtained the command of the Hunnish tribes and armies, about the year 403, on the death of their uncle Kirgilas. The power of the Huns had already become formidable to the degenerate Romans, both of the Eastern and the Western empires; and the first act of Attila was to receive the ambassadors of Theodosius, the emperor of the East, whose dominions the Huns had recently ravaged, and to dictate his own terms of peace and submission to the successor of Constantine. This interview was held on horseback, on the great plain of Upper Mæsia, near the city of Margeros. By this treaty Theodosius conceded to the Huns a safe and plentiful market on the shores of the Danube; agreed to pay to Attila a yearly tribute of seven hundred pounds weight of gold, and a fine of eight pieces of gold for every Roman captive who might escape from slavery amongst the Huns; to surrender all Hunnish fugitives who had taken refuge in the court and provinces of Theodosius; and to renounce all treaties and engagements with the enemies of the Huns. The provision of the treaty promising the surrender of all Hunnish fugitives, was carried out by the giving up of certain youths of the royal race of the Huns, who had taken refuge with the emperor, and they were crucified on the Roman territory as soon as surrendered. After inflicting this signal disgrace on the emperor of the East, Attila allowed a short respite to the Roman empire, whilst he more firmly consolidated his own power by the conquest of the remaining tribes of Scythia and Germany, which had not submitted to his arms, and freed himself from a rival by murdering his brother Bleda. He had not only the skill to reconcile the Huns to this crime, but also to persuade them that he himself possessed the sword of the Scythian Mars, and, in right of it, the dominion of the whole world. The finding of the sword of Mars occurred in this manner:—A herdsman seeing a heifer of his herd lame and bleeding, and not knowing how she had been wounded, followed the track of her blood, until he discovered a sword which she had trodden on in grazing. This he took to Attila, who received it with great exultation, declaring that it was the sword of Mars, and secured to its possessor universal dominion. The first expedition of Attila did not give much encouragement to these hopes of universal empire. Having collected an immense army, he led his forces through the passes of mount Caucasus, with the intention of conquering the Persian empire; but the Persian cavalry, which had more than once defeated the Roman legions, proved itself more than a match for the wild horsemen of the steppes, and Attila, after sustaining a great defeat on the plains of Media, was compelled to retreat, leaving Persia unconquered. The news of this defeat was received with great exultation at

Constantinople, but the Greeks soon learned to their cost that Attila was more than a match for them. In the following year he threw himself and his wild rapacious hosts on the provinces of the Eastern empire, penetrated into Illyria, and ravaged all the European provinces of the empire, from the Adriatic to the Black Sea. Thrice the armies of Theodosius attempted to resist the advance of the armies of Attila, and as often they were defeated by the Huns. After those defeats the territories of the empire lay open, to the gates of Constantinople and the most southern point of Greece. The open country was converted into a wilderness, and seventy of the finest cities of Macedonia, Thrace, and Greece were turned into heaps of smoking ruins. It was only by enormous bribes and the most humble submission, that Theodosius induced Attila to retire from his desolated dominions. The ambassadors of Theodosius, who were sent to implore the mercy of Attila, found the king of the Huns in the royal village or camp, on the banks of the Danube. On seeing them he exclaimed, "Where is the fortress, where is the city of the Roman empire, which can pretend to resist, when it pleases me to destroy it?" The Greek emperor and his ministers, fully convinced of their weakness, submitted to the terms imposed, but attempted to free themselves from this formidable enemy, by employing an assassin to destroy Attila. This assassin was, however, so much terrified when he found himself in the presence of that formidable conqueror, that his heart failed him; he fell at his feet, and laid open the whole conspiracy. This dastardly attempt excited more contempt than indignation in the mind of the haughty king of the Huns. He contented himself with sending an embassy to Constantinople, to demand the head of Crysophias, the chief minister of Theodosius, and the author of the plot. Even this demand he consented to change into a demand for greater tribute. And the attempt did not interrupt the preparation which Attila was making for the conquest of Gaul—an enterprise which, if successful, would have placed all Europe at his feet. In the year 451 Attila crossed the Rhine, and advanced at the head of an almost innumerable host as far as the banks of the Loire, where he laid siege to the city of Orleans. The city was bravely and successfully defended; and this resolute resistance gave time to Aetius, the last great general of the Western empire, not only to bring together all the Roman forces, but to form an alliance, and to secure the assistance of the Goths, Franks, Saxons, and the Celtic inhabitants of Gaul. On the alliance of the whole force of Western Europe, Attila raised the siege of Orleans, and retired behind the Loire and the Seine, to Chalons, on the banks of the Marne. Here a great battle took place, which stopped the progress of Scythian conquest, and preserved the ascendancy of the Germanic, Latin, and Celtic races in Western Europe. Attila and the Huns were defeated with enormous loss—a loss so enormous, that some estimates raise it as high as 300,000 lives; whilst few rate it at less than 160,000. After this great defeat, Attila retired to his fortified camp near Chalons, on which the allies were unwilling to risk an attack; but all hope of victory having been abandoned, and the resources of the country being wasted and destroyed, the Hun soon after broke up his camp and retreated across the Rhine. In the following year Attila burst into Italy, at the head of another enormous army, demanding from the Emperor Valentinian III. the hand of his sister Honoria, and the surrender of nearly half the provinces of the empire. These terms being refused, he laid siege to the great and flourishing city of Arquelia, at the head of the Adriatic, which he took and levelled with the ground. He afterwards destroyed the cities of Padua, Vicenza, Verona, and Bergamo, and laid waste the plains of Lombardy. Many of the inhabitants fled to the Alps and the Appenines, whilst others escaped to the desolate islands of the Adriatic, near the mouth of the river Brenta, where they laid the foundation of the city of Venice and the Venetian republic. After laying waste the fairest provinces of Italy, the approach of Aetius, and the forces of Pope Leo I., again induced Attila to retire beyond the Alps, to his encampment on the plains of Hungary. There he organized another expedition against Gaul, which was likewise repulsed by the Romans, aided by the Gothic and Germanic tribes, which had established themselves beyond the Rhine. After this repulse Attila planned another expedition against Italy, but fortunately for the world this was prevented by his own death. He died suddenly of apoplexy, amidst the orgies of his marriage with a young girl named Illico, to the unspeakable relief of Europe and Asia. After his death his empire

fell rapidly to pieces, although the name and memory of the Huns have been preserved to our own times.—T. B.

ATTINGHAUSEN, GUERARD, one of the founders of Helvetic independence, was landammann of the canton of Uri in 1206, distinguished by his exertions in bringing about the confederation of the cantons of Uri, Schwitz, and Unterwald.

ATTIRET, JEAN DENIS, a French jesuit and painter, born at Dôle, 1702, died at Pekin, 1768. After studying at Rome, he returned to France, and practised as an artist at Lyons, but, at thirty years of age, entered the order of the Jesuits, and went to China, where he took the title of painter to the emperor of the Celestial Empire, became chief of the Chinese artists, and was honoured with the dignity of mandarin.

ATTON or ACTON, sometimes called ATTO or ACTO, a French monk, who was elected bishop of Vercelli in Italy in 924. He is supposed to have died about 960. Of the life of Atton little is known. The works attributed to him are:—1. "Capitulare," or a collection of canons of the church of Vercelli; 2. "Libellus de Pressuris Ecclesiasticis," a treatise on ecclesiastical jurisdictions; 3. "Epistola," consisting of eleven letters, mostly on theological subjects; 4. "Sermones," a collection of sermons, eighteen in number; 5. "Expositio Epistolarum Sancti Pauli," commentaries on the Epistles of St. Paul; 6. "Polypticum," called also "Perpendiculum," a satire on the manners of his time.

ATTUMONELLI, MICHEL, an Italian physician, born at Andria, in the province of Bari and kingdom of Naples, in 1753; died at Paris 17th July, 1826. He studied at Naples, under Cirillo and Cotugno, and received his diploma at Salernum. On his return to Naples he was appointed clinical professor at the Ospedale degli Incurabili, and was highly esteemed both for his professional and general knowledge. He afterwards went to Paris, where he practised extensively until the time of his death. He published a translation of Condorcet's "Politique de la France régénérée," besides the following original works:—"Elementi di Fisiologia Medica o sia la Fisica del corpo umano," Naples, 2 parts, 1787, 1788; "Mémoires sur les Eaux Minérales de Naples, et sur les Bains de Vapeur;" "Mémoires sur l'Opium," Paris, 1802 and 1811, 8vo; "Trattato di Veneni che comprende varie Dissertazioni Mediche del sr. Sauvages," Naples, 1785, 2 vols. 4to.—(Querard, *la France Littéraire*. Callisen, *Medicinesches Schriftsteller-Lexicon*, &c.)—G. M.

ATTWOOD, GEORGE, an English mathematician of considerable eminence, born in 1745; died in 1807. He was fellow and tutor of Trinity college, Cambridge, where he took the degree of A.B. in 1769. His published writings are:—1. "A Treatise on the Rectilinear Motion of Bodies," Cambridge, 1784, 4to; 2. "Analysis of a Course of Lectures on the Principles of Natural Philosophy, read in the university of Cambridge," London, 1784, 8vo; 3. "A Dissertation on the Construction of Arches" (followed by a supplement), London, 1801.

ATTWOOD, THOMAS, an English musician of deservedly high esteem, who was born in London in 1767. In 1786 he entered the choir of the chapel royal, and studied under Drs. Nares and Ayrton. In 1785 he went to Vienna, to continue his studies under Mozart, and on his return to London, his attention was devoted to composition for the theatre. He produced seventeen musical pieces, the so-called operas of the time, a time when music of all kinds, and dramatic music especially, was at the lowest standard in England. In 1795 or 1796, he succeeded Mr. Jones as organist at St. Paul's cathedral, and, on the death of Dr. Dupuis, in June of the latter year, he was appointed composer to the chapel royal. In this capacity he wrote his church music, little of which was printed before the collected edition, published after his death by Dr. Walmsley, his godson and pupil. He wrote his anthem, "I was glad," for the coronation of his constant patron as King George the Fourth, in 1821, in acknowledgment of the merit of which, he was in the same year appointed special composer to the private chapel in the Pavilion at Brighton. He was appointed a professor in the Royal Academy of Music a few years after its formation in 1823. On the death of Mr. Stafford Smith in 1826, he was appointed organist of the chapel royal. On Mendelsshon's coming to this country in 1829, Attwood was one of the first to perceive and to acknowledge his transcendent talent. He wrote his anthem, "O Lord, grant the king a long life," for the coronation of King William the Fourth, in 1831, and he commenced an anthem for the coronation of Queen Victoria, which, however, he did not live to

complete. As a member of the Concertores and Harmonists' Societies, he had opportunity for the production of his numerous glees and other concerted pieces of chamber vocal music. He died on the 28th of March, 1838, and is buried in St. Paul's cathedral.—G. A. M.

**ATTWOOD, THOMAS**, third son of Matthias Attwood, Esq., ironmaster, of Hales Owen, Salop, was born in 1784. He first became known as a political character by his vigorous opposition to the orders in council in 1812, and condemned the return to cash payments at the end of the war. His letters on currency, published under a fictitious signature in the "Globe" newspaper in 1828, established his reputation as one of the ablest advocates of paper money. In the following year, he joined with the late Messrs. Scholefield and Muntz in forming the Birmingham political union, which largely contributed to the passing of the reform bill. On the enfranchisement of Birmingham under the reform act, Mr. Attwood was chosen one of its members, and continued to represent it down to his retirement from public life in 1840. He died of a paralytic seizure, after several years of illness, at Malvern, March 6, 1856.—E. W.

**ATTWOOD, WILLIAM**, an English political writer of the end of the seventeenth and the beginning of the eighteenth century. Besides a number of controversial works, Attwood published a small volume, entitled "The History and Reasons of the Dependency of Ireland upon the Imperial Crown of the Kingdom of England, rectifying Mr. Molinaux's state of the case of Ireland's being bound by Acts of Parliament in England," 1698; also, a work entitled "The Superiority and direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland, the true foundation of a complete Union, reasserted," 1705, 8vo.—(Watt, *Bibliotheca Britannica*. Nicolson, *English Historical Library*, 193–196. *Irish Historical Library*, 65, 66.)

**ATWATER, CALEB**, an American writer on geology. He has contributed the following papers:—1. Tracts and remarks relating to the climate, diseases, geology, and organized remains of parts of the state of Ohio. (*American Journal*, vol. xi.) 2. On the prairies and barrens of the West. (*Ibid.*, vol. i.) 3. Notice of the scenery, geology, mineralogy, &c., of Belmont county, Ohio. (*Ibid.*, vol. i.) 4. Tracts relating to certain parts of the state of Ohio. (*Ibid.*, vol. x.) 5. Account of ancient bones and some fossil shells found in Ohio. (*Ibid.*, vol. ii.)—(*Bibliographia, Zoologiae, et Geologiae*).—E. L.

**ATWOOD, THOMAS**, an English philanthropist, born about the beginning of the eighteenth century; died 27th May, 1793. He is said to have been, at one period, chief judge of the island of Dominica, and subsequently of the Bahamas. In 1791 he published an octavo volume of nearly 300 pages, entitled "The History of the Island of Dominica;" and afterwards a little pamphlet, entitled "Observations on the true method of treatment and usage of the Negro Slaves in the British West India Islands." He died in the King's Bench prison, broken down by misfortunes.—(*Gentleman's Magazine*, lxiii, 576. *Literary Memoirs of Living Authors of Great Britain*).—G. M.

ATZEL. See ATTILA.

**ATZYS**, a sovereign of Kharisme in Persia, who died in 1155. He succeeded his father, Cothb-Eddy, in 1127, and extended his kingdom by the conquest of numerous provinces in the neighbourhood of the Caspian sea. He reigned twenty-nine years, and was succeeded by his son Il-Arcola.

**AUBAIS, CHARLES DE BARCHI, MARQUIS D'**, a French writer, born at Beauvoisin, near Nismes, 20th March, 1684; died 5th March, 1777. Among his published works are:—"Généalogie de la Maison de Gencs, originaire de Dauphiné," 1713, in fol.; "Pièces fugitives pour servir à l'histoire de France, avec des notes historiques et géographiques," 1759, 3 vols. 4to. This work was compiled with the co-operation of Leon Menard. "Geographie historique," 1761; "Histoire de la Maison de Narbonne-Pellet," without date.—(*Les Trois Siècles de la Littérature Française; Le Long Bibliothèque historique*).—G. M.

**AUBAN, MARQUIS DE ST.**, a French general, born about the middle of the seventeenth century; died 14th July, 1713. He served, with great distinction, in the campaigns of Louis XIV., and was present at thirty-eight sieges and battles. He was author of the two following works:—"Considérations sur la réforme des armes jugée au conseil de guerre," 1773, in 8vo; "Mémoires sur les nouveaux systèmes d'artillerie," 1775, in 8vo.—(Courcelles, *Dictionnaire des Généraux Français*.)

**AUBÉ, CHARLES**, a French entomologist. He has distin-

guished himself more particularly by descriptions of the family of Coleoptera. He has published the following works and papers:—"Iconographie des Coléoptères d'Europe," Paris, 1836, with coloured plates; "Monographia Pselaphiorum cum Synonymia extricata," Paris, 1834, with figures; "Species general des Coléoptères de la Collection de M. le Comte Dejean," Paris, 1838. He has also published several other papers in the Transactions of the French Entomological Society.—E. L.

**AUBE, D'.** See RICHER D'AUBE.

**AUBENTON.** See DAUBENTON.

**AUBER**, a French writer, born at Rouen about the middle of the eighteenth century, died in 1804. He embraced the profession of a schoolmaster, and, in 1795, was appointed professor of belles-lettres in the school of the department of the Lower Seine. He was a member of the Academy of Sciences at Rouen, and was esteemed a man of varied and extensive acquirements. He left, at his death, the following works:—"Mémoire sur le Gisement des côtes du Département de la Seine-Inferieure, sur l'état actuel de ses Ports tant sur la Manche que sur la Seine, sur les moyens de les perfectionner, et sur les canaux qu'il serait utile d'y établir pour faciliter la navigation intérieure," Rouen, 1795, in 4to; "Rapport sur les moyens d'améliorer les laines," Rouen, 1795, in 4to; "Rapport sur les prix nationaux d'agriculture dans le département de la Seine-Inferieure, avec des notes y relatives," Rouen, 1795, in 4to; "Mémoires sur la nécessité de conserver, de multiplier, de réunir dans les départements les chefs-d'œuvre de l'art et en particulier ceux de la commune de Rouen," Rouen, 1797, in 4to; "Réflexions sur l'étude des belles-lettres dans les républiques," Rouen, in 8vo.

\* **AUBER, DANIEL FRANÇOIS ESPRIT**, a French musician, is the son of an opulent printseller of Paris, and was born at Caen, in Normandy, during a visit of his parents to that city, on the 29th of January, 1784. His father designed him for a mercantile life, and though he placed him under Mr. Ladurner to learn the piano-forte, it was only for the purpose of giving him an elegant accomplishment that would grace his appearance in society. He was placed in a commercial house in London, and here, in the hours not devoted to his office, he won constant admiration, not only by his playing, but by the little romances he composed with the greatest fluency. His stay in this country was but brief, and on his return to Paris he amused himself with a more serious class of composition, writing a trio for piano-forte, violin, and violoncello, and several other chamber pieces. It was probably about this time that he became a pupil of Boieldieu, for his productions now assumed a more important character than is compatible with the capabilities of an un instructed amateur. He was an intimate of M. Lamare, the violoncellist, an executive artist, whose fingers picked out original passages on his instrument, but whose wits could not string them together in any form of composition, nor originate melodic phrases of any interest whatever; his friend Auber, therefore, wrote several concertos for him, which he played, and even printed under his own name, and which gained him considerable esteem as a composer. Auber also wrote a concerto for the violin, of which himself received the credit. He set to music an old libretto called "Julie," with quartet accompaniment, which was privately performed at Paris by a party of amateurs; and he wrote another little opera, with accompaniments for a full orchestra, which was represented, also privately, at the residence of the Prince de Chimay. His earnestness in the pursuit of music increased with the admiration he excited, and he now went through a serious course of study under Cherubini, whose theoretical knowledge, practical talent, and experience, eminently fitted him to develop the powers of such a pupil, and under this master he wrote a mass for four voices, besides many less extensive pieces. The high esteem in which, from these various and numerous productions, he was now held in the private musical circles of Paris, at once stimulated his ambition to appear in public, and facilitated his means of gratifying it; accordingly, in 1813, he brought out a comic opera, in one act, called "Le Sejour Militaire," which, however, to the great disappointment of his many admirers, proved total failure. This appears to have put a temporary check upon his musical predilection, for we hear nothing more of his compositions for several years; but the death of his father is said to have made an important change in the state of his affairs, and he then formally abandoned the counting-house, and, abjuring amateurship, took steadily to the practice of his favourite art as a profession. In

1819 he produced his second opera in public, "Le Testament et le Billet-doux," which had no better success than his former essay; but he had still perseverance to write, and interest to bring out "La Bergère Châtelaine" in the following year, "Emma" in 1821, "Leicester, ou le Chateau de Kenilworth," in 1822, "Vendôme en Espagne" (an opera he wrote in conjunction with Hérold) in 1823, and in this year he wrote also "La Neige," which was the first of his works that met with any decided success, and that was ever performed out of his own country. His operas up to this period bear the impression of the all-pervading influence of Rossini's style, which then reigned paramount throughout Europe; but his own peculiar phraseology, and his forms of construction, began to be asserted in the one act opera, "Le Concert à la Cour," given in 1824, and though "Léocadie," produced in the same year, made no effect, his individuality of thought and expression were decidedly confirmed in "Le Maçon," produced in 1825, and the success of this work surpassed that of all which had preceded it. His reputation stood now so high, that in this year the cross of the Legion of Honour was conferred upon him. In 1826 he brought out "Le Timide," which created no sensation; and he then seems to have purposely reserved himself for more careful application to his first grand opera, "La Muette de Portici," (Masaniello,) his unquestionable masterpiece, which was produced after a lapse of two years at the Académie Royale de Musique in 1828, met with the brilliant success it eminently merits, and immediately spread its composer's fame all over Europe. Critics have in vain sought to detract from the credit of this success, by ascribing it to the dramatic interest of the libretto, and to the sympathy with the story of the political feelings of the moment; but the eminently dramatic music, which certainly could only have been written to illustrate powerful dramatic situations, give vitality to those situations, such as no form of words could impart; and the revolutionary spirit of the time could neither have made a bad opera successful, nor maintained the entire work upon the stage of every country, and its countless melodies in universal popularity all over the world, for all these years after the political agitation that was then ripening had come to its crisis, subsided, and been followed by another, still more violent, which also now belongs to the past. Public honours now accumulated upon Auber, he being elected membre de l'Académie des Beaux Art de l'Institut in 1829. "La Muette" was followed in this year by "La Fiancée," and that by "Fra Diavolo" in 1830, which is perhaps to be ranked as second of his great successes. "Philtre," "Le Dieu et la Bayadère," and "Le Serment," were the next that followed; and "Gustave III." his second grand opera, was produced at the Académie in 1833, and transplanted at once to London. "Lestocq," "Le Cheval de Bronze," "L'Ambassadrice," "Le Chaperon brun," and "Le Domino Noir" followed; then "Le Lac des Fées," the third grand opera. After this came "Les Diamants de la Couronne," "Zanetta," "Actéon," "La Part du Diable." On the death of Cherubini in 1842, Auber was appointed to succeed him in the direction of the Conservatoire. Whatever duties this important office in the famous French musical academy may have brought upon him, they did not relax his industry as a composer, for he continued to write a new opera on an average once a year, and with such certainty of attraction to the theatre, that he was able to make his condition for the first performance of a work, that it should be played at least forty times, and so he secured success and remuneration. "Le Duc d'Olonne," "La Sirène," "La Barcarole," and "Haydée," were the next fruits of his fertility; "L'Enfant Prodigue," the fourth grand opera, was produced at the beginning of 1850, and "Zerline, ou la Corbeille d'Oranges" (written also in the same form, that is, with recitative instead of spoken dialogues, for Mademoiselle Albion,) in the year following. Since then he has been less prolific, but has yet produced "Marco Spada," "Jenny Bell," and, last of all, the additions to "Fra Diavolo" for the Italian version, given for the first time at the Lyceum theatre in July, 1857. Auber, with all his success and with all his merit, cannot be classed as a great musician, which is, because of a want of profundity in his works that must result from his temperament as a man, not from his defective qualification as an artist. His genius is especially dramatic, and it is in the most exciting dramatic situations, such as that of the dumb girl watching the marriage of her lover, of her revealing herself to him and his bride, of her protecting them from the insurgents, in "La Muette," and of the

duet between the king and Amelia, and of the one between Aukastrom and his wife, in "Gustave," that it asserts itself to the best advantage; but he has also an infinite power of vivacity, as is amply proved in "Fra Diavolo," "Le Domino Noir," and many other of his comic operas. His melodies, of which he has produced more than perhaps any composer that ever existed, are irresistibly striking, essentially individual, piquant, pretty, tender, but rarely, if ever, pathetic, and never grand; the feeling they embody is intense, but never deep. His habit of making repeated rhythmical closes, instead of giving continuous development to an idea, imparts an air of triviality to his longer pieces, that nothing but their ceaseless fluency and constant animation could counterbalance. His instrumentation, the colouring of music, is perhaps that branch of the art in which he is most consummately a master; brilliant, sparkling, rich, and clear to transparency; his method of treating the orchestra alone is sufficient to make him a valuable study. He entered public life at the advanced age of twenty-nine, and now, when he is seventy-three, he has been for thirty years one of the most generally popular composers throughout the world. The late commencement of his career, and, very much more, the peculiar character of his productions, make a remarkable analogy between his genius in music and that of Walter Scott in letters, and the more closely this comparison is traced, the more distinctly will it prove itself in the nature of their several works, and in the effect these have made upon the world.—(Fétis, *Conversations-Lexicon*, and original sources.)—G. A. M.

AUBERNON, PHILLIP, a French commissary officer, who filled important offices throughout the times of the republic, the consulate, and the empire; died in 1832.

AUBERT, bishop of Cambray and Arras from 633 to 668.

AUBERT, bishop of Avranches in the first half of the eighth century. Conformably to a vision with which he was favoured, he founded a monastery on the rock called Mont de la Tombe. It was a famous resort of the pious in the eleventh and twelfth centuries.—J. S. G.

AUBERT, AUGUSTIN, a modern French painter of considerable merit. He was a pupil of Peyron, resided and worked in Marseilles. Born in 1781; died in 1832.

AUBERT, AUGUSTIN, a French artist, was born in 1781, died in 1832.

AUBERT, ESPRIT, a French author of the seventeenth century, a native of Avignon.

AUBERT, FATHER, a French jesuit of the last century, who wrote on the tidal phenomena presented by a well near Brest.

AUBERT, FRANÇOIS, a French author of the last century, who wrote on the "soul of animals."

AUBERT or GAUBERT DE PIUCIBOT, a French troubadour, died about the year 1263. He is called also LE MOINE DE PIUCIBOT, on account of his having passed the earlier part of his life among the Benedictines of that district.

AUBERT, GUILLAUME, a French jurist of the sixteenth century, who wrote a history of the first crusade.

AUBERT, HUBERT FRANÇOIS, a lawyer of Nancy in France, who lived in the last century, and wrote a memoir of Stanislaus, king of Poland.

AUBERT, JACQUES, a French physician, who flourished in the sixteenth century, and wrote on the origin of metals, on the plague, on the diagnosis of diseases, besides a commentary upon the "Physics" of Aristotle.

AUBERT, JEAN LOUIS (L'ABBÉ), a French critic, was born in 1731, became professor of French literature at the Royal college, and chief editor of the "Gazette de France," and was subsequently appointed "royal censor." As a writer of fables, he was considered by Voltaire equal to Lafontaine,—a tribute with which he was by no means contented. He distinguished himself also as a poet and a reviewer, in which latter capacity he was dreaded by many of his contemporaries. His works were published at Paris in 1774. He died in 1813.

AUBERT, MICHEL, a French engraver of the last century.

AUBERT, PIERRE, a French historian of the seventeenth century, who wrote a chronicle of the kings of France.

AUBERT DE LA CHESNAYE DES BOIS, a French capuchin, born 1699, died 1784, author of a "Dictionary of the Nobility, containing the Genealogy of the noble families of France," Paris, 1770-1786, 15 vols. 4to. The three last volumes are extremely scarce, having for the most part been destroyed at the Revolution.

AUBERT DE VITRY, FRANÇOIS JEAN PHILIBERT, was born

at Paris in 1765. His political works excited some attention during the revolutionary epoch, and caused him to be proscribed, but he escaped by flight. Under the directory he was made secretary of legation at Brussels. Under the consulate and the empire he continued to enjoy the confidence of the ruling powers, and was finally employed as secretary to the privy council of the Westphalian kingdom. On the fall of the Bonaparte dynasty, he was dismissed from his employment, but received a small pension. He died at a very advanced age in 1849, leaving a variety of works on education, population, and subsistence, &c., besides translations from the English and German.—J. W. S.

**AUBERT DU BAYET**, JEAN BAPTISTE ANNIBAL, a French general, was born in Louisiana in 1753, and served under Lafayette in the army sent by France to the aid of the American revolutionists. On his return to Europe, he took part in the revolutionary movements of his native country, and was elected a member of the constituent assembly, where he generally voted with the Girondins. He afterwards fought under Kellermann at Valmy, and conducted the defence of Mainz. He was ultimately appointed by the directory ambassador at the Turkish court, and died at Constantinople in 1797.—J. W. S.

**AUBERT-ROCHE**, LOUIS, a French physician, was born early in the present century, and having graduated at Paris, entered into the service of Mehemet Ali of Egypt. Here he held the office of principal physician to the Ras-ed-din hospital at Alexandria, and studied the Oriental plague with great care. This disease, he maintains, is not propagated by contact, but by atmospheric influences—a theory which has given rise to much controversy. He has also published an essay on the use of haschisch in this disease.—J. W. S.

**AUBERT DU PETIT-THOUARS**. See **DU PETIT-THOUARS**.

**AUBERTIN**, ANTOINE, a monk of the abbey of Elial in France, who lived in the seventeenth century, and wrote the lives of some saints.

**AUBERTIN, DOMINIQUE**, a French officer of the last century, who wrote a narrative of the Vendean insurrection.

**AUBERTIN, EDMÉ**, a French protestant and theologian of the seventeenth century.

**AUBERY, ANTOINE**, a French historian of the seventeenth century, who wrote a general history of cardinals since the papedom of Leo IX., 5 vols. 4to, 1642, and memoirs of Richelieu and Mazarin,—works of little value.

**AUBERY, CLAUDE**, a French physician and naturalist of the sixteenth century, was persecuted in his native country for having embraced Calvinism, and fled to Lausanne, where he professed philosophy. Being, however, molested by the Swiss clergy, he returned to France and to his former faith. His chief work is the "Tractatus de Concordia Medicorum," Berne, 1585, in which he defends the views of Paracelsus.

**AUBERY, JACQUES**, a French jurist of the sixteenth century, an advocate of the parlement of Paris.

**AUBERY, LOUIS**, lord of Maurier, was born about the beginning of the seventeenth century, was employed in several diplomatic appointments, wrote a history of Holland, in 2 vols., and died in 1687.

**AUBESPINE**, a noble family of France, the following members of which are worthy of notice:—

**CLAUDE DE L'**, Baron de Chateauneuf, born towards the commencement of the sixteenth century, was secretary of state and finance from about the year 1542 till his death in 1567. He was employed in the most important negotiations of the reigns of Francis I., Henry II., and Charles IX.

**GABRIEL DE L'**, Bishop of Orleans from 1604 till the year of his death, 1639, was a son of Guillaume de l'Aubespine, baron of Chateauneuf. He exhibited on several important occasions the family talent for diplomacy; and his writings throw light on the ancient liturgy and discipline of the Gallican church. His name on his works is latinized into Albespinus.

**CHARLES DE L'**, Marquis de Chateauneuf, brother of the preceding, an intriguing statesman of the first half of the seventeenth century, was born in 1580. He was employed in successive missions to Holland, Germany, Venice, and England; succeeded his father in 1621 as chancellor of the orders of the king, and was named Garde des Sceaux (Keeper of the Seals) in 1630. He was imprisoned by order of Richelieu from 1633 to 1643, and regained his office of keeper in 1650 only to be again deprived of it in the following year. Died 1653.

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**MADELINE DE L'**, daughter of Claude II., and aunt of the two preceding, celebrated by the court poets of the reigns of Charles IX., Henry III., and Henry IV., for her beauty and poetical talents, married, in 1562, Nicholas de Neufville, seigneur de Villeroy, and died in 1596.—J. S. G.

**AUBETERRE, DAVID BOUCHARD**, Vicomte d', born at Geneva, recovered the estates of his family which had been confiscated in the time of his great-grandfather, and obtained from Henry III. the government of Perigord. He rendered important services to Henry IV. in the war of the League. He died in 1598, from a wound received at the siege of L'Isle.

**AUBETERRE, FRANÇOIS D'ESPARBEZ DE LUSSAN**, Vicomte d', a French marshal, distinguished in the wars of Henry IV., who appointed him to the government of Blaye. He declared for the party of the queen-mother in 1620, and, in the same year, was raised to the rank of marshal. Died in 1628.

**AUBETERRE, HENRI JOSEPH BOUCHARD D'ESPARBEZ**, Marquis d', a French marshal and diplomatist, born in 1714, was wounded in 1743 at the battle of Dettingen, and again in 1744 at the taking of Chateau Dauphin, in Piedmont. He was afterwards employed in embassies to Vienna, Madrid, and Rome. Died in 1788.

**AUBIGNAC, FRANÇOIS HEDELIN**, Abbé d', a French miscellaneous writer of the seventeenth century, son of a barrister, was educated for his father's profession, and for some time exercised it at Nemours; but, having entered into holy orders, he was appointed tutor to the young duke of Fronsac, and, through his interest, abbé of Aubignac. He wrote dramatic pieces of various kinds, a treatise on monsters and demons, and two dissertations on the dramatic art, in the latter of which he censured furiously Corneille's inattention to the unities. Their conformity to the Aristotelian canon is the only merit of his own dramatic pieces. Died in 1676.—J. S. G.

**AUBIGNÉ, MERLE D'**. See **D'AUBIGNE**.

**AUBIGNÉ, THÉODORE AGRIPPA D'**, a Huguenot historian and dramatist, born 1550, near Pons, in the province of Saintonge. He was a precocious linguist, having translated Plato's Crito at seven years of age. Employed by Henry of Navarre, he wrote a tragedy called "Circe," which was remarkable for ability. He remained poor, and a strenuous assertor of protestant principles, after the defection of his royal patron to the church of Rome. His chief work was a history of his own times, a memoir full of lively anecdote and satire. He spent the last ten years of his life at Geneva, where he died in 1630, and was buried in the church of St. René. His declining age was embittered by the unkindness of his son, afterwards the father of the celebrated Madame Scarron, who became the wife of Louis the Fourteenth. Four times he was condemned to death. The Roman catholics never ceased to persecute him, and he retorted with a vigorous pen, while he superintended the fortifying of Basle and Berne, as a protection to the political interests of the Reformation. His writings were as varied as his adventures; consisting of controversial tracts, memoirs, plays, and poems. His name is still revered by the French protestants.—T. J.

**AUBIGNÉ DE LA FOSSE, NATHAN D'**, a physician of Geneva, author of a work entitled "Bibliotheca chimica contracta," Geneva, 1654 and 1673, 8vo.

**AUBIGNY, ROBERT STEWART, COMTE DE BEAUMONT-LE-ROGER, SEIGNEUR D'**, Marshal of France, died in March, 1544. He was descended from a Scottish family of distinction. He passed the Alps with Charles VIII., and signalized himself at the defence of Navarre, and in various battles and sieges.

**AUBIN, N.**, a French protestant minister of the seventeenth and eighteenth centuries, was born at Loudun, in Poitou. In 1693 or 1694 he published an account of the strange affair of Urban Grandier at Loudun. In 1698 he published a French translation of Brandt's life of De Ruyter, Amsterdam, folio; and in 1702, a "Dictionnaire de Marine," Amsterdam, 4to.

**AUBLET, JEAN BAPTISTE CHRISTOPHE FUSEE**, a French botanist, was born at Salon, in Provence, on 4th November, 1720. In early life he was passionately fond of plants. He prosecuted the study of botany at Montpellier, and afterwards repaired to Lyons and Paris. In the latter city he became acquainted with Bernard de Jussieu, who introduced him to several valuable patrons of science. He prosecuted the study of botany, chemistry, mineralogy, and zoology for about seven years. He was then appointed to establish a botanic garden in the Isle of France, where he arrived in August, 1752. He

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remained for nine years on the island, and drew up a notice of its Flora. He also introduced many valuable plants into the island. He was subsequently sent to Guiana, and reached the island of Cayenne in 1762. He made extensive collections of plants, and on his return to Paris in 1765, he published his "History of the Plants of French Guiana." He died at Paris on 6th May, 1778. His herbarium was afterwards purchased by Sir Joseph Banks, and is now in the British Museum.—J. H. B.

AUBRÉE, RENÉ, a French general, born at Rennes, 1763; killed at the siege of Saragossa, December 1, 1808. His name is inscribed on the bronze tablets of Versailles.

AUBREY or AWBREY, WILLIAM, was born at Brecknock in 1529, and became regius professor of law at Oxford. He was appointed a member of the council of the Welch marches, vicar-general to the archbishop of Canterbury, a master in chancery, and a master of requests to the queen. He was one of the commissioners on the trial of Mary Queen of Scots, and laboured hard to save her life,—a circumstance which secured for his family the favour of James I. He died in 1595.—J. W. S.

AUBREY, JOHN, a well-known antiquary, was born at Easton-Piers, near Malmesbury, on the 3d November, 1626. His father belonged to an old and wealthy family of Herefordshire, and the estate on which he was born was the property of his mother. John was her eldest son, and was first educated at Malmesbury under a preceptor who, many years before, had Thomas Hobbes for one of his pupils. In 1642 he entered Trinity college, Oxford, as a gentleman commoner, and remained at the university four years. In 1646 he went to London, and became a student of the Middle Temple, and after that period his principal residence through life was in the metropolis. He became, about the time of his settlement in London, a member of Harrington's famous *Rota* club. After the Restoration he was elected a fellow of the Royal Society soon after its foundation in 1662. In 1660 he went over to Ireland, and narrowly escaped shipwreck; and in 1664 he paid a brief visit to France. At his father's death in 1643, he owned estates in several counties; but in 1670, by lawsuits and mismanagement, almost every acre had gone, and he was left in comparative destitution. In 1664 he was married, but not happily. When he was about forty-seven years of age he began his great work, "Perambulations, or Survey of the County of Surrey." At the same time, through his acquaintance with Anthony Wood, he prepared "Minutes of Lives" of eminent men for the *Athenae Oxoniensis*. The lives of Hobbes, Milton, and others, were of Aubrey's composition. Blackburn's life of Hobbes, in Latin, was chiefly furnished from Aubrey, for though a much younger man, he was on intimate terms with the philosopher. He had also contributed largely to Dugdale's "Monasticon Anglicanum." The "History of Wiltshire" occupied a large portion of his later years, but he left it unfinished to the care of Janner, then a young and eager antiquarian. In 1696 he published a volume of "Miscellanies," dedicated to the earl of Abingdon, a book which has been twice reprinted. Lady Long of Dracot, Wilts, had been his benefactor for years; and on a journey from London to her residence, he died at Oxford in 1697, and was buried in St. Michael's church of that city. Most of his compositions, such as his "Architectonica Sacra," were left in MSS. at his death. "Old Aubrey," as he is usually termed, was a most curious and diligent collector of very interesting gossip. He knew Hobbes, Milton, Dryden, Hooke, Samuel Butler, Boyle, and others, while Shakspere, Bacon, Ben Jonson, and Kaleigh, were well known to others, with whom Aubrey, so as to treasure up his coveted scraps of information, delighted to converse. The person, features, dress, habits, peculiarities, and sayings, of such men and many others, were noted down minutely by him, and told in his own quaint and antique style. As may be seen in his Miscellany, he was somewhat credulous and rather superstitious; but his Lives are rich in odd and authentic anecdotes. The Wiltshire Topographical Society published, in 1845, a life of Aubrey, written by Mr. Britton, and an edition of the Lives, &c., was published in 1813.—J. E.

AUBRIET, CLAUDE, a French natural history artist. He was born at Chalon-sur-Marne in 1657, and died at Paris in 1743. He was appointed artist to the king of France, and accompanied the celebrated botanist Tournefort in his voyage to the Levant. On his return to Paris he replaced Jean Joubert, and continued the execution of a series of drawings of plants on vellum which had been begun by Nicholas Robert.

The engravings illustrating the works of Tournefort and Sebastian Vaillant are after designs by Aubriet. In the *Bibliotheque Nationale* of France are five volumes, in folio, of representations of shells, fishes, birds, and butterflies, executed by Aubriet. De Candolle has named a genus of plants *Aubrieta*, belonging to the natural order Cruciferae, after this distinguished artist. (*Nouvelle Biographie Generale*).—E. L.

AUBRION, JEAN, a French chronicler of the sixteenth century, who was employed by his fellow-citizens of Metz, in several negotiations with Charles the Bold of Burgundy.

AUBRIOT, HUGUES, a provost of Paris in the fourteenth century. He built the Bastile, in which he was afterwards imprisoned until the year 1381, when he was liberated and chosen a leader of the insurgent "Mailloins." He escaped from Paris, however, and retired to Burgundy, where he died.

AUBRIOT, JEAN, a bishop of Chalons-sur-Saone, who lived in the earlier part of the fourteenth century.

AUBRUSSSEL, IGNACE, a jesuit of Verdun in France, was born in 1663, and died in 1730, in Spain, whither he had gone to conduct the education of the prince of Asturias.

AUBRY, CHARLES, a Latin poet, who lived about the beginning of the eighteenth century. He published:—1. "Ad Ludovicum XIV. Epigrammata," Paris, 1686; "Ecloga in obitu ducis Aurelianensis," Paris, 1701, in 4to; "Victores Galli ad Rhenum, duce Hector de Villars," Paris, 1702, in 4to; "Gallorum ad Landaviam et in pugna Spirens duplex palma, Aquila et Gallus, fabula," Paris, 1703, in 4to.

AUBRY, CHARLES LOUIS, a French economist and writer on agriculture, born at Ferté-Milon in 1746, died at Paris in 1817; author, also, of a treatise on the weights, measures, and money of all nations, and another on the conversion of the old money of France into modern.

AUBRY, CLAUDE CHARLES, a French general, born at Bourg-en-Brasse, 25th October, 1775, died at Leipzig, 10th November, 1813. He entered the French army as under-lieutenant of artillery in 1792, and served with distinction in the campaign of the Milanese in 1800, in the French expedition to St. Domingo, in the campaign against Austria in 1809, the invasion of Russia in 1812, and the campaign of 1813 in Germany. He attained the rank of general of brigade in 1809, and, in 1812, that of general of division. He fell at the battle of Leipzig, having both his thighs shot off by a cannon ball.—G. M.

AUBRY DE MONTDIDIER, a French knight of the latter portion of the fourteenth century and time of Charles V., known in history from his connection with the story of the "Dog of Montargis." Aubry, in 1371, was assassinated by a companion in arms, called Richard de Macaire. The murderer would have escaped from the penalty of the law, but, from the moment of the crime, was constantly pursued by the faithful dog of the dead man. The king hearing of the circumstance, conceived the notion of a combat between the dog and Macaire, and ordered it to take place at Paris on one of the little islands of the Seine. Macaire was armed with a mace, but was dragged down by the invincible ferocity of his antagonist, and confessed his crime. The story has given rise to several ballads and dramatic pieces, which have made it familiar both in France and Germany. The first picture exhibited in Edinburgh by Rosa Bonheur was "The Dog of Montargis," a painting of great and unmistakable merit, but one that attracted no attention, as the artist had not then acquired a "reputation."—P. E. D.

AUBRY DU BOUCHET, born at Ferté-Milon about 1740. He was elected deputy to the states-general for the bailliage of Villers-Cotterets. He voted for all the innovations, and proposed a new geographical division of France.

AUBRY, ETIENNE, a French painter, born at Versailles in 1745, died at Rome in 1781. He was particularly successful in painting family scenes, interiors, and other similar subjects.

AUBRY, FRANÇOIS, member of the National Convention at the period of the French revolution, was born at Paris about 1750, and died in England in 1802. Though an actor in the revolution, he was distinguished, throughout that troubled period, by a remarkable degree of moderation. The accounts we have of his public conduct are in many points contradictory, but, notwithstanding what has been said to the contrary, it would appear that he was opposed to the putting of Louis to death. On the 4th April, 1795, he succeeded Carnot in the direction of military operations as a member of the Committee of Public Safety, but retired on the 2nd of August following. He subse-

quently became a member of the club of Clichy, which was accused of having a connection with the royalists; and, on the revolution of the 4th September, 1797, he, in common with all the other members of the club, was banished to Cayenne. He made his escape, however, in company with Pichegru and several others to Demerara, from which, it is said, he proceeded to the United States, and thence to England. He was not permitted to revisit his native country. During his exile he wrote a work on the Revolution, which has not been published. Of the large collection of tracts on the French revolution, in the British Museum, thirteen are from the pen of Aubry.—G. M.

AUBRY, JACQUES CHARLES, a French jurisconsult, born in 1668; died in 1739. He was author of a great number of memoirs and other papers, which are to be found scattered through different collections. The most remarkable of these are: "Deux Mémoires pour les ducs et pairs, contre le comte d'Agenois," &c.

AUBRY, JEAN, a French alchemist and physician, lived at Paris in the middle of the seventeenth century, and died about 1667. In the early part of his life he had entered into orders as a monk, and had travelled in the East, for the purpose, according to his own account, of converting the Turks to Christianity. In consequence of a want of success in this mission he returned to his native country, where he applied himself to the study and practice of medicine. On this subject he entertained many extravagant and ridiculous notions, but is said to have performed numerous astonishing cures, through the confidence with which he had the art of inspiring his patients. He published a work entitled "Le Triomphe de l'Archée et le Désespoir de la Médecine," Paris, 1656, in 4to. He published various other medical works, all more or less tinged with the doctrines of the alchemists, which he employed in explanation of the symptoms and treatment of disease. His other works are:—"La Merveille du Monde, ou la Médecine véritable nouvellement ressuscitée," Paris, 1655, in 4to; "Médecine Universelle des Ames," Paris, 1661, in 4to; "Abrege de l'ordre admirable et des beaux secrets de Saint Raymond Lulle," Paris, 1665.—G. M.

AUBRY, JEAN-BAPTISTE, a learned Benedictine monk, born at Dapviller, near Epinal, in 1736; died at Commercy, 4th October, 1809. Though a jesuit, he entered the order of St. Benedict; and such was the high opinion of his erudition entertained by his brethren, that, after the death of Remy Ceillier, they appointed him to continue, with the assistance of one of their number, "L'Histoire des auteurs sacrés et profanes." The suppression of the monastic orders reduced Aubry to seek for the means of subsistence in the exercise of his literary talents. His principal works are:—"L'Ami philosophie et politique, traité sur l'essence, les avantages et les devoirs de l'amitié," Paris, 1776, in 8vo; "Théorie de l'âme des bêtes," 1780-90; "Questions philosophiques sur la religion naturelle, dans lesquelles sur résout, avec les seules lumières de la raison, les objections des athées, des matérialistes, des pyrrhonians et des déistes," 1782, in 12mo; "L'Anti-Condillac, ou Harangue aux idéologues modernes," 1801; "Nouvelle Théorie des êtres," 1804; "Aubade, ou Lettres à MM. Geoffroy et Mongin," who had criticised the former work in the "Journal des Débats"; "Le Nouveau Menteur," a work on elementary instruction.—G. M.

AUBRY, JEAN FRANÇOIS, physician to Louis XVI., king of France, died at Luxeuil, his native place, in 1795. Few particulars of his life are known. He established his reputation by a work entitled "Les oracles de Cos," Paris, 1776, in 8vo; ibid, 1781, et Montpellier, 1810.

AUBRY, MARIE-OLYMPIE DE GOUGES. See GOUGES.

AUBRY, PHILIP CHARLES, a French man of letters, born at Versailles, 8th February, 1744; died 23rd May, 1812. He at first obtained employment in the Ministry of Marine, but losing this situation in consequence of certain reductions taking place in that department of the public service, he returned to his native city, where he adopted the profession of teacher of languages. He wrote verses both in Latin and French, and published a small collection of lyric poetry, under the title of "Le Pétrarque Français," Tours, 1799. His other works are:—"L'Esprit d'Addison," consisting of select passages from the works of that author; "Les Passions du jeune Werther, trad. de Goethe," Paris, 1777, 2 vols.—G. M.

AUBISSON DE VOISINES, D<sup>r</sup>, J. F<sup>r</sup>, a French writer on geology. He has written a general treatise on geognosy, embracing an account of the mineral and physical constitution of the earth. It was originally published at Strasburg in 1819,

and subsequent editions in Paris. He also wrote a memoir on the basaltic formations of Saxe, accompanied with observations on the origin of basalt in general.—E. L.

AUBUSSON, JEAN D<sup>r</sup>, a troubadour of the thirteenth century, attached to the fortunes of Frederick II., emperor of Germany. He has left an allegorical poem in the form of a dialogue, on the subject of the expedition of Frederick against the confederation of Lombardy. Some extracts from this production, which abounds in fantastical conceits, are given in the original, in Raymonard's "Choix des Poésies originales des Troubadours," Paris, 1820, vol. v., p. 236.—G. M.

AUBUSSON, JEAN D<sup>r</sup>, a French man of letters, who lived in the second half of the sixteenth century. He was author of a number of works published at Paris, between 1550 and 1561, and quoted by Duverdier and La Croix du Maine.

AUBUSSON, PIERRE D<sup>r</sup>, one of the most remarkable grand-masters of the order of St. John of Jerusalem, was born A.D. 1423. He sprang from an old French family. The Ottomans in his day began to threaten Europe with a second Mahometan invasion; and having served in Hungary against them, he determined to spend his life in extirpating their hordes. After performing various services to the French kings, Charles VII. and Louis XI., he obtained a commandery in the above-mentioned order, was shortly afterwards made grand-prior, and intrusted with the charge of the fortifications of Rhodes, and on the death of Orsini in 1476, was elected grand-master. He maintained the city of Rhodes against the Turks, during a siege that lasted eighty-nine days (1480), and forced them to retire with the loss of nearly 10,000 men. When Bajazet and Zizim disputed the succession to the throne of Turkey, and the latter was worsted, he sought an asylum with D'Aubusson, who received him courteously, but he afterwards handed over his person to the pope, Alexander VI., who made him a cardinal as a reward for this base act. He died at Rhodes, July, 1503, in the eighty-first year of his age, of deep melancholy, caused by the scandals of Christendom. The work entitled "De Scriptoribus Germaniae," Frankfort-on-the-Maine, 1602, contains a Latin description of the great siege of Rhodes, in which the cardinal was engaged, and many think that it is the production of his pen.—(Bouhour's "Vie du Grand-maître D'Aubusson; N. Biog. Univ., "D'Aubusson.")—T. J.

AUCHER-ELOY or PETER MARTIN REMI AUCHER, the son of a wine merchant, was born at Blois, 2nd October, 1793. He was educated at the college of that city, and he afterwards studied pharmacy at Orleans and at Paris. He went to the latter city in 1812. While there, he prosecuted his botanical studies under the auspices of Antoine, Laurent, de Jussieu, and Desfontaines. In 1813 he was attached to the service of the army hospitals in Spain, and made a collection of plants there. In 1817 he married a young lady named Eloy, and he added her name to his own. He then adopted the profession of a bookseller and printer. He still, however, continued to attend to botany, and explored the flora of the department of the Loire et Cher. He subsequently went to Russia with his wife and daughter, in the hope of joining an expedition to the Caucasus. In this, however, he was disappointed. He failed also in obtaining any employment in printing; and was reduced to great straits by illness. He was at last appointed secretary to Prince Waldowsky, and finally was engaged by Halil Pacha, the Turkish ambassador at St. Petersburg, to accompany him to Constantinople, for the purpose of establishing a Turko-French newspaper. During the journey, an opportunity was afforded for botanizing. Finding that the promises of Halil Pacha were not fulfilled in the way he expected, Aucher-Eloy undertook a series of journeys in Turkey, Greece, Egypt, Syria, and Persia, with a view of collecting botanical and zoological specimens. His collections were sent to Paris, and were there disposed of to advantage, by the kind offices of Brongniart. Assistance was also given from the Paris Museum, and by the Minister of Public Instruction. The botanical collections were excellent and valuable, and they were soon dispersed over various public and private herbaria in France, Britain, and elsewhere. The specimens laid the foundation of a flora of the East. During his journeys, Aucher-Eloy had many difficulties and dangers to encounter. One of his last visits was to Persia. He proceeded by the north of Anatolia, Erzeroum, Mount Ararat, Tabriz, and Ghilan, to the shores of the Caspian. From Teheran he as-

cended the volcanic peak, Demawend, visited Ispahan, directed his course to the Persian gulf, and thence to Ferozbad. He explored Muscat and the island of Ormuz. He was compelled, by the state of his health, to return to Shiraz, which he reached in a very enfeebled condition. Thence he proceeded to Ispahan, where he was laid up with severe illness. During occasional brief respites, he still continued his botanical researches, until at length he was forced to desist; and he died on the 6th October, 1838, in the convent of Djulfa, in the arms of Dr. Bertoni, who had been assiduous in his attendance on him. M. le Comte Jaubert took charge of the publication of Aucher-Eloy's letters, and his account of his various journeys in the East, from 1830 to 1838. A genus of Compositae has been named *Aucheria* by De Candolle.—J. H. B.

**AUCHMUTY, SIR SAMUEL**, an English general, born in 1756, was the son of the Rev. Samuel Auchmuty, D.D., a clergyman of the church of England, settled in New York. He entered the British army as a volunteer in 1776, was present at the actions of White Plains and Brooklyn, and earned by two years' meritorious service the rank of ensign. He served with distinction in India from 1783 to 1796, taking part in the first siege of Seringapatam; and in the latter year had attained the rank of lieutenant-colonel. In the years 1801-3, he was employed as adjutant-general to the forces in Egypt; and, on his return to England in 1804, was honoured with a grand cross of the Bath. He was appointed in 1806 to the command of the troops in South America; and in January, 1807, carried by assault the city of Monte Video—a service for which he received the thanks of Parliament. In 1810 he signalled himself in India by the taking of the island of Java, and was again thanked by both houses. He died in 1822, having held for some time the post of commander of the forces in Ireland.—J. S., G.

**AUCKLAND, EARL OF.** See EDEN.

**AUCLERE, GABRIEL ANDRÉ**, a French jurist, born about the middle of the last century, died in 1815, chiefly known for his endeavours to restore the ancient pagan worship; his ideas on which are given in a work entitled "La Treicie."

**AUDA, ANGELO**, an Italian of the seventeenth century, who has left several works on monastic subjects.

**AUDA, DOMINICO**, a monk of Lantisca, near Nice, who lived in the earlier portion of the seventeenth century, practised as a physician. His principal work, "Breve Compendio di Maravigliosi Segreti," Rome, 1655-1660, treats of secret remedies, alchemical processes, and the preservation of health.

**AUDÆUS or AUDIUS**, a sectarian who flourished in the fourth century in Mesopotamia. He was banished into Scythia at the instigation of the clergy, and preached Christianity among the Goths, in whose territory he founded monasteries remarkable for the rigour of their discipline. His doctrines are not exactly known, but appear to have been upon the whole orthodox.

**AUDE, JEAN**, a French dramatic author, was born in 1755, was employed by Buffon as private secretary, and afterwards produced a number of comedies, farces, and vaudevilles. He died in 1841.—J. W. S.

**AUDEBERT, JEAN BAPTISTE**, a French painter, was born at Rochefort in 1759. In 1789 he became acquainted with one Gigot d'Orcy, a wealthy amateur in natural history, who employed him to paint the rarest specimens in his private museum, and in the public collections of England and Holland. These figures served to illustrate the entomological works of Olivier. Audebert soon afterwards published a natural history of the monkey tribe (Paris, 1800, fol.), illustrated with sixty coloured engravings. His "History of Humming-Birds," &c. (Paris, 1802, fol.), is considered the most splendid work of this kind ever produced. He executed also the illustrations for Levaillant's "Birds of Africa." Audebert died in 1800, leaving some other works unfinished.—J. W. S.

**AUDEFROY LE BASTARD**, a trouvere or troubadour of the twelfth century, whose poems, though monotonous, please by their warmth, simplicity, and delicacy of sentiment.

**AUDENARDE or OUENARDE, ROBERT VAN**, a Flemish engraver of great merit. He was a pupil of Carlo Maratta, with whom he studied in Rome. Born at Gand in 1663, died in 1743.

**AUDIBERT, LOUIS-FRANÇOIS-HILARION**, a French writer, born at Marseilles about the end of the last century. He published "Histoire et Roman," Paris, 1834, 8vo.; biographies of the cardinal de Retz, Louis XI, Montesquieu, and Talma; two

memoirs, inserted in "Le Plutarque François," and "Melange de Litterature et d'Histoire." Paris, 1839, 8vo.

**AUDIBERT, URBAIN**, a botanist and agriculturist, was born at Tarascon, on the Rhone, on 27th February, 1789, and died on 22nd July, 1846. He prosecuted his botanical studies under De Candolle, and afterwards devoted much attention to the cultivation of forest trees, vines, cereal grains, and plants used for fodder. Along with Requier and Dunal, he undertook botanical trips, with the view of completing the flora of the midland part of France. He assisted in various agricultural and horticultural works, such as the "Annales de l'Agriculture Francaise," and the "Annales de la Société d'Horticulture."—J. H. B.

**AUDIERNE, JACQUES**, a French mathematician, was born about 1710 at Beauchamps, in the valley of Montmorency, and died about 1785. He taught mathematics at Paris, and published, for the use of his pupils, "Les Elements d'Euclide démontres d'une manière nouvelle et facile," Paris, 1746, 12mo; "Traité complet de Trigonometrie," ibid, 1756, 8vo; and "Elements de Geometrie," ibid, 1765, 8vo.

**AUDIFRED, J. P.**, a French mathematician of the last century. In conjunction with F. N. Babeuf, he published a work entitled "Cadastre perpetuel," Paris, 1789, 8vo. He also took part in a work entitled "Nouvelle Théorie Astronomique."

**AUDIFFREDI, JEAN BAPTISTE**, an astronomer and bibliographer, was born at Saorgio, near Nice, in 1714, and died 3rd July, 1794. He published "Phænomena Cœlestia Observata," Rome, 1753 to 1756; "Transitus Veneris ante solem observati Roma, 6 Junii, 1761, Expositio," Rome, 1762, 8vo; "Investigatio parallaxis solis, exercitatio Dadei Ruffi," (anagram of d'Audiffredi), Rome, 1765, 4to; "Dimonstrazioni della stazione della Cometa, 1769," Rome, 1770. He subsequently exchanged the study of astronomy for that of bibliography, and published "Catalogus historico-criticus Romanarum editionum seculi XV," Rome, 1785; "Catalogus bibliothecæ Casanatensis librorum typis impressorum," Rome, 1761-1788, four vols. folio. This catalogue goes no farther than the letter L; "Catalogus historico-criticus editionum Italicarum seculi XV," Rome, 1794, 4to.

**AUDIFFRET**, a noble family, originally of Italy, but established for six centuries at Barcelonetta. This family has given to France many distinguished names. Among these are—

**AUDIFFRET, JEAN-FRANÇOIS-HUGUES, COMTE D'**, a superior officer, who served in 1746 under the Prince de Conti. He died about the end of the last century.

**AUDIFFRET, POLYEUCTE**, a learned numismatist, born about 1750, and died in a convent at Naples in 1807.

**AUDIFFRET, FRANÇOIS-CESAR-JOSEPH-MADELON**, born in 1780, and died in 1814. He published "L'Almanach des Spectacles," Paris, 1809, 18mo.

**AUDIFFRET, HERCULE**, born in 1603, and died at Paris in 1659. He published several works on religious subjects.

**AUDIFFRET, JEAN BAPTISTE**, a diplomatist and geographer, born at Marseilles in 1657, and died at Nancy in 1733. He published "La Geographie Ancienne, Moderne, et Historique," Paris, 1689-91, two vols. 4to, and in 1694, in three vols. 12mo.

**AUDIFFRET, LOUIS**, who lived about the beginning of the eighteenth century. He wrote a work entitled "L'Immuuable fidélité de la ville de Marseille," published in 4to.—G. M.

**AUDIGIER**, a French historian of the eighteenth century. He was born at Claremont, in Auvergne, and having entered the church became canon of the cathedral of his native town, at the time that the celebrated Massillon was bishop. He is author of a work entitled "Histoire civile, littéraire, et religieuse de la province de l'Auvergne." It is to be found in manuscript in the national library at Paris.

**AUDIGUIER DU MAZET, HENRI D'**, advocate-general of the queen-mother. He is remembered as the author of a pamphlet entitled "Le Censeur Censuré."

**AUDIGUIER, VITAL D'SIEUR DE LA MÉNOR**, a man of letters and a soldier, was born about 1569, and died at Paris in 1624. He hesitated long about the choice of a profession, but at length embraced that of arms. In the end, however, he gave himself up entirely to the culture of letters. He published a great number of works both in prose and verse. A complete list of them has been given by Sorel.

**AUDIN, J. M. V.**, a man of letters and a bookseller, was born at Lyons in 1793, and died 21st February, 1851. His first literary production, which was published in 1811, was an octavo pamphlet, entitled "La Lanterne Magique;" his next,

which appeared in 1814, was another pamphlet, bearing the title of "Blanc, Bleu, et Rouge, Louis XVIII., le patrie et l'honneur;" another entitled "Tableau Historique des événements qui se sont accomplis depuis le retour de Bonaparte jusqu'au rétablissement de Louis XVIII." was published in 1815. A variety of other publications, from the pen of the same author, appeared between 1816 and 1839.

**AUDIN-ROUVIERO, JOSEPH MARIE**, a French surgeon, author of an essay on the physical and medical topography of Paris, a treatise on inoculation, and a well-known work entitled "La Médecine sans Médecin" was born at Carpentras in 1764, and died of cholera in 1832. He realised a large fortune by the sale of a kind of pills, which he called "Grains de Santé."

**AUDINET SERVILLE, J. G.**, a French entomologist. He is principally known for his writings on the family Orthoptera. Besides papers in the "Annales de Sciences Naturelle," his principal works are the following:—"Tableau Méthodique des Insects de l'ordre des Orthoptères," Paris, 1831, and "Histoire Naturelle des Insects Orthoptères," Paris, 1839.

**AUDINOT, NICOLAS MEDARD**, a French comedian and dramatic author, born at Bourmont in 1732. He erected the theatre called L'Ambigu-Comique. Died in 1801.

**AUDLEY or AUDELEY, SIR JAMES**, one of the followers of the Black Prince, celebrated for his gallantry at the battle of Poitiers, appears to have been the son of an Oxfordshire knight. He was seneschal of Pictou in 1369, in which year he died. Audley was one of the original knights of the order of the Garter.

**AUDLEY, EDMUND**, bishop, was the son of James, Lord Audley, one of the original knights of the Garter. The date of his birth is uncertain, but he took his B.A. degree at Oxford, 1463. In 1471 he became prebend of Lincoln, in 1475 prebend of Wells, and same year archdeacon of the East Riding. In 1480, Edward IV. presented him to the see of Rochester, when he resigned his other preferments. In 1492, Henry VII. translated him to Hereford, and in 1502 to Salisbury, and made him chancellor of the order of the Garter. He died in 1524, and was buried in Salisbury cathedral, leaving behind him the character of a generous-hearted prelate.—J. B. O.

**AUDLEY, THOMAS**, afterwards **LORD AUDLEY**, the son of a yeoman of moderate means, was born at Colne, in Essex, in 1488. He was at an early age entered of the Inner Temple, and in due time called to the bar. Having attained considerable celebrity as a common lawyer, by dint of consummate skill, artifice, and dissimulation, he acquired popularity, and rose rapidly into notice. But whatever credit attaches to the talent and diligence which raised him from a very humble to a very exalted position, his fame is marred by an unscrupulous disregard of every principle of justice and humanity.

In 1523 he obtained a seat in the Commons' House, where he warmly espoused the cause of Cardinal Wolsey, and, in opposition to the Speaker, Sir Thomas More, encouraged the unconstitutional attempts of the crown to extort money from the people, attempts which were only frustrated by the determined attitude of the country, throughout which discontent had almost ripened into open rebellion. On the subsequent disgrace of Wolsey and the elevation of Sir Thomas More to the woolsack, Audley, on the recommendation of the court, was in 1529 elected Speaker of the House of Commons, where, not from conscientious motives, but as the time-serving slave of Henry the Eighth, he fostered the king's designs with reference to the church, and promoted the dissolution of his marriage with the estimable but unhappy Catherine of Aragon. The skill which he displayed in managing the House of Commons, whose sympathies for the queen were strong, raised him greatly in the king's favour, and in 1532, on the retirement of Sir Thomas More, whose inflexible integrity would not bend to the king's wishes, the Great Seal was conferred on Audley, as Lord Keeper, when he received the honour of knighthood, retaining his seat in the House of Commons. In the following year he was made Lord Chancellor, and, presiding over the iniquitous proceedings of the House of Lords, was the chief instigator and promoter of those measures which disgraced the house, and of those legal murders which ensued. To Audley's wilful perversion of the settled rule of law, which required two witnesses to establish a charge of treason, the venerable Bishop Fisher owed his martyrdom. To Audley's infamous charge to the jury on the trial of Sir Thomas More, and the perjury of his tool, the Solicitor-General Rich, may be attributed the verdict, by which that estimable man was condemned to an ignominious

death. Although Audley had lent his servile and powerful aid to those measures by which the unfortunate Queen Catherine had been supplanted by Ann Boleyn, no sooner had the king set his eyes on Jane Seymour and resolved upon another victim, than Audley unhesitatingly conformed to the will of the tyrant, and, applying himself with avidity to the nefarious work, he never relinquished the vindictive prosecution until the head of Henry's second queen rolled from the scaffold on Tower Hill. The following day witnessed the nuptials of the king with his new favourite, and with indecent haste was a bill brought into the house, under the auspices of Audley, to bastardise the issue of the king's former marriages, settle the throne on the issue of the present or any subsequent marriage, and confer on the king the arbitrary and unconstitutional power of disposing of the crown in the event of his death without legitimate children. Fortunately, perhaps, for Jane Seymour, she died in giving birth to a son, and though Audley was not included in the batch of nobles created on the auspicious occasion of the birth of a Prince of Wales, the honour of nobility was not long withheld from him, for, in the following year, the services of a willing tool being essential to secure the condemnation of the king's cousins, the Marquis of Exeter and Lord Montague, Audley was elevated to the peerage as Baron Audley of Waldon, for the special purpose of presiding over these trials. For these and the many other crimes which stamp with indelible odium the memory of Audley, he unblushingly sought compensation, frankly avowing that "he had in this world susteyned great damage and *infamie* in serving the king's highness, which this grant (the lands of the dissolved abbey of Waldon) shall *recompens*." To the judicial murderer of Fisher, More, Boleyn, Courtney, De la Pole, &c., the desired boon could not be denied, and, in addition to this substantial reward, he shortly afterwards received the order of the Garter. In 1540 the king, having expressed his disaffection for his new queen, Ann of Cleves, resolved to wreak his vengeance on Cromwell, through whose instrumentality the marriage had been brought about; and having created his ill-fated favourite Earl of Essex, to add the more signal cruelty to his impending fall, Audley was selected to work out the destruction of his colleague, for which purpose he framed a bill of attainder, containing a series of incongruous accusations, and most iniquitously caused the earl to be attainted without being heard in his defence, and thus, without trial, evidence, or examination, he was brought to the block. Having consigned the promoters of the marriage to an ignominious death, the next care of the submissive slave of royalty, was to pave the way for, and accomplish the dissolution of the marriage itself; and Ann of Cleves was fortunate enough to escape with her head, to make way for Catherine Howard, and furnish another victim to the ruthless king and his obsequious chancellor. It is no mean compliment to the talent of Audley, however great the infamy implied, that he so long retained the favour of Henry the Eighth, and that, having taken so active a part in matters so closely touching his majesty, he should have been spared to die in his bed without having incurred the king's displeasure. He died on the 30th April, 1554, in the fifty-sixth year of his age.—F. J. H.

**AUDOIN or AUDOUIN DE CHAIGNEBRUN, HENRI**, a French surgeon of some celebrity, who devoted his attention to epidemic and epizootic diseases, born 1714, died 1781.

**AUDOLEON**, a king of the Peonians in the 4th century B.C.  
**AUDOUARD, MATHIEU FRANÇOIS MAXENCE**, a French surgeon, born in 1776; died in 1856; author of "Relation historique et médicale de la fièvre jaune de Barcelone."

**AUDOUIN, JEAN VICTOR**, a celebrated French entomologist. He was born at Paris on the 27th April, 1797, and died on the 9th November, 1841. He first studied the law, intending to follow the profession of his father, but his taste for natural history was so decided that he eventually determined to abandon the law. In 1816 he became acquainted with Alexandre Brongniart, who possessed a fine collection of insects. This incident directed his attention more particularly to the study of entomology. In order to study natural history more successfully, he entered himself as a medical student in Paris, and was made doctor of medicine in 1826. On this occasion he wrote a thesis upon the genus *Cantharis*, to which the common blistering fly belongs. Two years before this, in conjunction with Dumas and Adolphe Brongniart, he had commenced editing the "Annales des Sciences Naturelles," and from 1824 he assisted Latreille in the chair of entomology at the Museum. About the same time

he was made sub-librarian of the Institute. In 1827 he married a daughter of Alexandre Brongniart. In 1832 the Entomological Society of France was founded. He became the first president, and continued so for many years. In 1833 he succeeded Latreille in the chair of entomology. In 1837 he was appointed by the government to investigate the nature of the insect which was at that time devastating the vineyards of France. The result of this mission was the publication of a series of papers on this subject, embracing the natural history of the insect, and suggestions for its destruction. These were published in the "Comptes rendus de l'Academie des Sciences," in the "Annales des Sciences Naturelles," and in the "Transactions of the French Entomological Society." These researches formed the basis of a great work, which was published in Paris after the death of Audouin, entitled "Histoire des Insects Nuisible à la vigne et particulièrement de la pyrale, qui dévaste les vignobles," &c. This work was beautifully illustrated, and published in parts. The latter parts were edited by Milne Edwards and M. Blanchard. Although Audouin is principally known as an entomologist, he by no means confined his attention to this particular branch of science, and, perhaps, his great reputation as an entomologist depended as much on a general knowledge of the principles of physiology and classification as his acquaintance with the forms of insect life. He published several works in conjunction with Milne Edwards. Several of these were devoted to the anatomy and physiology of the Crustacea. A more general work by these two celebrated authors, was entitled "Researches on the natural history of the shores of France," Paris, 1830. Audouin was distinguished for the ability with which he applied his entomological knowledge to practical purposes. At the time the silkworms of France were suffering from the attacks of a peculiar fungus, this disease was investigated by Audouin, and he produced a work on it, entitled "Anatomical and Physiological Researches upon a contagious disease which attacks silkworms, and which is ordinarily called 'muscardine.'" He published a great number of papers on entomology in the "Transactions of the French Entomological Society," and also contributed various articles to the "Dictionnaire Classique d'Histoire Naturelle," the "Dictionnaire Universel d'Histoire Naturelle," and the English "Cyclopædia of Anatomy and Physiology."—(*Nouvelle Biographie Universelle*).—E. L.

AUDOUIN DE GERONVAL, MAURICE ERNEST, a French littérateur, was born at Paris in 1802, and died in 1839. He published historical and political essays, some papers on agriculture, and a few works of imagination.

AUDOUIN, PIERRE, a distinguished French engraver of modern times. A pupil of Beauverlet; he executed several of the best illustrations to the "Musée du Louvre," edited by Laurent. He was born in Paris in 1768, died in 1822.

AUDOUIL, GASPARD, an advocate of the parliament of Paris, and member of the council of the duke of Orleans, was a native of Provence. His "Traité de l'Origine de la Régale et des Causes de son établissement," 1708, was condemned by a brief of the pope in 1710.

AUDOVERYE, wife of Chilperic, king of France, died about the year 580. See CHILPERIC.

AUDRA, JOSEPH, a French abbé, professor of history and philosophy at Toulouse, was born at Lyons in 1714. He published, in 1770, an abridgment of Voltaire's "Essai sur les Mœurs," which drew down on him the censure of his ecclesiastical superiors. Died in the same year.

AUDRADUS, called also MODICUS, chorepiscopus, or rural bishop of Sens, born about the beginning of the ninth century, died about the year 854. He adopted the character of a prophetic visionary, and wrote an account of his visions, and a poem entitled "Fons Vitæ."

AUDRAN. The name of several celebrated engravers of Lyons during the seventeenth century. Amongst the eight members of this highly distinguished family, JEAN and GERARD stand foremost. They reproduced a large number of the best paintings by the leading artists of their time. Gerard, especially, is considered as having been the greatest historical engraver of France during the whole century.

AUDRAN, PROSPER GABRIEL, a distinguished Hebraist, born at Paris in 1744. He was for some years a judicial member of the civic court of Paris, but resigned that situation in 1784. He published Hebrew grammar in 1805, and a grammar of Arabic in 1818. Died in 1819.

AUDREIN, YVES MARIE, a French ecclesiastic and politician, deputy to the legislative assembly from Morbihan, belonged to the revolutionary party, and voted for the execution of the king. He was murdered in 1800, while on his way to Quimper, of which he had just been appointed bishop.

AUDREN DE KERDREL, JEAN MAURE, a French Benedictine monk, author of a "History of Brittany;" died at Marmoutier in 1725.

AUDRICH, EVERARDO, an Italian philologist and antiquarian, lived towards the middle of the eighteenth century.

AUDRY, AUDRI, or ALDRIC, SAINT, was born in 755, and died in 840. He was of noble family, and succeeded his friend Jeremie as archbishop of Sens in 829.

\* AUDRY DE PUYRAVEAU, PIERRE FRANÇOIS, a French politician, who played a conspicuous part in the revolution of 1830, was born at Puyraveau in 1783. His immense storehouse in Paris was the head-quarters of the insurgents, and almost his entire property was risked in their hands. His energy and decision determined the success of the movement at a moment when the plans of its leaders had fallen into ominous confusion. He was a member of the constituent assembly in 1848, but has since retired from public life.

AUDUBON, JOHN JAMES, the distinguished American ornithologist, was born in Louisiana about 1780. His parents, who were of French origin, and in wealthy circumstances, sent him to Paris to finish his education, and he there studied design under the painter David. After his return to America, Audubon's father presented him with a large and valuable plantation; he married, and might have lived a life of ease and comfort in the bosom of a happy domestic circle; but it was the nature of Audubon to find home in the unclaimed solitudes of his native continent, and companions in the wild denizens of the prairie and forest. A passion for free nature had grown with his growth and strengthened with his strength; and the study of birds had, beyond everything else, an irresistible charm for him. Audubon began to devote his life to the ornithology of North America. For years he saw little of his family, and spent many consecutive months in long and quite solitary journeys through the untrdden wildernesses, not even returning to shelter and civilization for the purpose of sketching the objects of his pursuit, but executing those coloured designs which have since become so famous, on the spot where the originals were obtained, and where the proper environment for each subject was immediately under his eye. Hence the wonderful fidelity and lifelike truth, not only of Audubon's bird-portraits, but of the accessories in each picture. These excursions, commencing about 1810, were continued during fifteen years, his family residence having been latterly fixed at Henderson, a village on the Ohio. He was doomed to lose the precious results of these fifteen years of adventurous toil. Having gone to Philadelphia with two hundred drawings, representing one thousand different birds, he deposited them in the house of a relative, and left the city for some weeks. He returned to find his drawings destroyed by rats. A severe and lengthened fever was the consequence of this heavy blow; but Audubon had physical and mental elasticity enough to recover from the shock. He again shouldered his fowling-piece, and resumed his former mode of life. After four years and a half of uninterrupted devotion to his purpose, the damage was made good, and the naturalist was again in a position to impart the fruits of his labour to the world. Finding, however, that proper facilities for bringing out the extensive and costly publication which he had in view, could not be afforded him in his native country, Audubon, in the year 1826, came over to England, where, as in France, he was received with the utmost distinction by men of the highest rank in science. The engravers were now set to work; and about the close of 1830 appeared at London the first volume of "The Birds of America," in folio, containing a hundred coloured plates, each subject being represented of life-size. The kings of England and France had placed their names at the head of his list of subscribers. It was not till the year 1839, eleven years subsequently to the publication of the first volume, that the appearance of the fourth and last completed this splendid work, which contains in all 1065 figures of birds.

Audubon had, meanwhile, crossed and recrossed the Atlantic several times, alternately superintending the issue of his "Birds of America," and adding, by new and more extended labours in his old field, to the materials he had already collected. Parallel with the publication of the volumes of plates at Lon-

don, had proceeded at Edinburgh the issue of the necessary complement to these, the "Ornithological Biography, or an account of the habits of the Birds of the United States of America, accompanied by a description of the objects represented in the work entitled 'The Birds of America,'" the first volume of which appeared in 1831, the fifth and last in 1839.

The same year Audubon returned finally to his native country; not yet, however, to lead a life of repose. He now, along with his two sons, and two other companions, undertook a series of excursions, which resulted in his work entitled "Quadrupeds of America," published at Philadelphia between the years 1846 and 1850, and accompanied, as in the case of the "Birds," by a parallel issue of "Biographies," a title which, as applied by Audubon to his descriptions of the favourite objects of his study, serves to indicate the dignity with which these objects were invested in his eyes, and the almost human interest with which they inspired him. These "Biographies" are singularly entertaining, full of the romance of that wild and solitary life which enabled him to compile them. Audubon died in 1851.—A. M.

AUENBRUGGER or AVENBRUGGER D'AUENBURG, LEOPOLD, a German physician, born at Graetz, in Styria, in 1722; died at Vienna in 1798. He appears to have been one of the first to employ percussion as a means of detecting diseases of the chest. He is the author of a work entitled "Inventum novum ex percussione thoracis humani, ut signo, abstrusos interni pectoris morbos detegendi," Vienna, 1761.

AUER, ANTHONY, a Bavarian artist, distinguished as a painter on porcelain, born at Munich in 1777, and died 1814.

AUER, PAUL JOHANN, a German painter of history and landscape, born at Nuremberg in 1638, died in 1687.

\* AÜRBACH, BERTHOLD, a very able and popular German writer of the present day, of Jewish extraction, a native of the Würtemberg district of the Schwarzwald, or Black Forest. The fame of Auerbach, who has translated into German the works of Spinoza, rests principally on his "Schwarzwälder Dorfgeschichten" (Village Stories from the Schwarzwald), of which he has published more than one series. Some of the "Dorfgeschichten" have been translated into English, and have attracted a certain amount of attention, though not so much as they deserve. These stories generally present very simple and ordinary incidents of village life in the Schwarzwald, and the characters are usually such as may every day be met with among the German peasantry. But the genius of Auerbach is shown in the deep significance which he attaches to scenes of humble life, every-day occurrences, and common people, and in the fascinating interest with which, by virtue of his poetic insight, and a very graceful and pleasing style, he contrives to invest them for the reader. As he grasps inner character more than outward form, his "Village Stories," while they frequently put before us exquisitely touched idylls of German country life, rise clear above the level of mere sketches of manners and costume, and belong to that class of poetic creations which deal with the universal truths of human nature. In "Liebe Menschen," the longest story in his little volume, entitled "Deutsche Abende," Auerbach tries another scene and different characters; for he styles this "an idyl of the cultivated world." But he is more successful in the hamlet than in the city. The "Schatkästlein des Gevattersmannes" is a collection of stories from the "Volkskalender" (Popular Almanack), edited by Auerbach. His latest production was published in the present year, and is entitled "Barfüssele" (The Barefooted Maid). This finely conceived and beautifully told story is drawn from that source which Auerbach seems to find so inexhaustible, the Schwarzwald.—A. M.

AUERBACH, JOHANN GODFREY, a German portrait painter, born 1697, became court-painter at Vienna, and died 1753.

AUERSPERG, Princes and Counts, of an Austrian family in possession of princely estates in the Carniola. The reigning Prince, Charles, born 1814, succeeded his father in 1827.

AUFFMANN, JOSEPH ANTON XAVER, a German musician, organist at Kempsten, published, in 1754, three concertos for the organ: "Tripli concertus harmonicus."

AUFFRAY, FRANÇOIS, a French poet of the beginning of the seventeenth century, canon of Saint Brieuc.

AUFFRAY, JEAN, a voluminous writer on political economy, was born at Paris in 1733, and died in 1788.

AUFFSCHNAITER, BENEDICT ANTON, a German musician, lived at the commencement of the eighteenth century.

AUFIDIA GENS, a plebeian family of republican Rome; the following members of which may be mentioned:—

AUFIDIUS CHIUS, jurist, a contemporary of Atilicinus.

AUFIDIUS CNELIUS, tribune in the year 170 B.C.

AUFIDIUS SEXTUS lived about the middle of the century before Christ.

AUFIDIUS CN., quaestor in 119, and tribune in 114 B.C.

A tribune of the name of CN. AUFIDIUS is mentioned by Pliny.—J. S. G.

AUFIDIUS, TITUS, sometimes erroneously classed among the Roman jurists, was questor in the year 84 B.C., and subsequently became prator of Asia. Though he spoke but little in public, he was ambitious of being ranked among the great orators of his day. Cicero allowed that he possessed the virtues of a citizen, but not the qualities of an orator.

AUFIDIUS, TRITUS, a Sicilian physician, who lived in the first century B.C. He was a pupil of Asclepiades, and is generally supposed to be the same person called by Celsus Aurelianus, simply TRITUS. He is said to have been the author of a work on the soul, entitled "De Anima," and another on chronic diseases.

AUFRÈRE, ANTHONY, an English scholar, born in 1756; died at Pisa, 29th November, 1833. At an early age he evinced a great taste for German literature, which was not, at that period, so much studied in England as at present. He published the following translations from the German:—1. "A tribute to the memory of Ulric von der Hutten," from Goethe, 1789; 2. "Travels through the kingdom of Naples," by Salis Marschlius, 1795, in 8vo; 3. "A warning to Britons against French Perfidy and Cruelty, or, a short account of the treacherous and inhuman conduct of the French officers and soldiers towards the peasants of Suabia, during the invasion of Germany in 1796, selected from well-authenticated German publications," 1798, 8vo. Aufrére also edited the "Lockhart Letters," 2 vols. 4to, and was a frequent contributor to the "Gentleman's Magazine."

AUFRERI, ETIENNE, an eminent French jurist, who lived at Toulouse in the end of the fifteenth and the first half of the sixteenth century. He was author of a number of legal treatises, reprinted in Ziletti's collection, entitled "Tractatus universi Juris in unum congesti."

AUFRESNE, JEAN RIVAL, a celebrated actor, born at Geneva in 1720; died at Petersburg in 1806. He was the son of a watchmaker, named Rival, in Geneva, a man of literary tastes and habits, and a friend of Rousseau and Voltaire. He is mentioned by the former in his "Confessions." Aufresne particularly excelled in his representation of the principal characters in the tragedies of Corneille.

AUFSESZ, BARONS D', a very ancient German family, so called from the castle of Aufsesz, situated near Bamberg, where they possessed most extensive domains. The title of vice-grand-cupbearer of the empire was hereditary in that family, which is now divided into many branches.

AUGARON, JACQUES, a French surgeon, who lived about the middle of the sixteenth century. He is known as the author of a work entitled "Discours sur la curation des arquebusades et autres plaies," Paris, 1577, in 4to.

AUGE, DANIEL D', sometimes called AUGETIUS or AUGENTIUS, (the Latin form of his name,) a French philologist and man of letters, was born at Villeneuve-l'archevêque, in the diocese of Sens in Champagne, about the beginning of the sixteenth century, and died about the year 1595. He was tutor to the son of François Olivier, chancellor of France, and subsequently became professor of the Greek language in the university of Paris. Among his published works, which are very numerous, the following have been esteemed the principal:—"Institution d'un prince chrétien, traduite du Grec de Synèse," Paris, 1555, in 8vo; "Deux Dialogues de l'invention poétique, de la vraie connoissance de l'art oratoire, et de la fiction de la fable," Paris, 1560, in 8vo; "Oraison consolatoire sur la mort de messire François Olivier, chancelier de France, à Madame Antoine de Cerisy, sa femme," Paris, 1560, in 8vo; "Oraison funèbre de François Olivier," Paris, 1560, in 8vo.—G. M.

AUGEARD, JACQUES-MATHIEU or N., a French financier, born at Bordeaux in 1731; died at Paris in 1805. He was farmer-general and "secrétaire des commandemens" to the Queen Marie Antoinette, and, as he was devoted in his attachment to the royal family, he became an object of suspicion to the republican party. Being accused of a design to aid in the escape of

Louis XVI., he was arrested, and brought before the Châtelet, but, after a strict examination, was acquitted. After the arrest of the king at Varennes, he retired to Brussels, and did not return to France until some time after the 18th Brumaire, 1799. He left behind him memoirs of the intrigues of the court from 1771 to 1775, but these have never been published. He left also, it is said, many valuable manuscripts relating to finance.

AUGEARD, MATHIEU, a French jurist, born about the beginning of the eighteenth century, died 27th December, 1751. In 1710, 1713, and 1718, he published three volumes of a collection entitled "Arrêts notables des différents tribunaux du royaume," in 4to, forming part of the "Journal du Palais."

AUGENIO, ORAZIO, a physician and philosopher, born at Monte Santo Castello, in Romagna, about 1527; died at Padua in 1603. He published a great number of works on medical subjects. Many of these have been collected and republished under the title of "Opera omnia," Frankfort, 1597 and 1607.

AUGER, ATHANASE, Abbé, a French writer, born at Paris, 12th December, 1734; died 7th February, 1792. He, for some time, occupied the chair of rhetoric in the college of Rouen. Besides a great number of translations from the Greek, Auger published the following original works:—"Projet d'Education Publique, précédé de quelques Réflexions sur l'Assemblée Nationale," 1789, in 8vo; "De la Constitution des Romains sous les Rois et au temps de la République."

AUGER, EDMOND, a French jesuit, 1530-1591. Apprehended at Valence, he was sentenced by the Baron des Ardrets to be hanged. He was placed upon the ladder, and such was the effect of what was intended to be his dying speech, that a Huguenot minister interfered and saved him from death. He published several works, which will be found enumerated in the *Bib. Script. Soc. Jes.* 1676.

AUGER, LOUIS SIMON, a critic and litterateur, born 29th December, 1772, and died January, 1829. Auger was of very humble origin, and forms one of the not very numerous examples of men attaining to great eminence in literature, in spite of the mediocrity of their genius. Auger, in the beginning, mistook his bent, and surprised even himself in the act of attempting the vivacity of the *vauville*, and other light pieces, at the very time when he was conscious he was, if anything, a very grave critic. Discovering his mistake, he turned to criticism and journalism, taking a part in the "Décade Philosophique," "Journal de l'Empire," and "Journal Général de France." This naturally led him into quarrels, and his bitter contests with such men as Jouy and Constant were not favourable to one naturally pompous even without victory. He wrote many critical works, some of which were prized by the Institute; was censor under Louis XVIII., and perpetual secretary of the Academy. His death was extraordinary. He left one night the bosom of a happy family, and drowned himself in the Seine, without leaving a word of explanation.—A. L.

AUGEREAU, ANTOINE, better known by his Latinized name, Augurrellus,—a famous printer, whose works date from 1531 to 1544.

AUGEREAU, PIERRE FRANÇOIS CHARLES, duke of Castiglione, and marshal of France, one of the remarkable characters to which the French Revolution gave prominence, was the son of a fruiteer, and born at Paris, November 11, 1757. He was from his youth a soldier; having first entered a regiment of French carabiners, and subsequently the Neapolitan army. When his countrymen were ordered to depart from Italy, he joined the forces of the Revolution intended to act against Spain; and soon rose to the rank of adjutant-general. In 1794 he began to distinguish himself by deeds of bravery and daring, taking on one occasion a foundry from the enemy, and on another rescuing a brother officer, who, with his division, was in imminent danger. He now proceeded to Italy, and in high command, became one of Napoleon Bonaparte's most conspicuous paladins. In 1796 he won the passes of Millesimo; at Dego, he was equally serviceable; and it was he, who, at the head of his own brigade, stormed the bridge of Lodi. He afterwards took Bologna, and acquired for himself a name, ever to be execrated, by the brutal crimes which he permitted his soldiers to perpetrate at Lugo. When Napoleon afterwards began to pause, amidst his very successes, at the enormous armies which the court of Vienna despatched to Italy, it was Augereau who counselled advance instead of retreat; and to him Napoleon owed the victory of Castiglione, and the still more brilliant success at the bridge of Arcore.

Amidst the conflicts of faction, Augereau, having been sent by Napoleon to Paris, became military commander of the capital, and led the coup d'état, or revolution of Fructidor, by which the enemies of the Directory were seized and overthrown. Appointed to the command of the army on the German frontier, he became so wildly democratic, that the Directory displaced him, and sent him to Perpignan. He refused to assist Napoleon in the revolution which preceded the consulate and the empire. He took no share in the campaign of Marengo; but in 1805, being made a marshal, he commanded the forces which reduced the Vorarlberg. He was conspicuous at Jena (October 15, 1806), and was with Napoleon at Berlin. In the winter campaign which followed he lost his health; yet he commanded the French left at Eylau (February 6, 1807), where the carnage was horrible, advancing amidst a thick snow-storm, and retrieving, by his energy, the wrong direction which his division had taken, blinded by the tempest. In 1809 and 1810, he commanded the French in Catalonia, displaying the same cruelty as Hostalrich and Gerona which he had manifested at Lugo. He did not take part in the Russian campaign of 1812, but was left at Berlin to form a corps of reserve. He was in the great "fight of the nations" at Leipsic (October 16th, 17th, and 18th, 1813), and in 1814 was at Lyons, as the head-quarters of the army destined to repel the march of the Austrians from that direction on the capital. Yielding to superior numbers, he retired to the south, and displaying little attachment to Napoleon, he acknowledged the Bourbons, retained his honours, and became a peer. During the celebrated "hundred days" of 1815, he remained in privacy; but on the return of Louis XVIII., he again assumed a public station, and as the last act of an eventful life, voted for the condemnation of his brother soldier, Marshal Ney, to an ignominious death. This deed the French have never forgiven him. He died of dropsy in June, 1816. He was essentially a soldier—brave, daring, and unscrupulous; one of the men to whom faction gives prominence, and revolution, power.—T. J.

AUGHUN, KHAN, an enlightened and beneficent prince, the fourth sovereign of Persia of the family of Jenghis Khan, succeeded his uncle Nikudar in 1284, and died in 1291.

AUGIER-DUFOT, ANNE-AMABLE, a French physician, born 1733, died 1775. He left several works, which will be found described in Eloy's *Dict. Hist. de la Medicine*.

\* AUGIER, EMILE, a French dramatic writer, born at Valence (Drôme), 17th September, 1820. His works, though at first disapproved by the Théâtre-Français, came to be of repute, and "Gabrielle," perhaps the best of them, was marked by the favour of the Academy.

AUGIER, JEAN BAPTISTE, Baron, was born at Bourges, 27th January, 1769. The fervour of the Revolution drew him from the profession of the law, and in 1793 he distinguished himself in defending Bitche, afterwards so celebrated as a dépôt for English prisoners. Honoured by Napoleon, who made him a baron, Augier repaid his master by advocating his deposition, and received the order of St. Louis at the restoration in 1814. He afterwards exerted himself to crush what he called the "common enemy," and was, in return, rewarded by being made president of the electoral college of St. Amand.—A. L.

AUGUILBERT, THEOBALD, an Irish physician, beginning of sixteenth century. He wrote a strange book—a treatise on gastronomy—"Mense Philosophica," under the name of Michael Scot, Paris (without date); Frankfort, 1602.—A. L.

AUGUIS, PIERRE-JEAN-BAPTISTE, a French magistrate, born 1742, died 1810. Beginning with arms, Auguis renounced war for legislation. He was a magistrate at Melle, afterwards a deputy, and a member of the Council of Ancients. He was remarkable for his persecution of the terrorists.—A. L.

AUGUIS, PIERRE RENÉ, born at Melle, 1786; died at Paris, 1846; a French littérateur. In 1814 he was imprisoned for his part in some articles of the "Moniteur," reflecting upon Louis XVIII., and again in 1815, when he was confined for two years. After the revolution of 1830, he was appointed a deputy, and sat long on the benches of the opposition. Auguis's works are on various subjects. He translated Sterne's "Sentimental Journey," and wrote "Histoire de Catharine II. et de Paul I., son Fils," 1813; "Napoleon, la Révolution, la famille des Bourbons," 1815; "L'ombre de Robespierre; fragment épique;" "Nouvelle Odyssee," poems, 1812.

AUGURELLI or AUGURELLO, poet, philosopher, and

chemist, born at Rimini, 1454; died, 1587; famous for his persevering efforts in search of the philosopher's stone, on which subject he published a poem, in three books, called "Chrysopœia," Venice, 1515. This poem he dedicated to Pope Leo X., who, in return, made him a present of an empty purse of extravagant dimensions, telling him that one who could make gold could find no difficulty in filling it. His "Carmina" (Verona, 1491), have been inserted partly in "Gruter's Deliciae Italorum Poetarum," 1608. Augurelli was a man of genius; though depreciated by Scaliger, he was honoured by Benbo, who consulted him for his taste in composition, which was marked by simplicity and correctness.—A. L.

**AUGURINUS.** This name was borne by several families of ancient Rome. We notice the more eminent individuals:—

**AUGURINUS**, Roman consul, 497 years b.c., famous for the part he took in favour of Coriolanus, then in banishment. He was one of those who went out to meet the hero on his return.

**AUGURINUS, LUCIUS MINUCIUS**, famous for having been elected prefect of the corn market at the time of the dreadful scarcity, 439 b.c. All his efforts were ineffectual to save the people from starvation and suicide; but Spurius Mælius, a rich Roman knight, came to his aid with a show of munificence which, however good for the people, was proved by Minucius to have been only a device to veil his ambitious designs upon the republic. Mælius was eventually slain, and Minucius distributed the corn he had stored up, at a low price, to the famishing people. For this he was rewarded by the gift of a bull with gilded horns, and a statue. If Niebuhr is right in vindicating the innocence of Mælius, we have an example of injustice scarcely paralleled in the excesses of a people.

**AUGURINUS, C. MINUCIUS**, a Roman tribune, 187 b.c., chiefly remembered for having insisted that Scipio, the Asiatic, should be fined, and give caution for the payment. Scipio having refused, Augurinus proposed that he should be put in prison—an attempt opposed by Tiberius Sempronius Gracchus, the father of the Gracchi.

**AUGURINUS, SENTIUS**, a Roman poet. He was much beloved by Pliny the younger, who praised him as being one of the greatest poets of his time. His poems bore the title of "Poemata."—A. L.

**AUGUSTA, JAN**, a Bohemian theologian, born at Prague, 1500; died 13th January, 1575. He studied under Waclaw-Koranda, a famous professor among the Ultraquists. Resorting to Wittenberg, he became acquainted with Luther and Melancthon, but neither of the two parties appears to have given up any thing to the other. Augusta, no doubt, left the sect of the Ultraquists, but he did not embrace the opinions of Luther, who, he thought, was more for doctrine than discipline. He became one of the sect of Bohemian brethren, and was appointed a pastor of the congregation of Leutomysl. He made repeated attempts at a junction of his church with the protestants, but in vain, even if it may not be said that his good intentions brought him into peril; because the brethren, true to their feeling with the protestants, resolved to withhold their assistance from King Ferdinand in the war of Smalkald against the elector of Saxony, and that monarch banished the sect from Bohemia, and threw Augusta into prison at Prague, where he was three times put to the rack. The charge against him and his friends was, that they had been plotting for a transference of the crown from Bohemia to Saxony. He confessed nothing, and suffered in patience; nor was it till the death of Ferdinand that he was liberated. He wrote many works in Bohemian. His life was written by Jan Blahoslaw.—A. L.

**AUGUSTE, D'UDINE**, an Italian poet, born at Udine in the sixteenth century. He was author of a work entitled "Augusti Vatis Odæ," which was published at Venice in 1529, in 4to.

**AUGUSTENBURG, CHRISTIAN AUGUSTUS**, Duke of Schleswig-Holstein, Sonderburg, and Augustenburg, was born 9th July, 1768. He was raised by Charles XIII. to the dignity of prince royal of Sweden, under the name of Charles. On the 22nd January, 1810, he made his public entry into Stockholm, and received the title of the adopted son of the king. He died on the 28th of May following, under suspicion of having been poisoned.

**AUGUSTI, FRIEDRICH ALBERT**, a protestant theologian, of Jewish family, born in 1696 at Frankfort-on-the-Oder; died at Eschenberg in 1782, where he was pastor. He was converted to Christianity in 1722, by Reinhard, Lutheran superintendent or bishop at Sondershausen. Among his works are the follow-

ing:—"Dissertatio de adventus Christi necessitate, tempore templi secundi;" Leipsic, 1794, 4to. "Dissertationes historico-philosophicae, in quibus Judaorum hodiernorum consuetudines, mores, et ritus, tam in rebus sacris quam civilibus exponuntur;" Gotha, 1753, 8vo.—A. M.

**AUGUSTI, JOHANN CHRISTIAN WILHELM**, grandson of the preceding, was born at Eschenberg in 1772, and died in 1841. He studied at Jena, where he afterwards became professor of Eastern languages. After being connected successively with the universities of Breslau (1812), and of Bonn (1819), he was appointed in 1828 consistorial councillor at Coblenz, where he died. He has left—"Denkwürdigkeiten aus der Christlichen Archäologie" (Memorabilia in the domain of Christian Archaeology), Leipsic, 1817-30; "The Handbook of Christian Archaeology," published at Leipsic in 1836-37, is a later edition of the same work. "Lehrbuch der Christlichen Dogmengeschichte" (Manual of the History of Christian Dogmas), Leipsic, 1805 and 1835. "Grandriss einer historisch-kritischen Einleitung in das Alte Testament" (Outlines of a historic-critical Introduction to the Old Testament), Leutenberg, 1809.—A. M.

**AUGUSTIN or AUGUSTINO**, surnamed the **VENETIAN**, an engraver, pupil of Raimondi. Born 1490; died in Rome about 1540. His plates, which are marked with an A and V on a small tablet, are numerous, but do not equal his master's.

**AUGUSTIN, JEAN BAPTISTE-JACQUES**, a French painter of miniature and enamel of modern times. He began his career in Paris in 1781, when, self-taught and free from all the vagaries of the Rococo and Boucher style, he completely astonished the public by the simplicity and truthfulness of his portraits. Equally patronized during the Empire and the Restoration, he closed his life in Paris 1832, aged seventy-three.

**AUGUSTINE, SAINT, or AUGUSTINUS, AURELIUS**, the most eminent of the Latin fathers, the founder of the Western theology, and the greatest of theologians, was born on the 13th of November, in the year 384, at Tagaste in Numidia, now called Tajelt. His father, Patricius, a man of rank though poor, embraced Christianity late in life, and died when his son was seventeen years of age. His son tells us that he was a man of violent temper, but at the same time of a kindly disposition; and he specially records that he never beat his wife, a circumstance which excited the wonder of surrounding matrons, whose husbands, though far less passionate than Patricius, frequently left the marks of blows on their persons; and which, he says, was to be accounted for by the fact, that she never resisted him when angry, but would wait for a fitting opportunity and then bring him to reason. This excellent person, Monnica by name, was a model of gentleness and virtue, the child of Christian parents, and, from her youth up, accustomed to live under the influence of Christian principles. As her patience and gentleness were rewarded by her gaining her husband to embrace Christianity, so to her son she acted the part of a kind and wise and watchful mother, seeking to imbue his mind from the outset with religious truth, and to train him in the ways of piety and virtue. For a time, however, it appeared as if her care had been bestowed in vain; like many a pious mother besides, she had to go through the severe discipline of seeing her child apparently hastening to ruin before she was permitted to reap the reward of her anxieties and her labours, in seeing him enter decidedly the paths of virtue and goodness. The hot passions which he inherited from his father, and which his father had done little, either by precept or example, to induce him to check, hurried him, while still a youth, into many follies and excesses, of which he himself gives a vivid picture in his Confessions. Meanwhile, however, his intellectual culture was going forward. He tells us he loved the Latin authors, but hated the Greek,—a circumstance, he says, he never could fully account for, but which, with much naïveté he adds, was probably owing to the difficulty of learning the Greek, to him a foreign language, and to the harshness of his teacher, who enforced his lessons "saevis terroribus ac poenis," with savage terrors and punishments. His first school was at Madaura, whence he was removed to Carthage, where, notwithstanding his sensual indulgences, he applied himself with characteristic vigour to the study of eloquence and philosophy. The perusal of Cicero's treatise entitled "Hortensius," in his nineteenth year, first awakened him to a nobler state of being than he had hitherto aimed at. The study also of Aristotle's Categories, which, says he, "solus apud meipsum legens cognoveram,"

exerted a potent and beneficial effect upon his mind. This treatise he read in his twentieth year; and about the same time he mastered, by his own efforts, "omnes libros artium quos liberales vocant," including, apparently, rhetoric, logic, geometry, arithmetic, and music. He now became impelled by a love of truth to pursue his studies, having before only aspired to be an adroit master of words. With this, however, was mixed up much of carnal pride and self-conceit, which led him to despise the scriptures for their simplicity, and paved the way for his embracing the doctrines of the Manicheans. He was attracted to these by their offering to his ardent thirst for knowledge a pretended solution of the great problems which arise out of our spiritual relations; and so strong was the hold which they took upon him, that he remained for ten years in the condition of a student of them, aspiring to be received into the number of the elect, to whom all mysteries were supposed to be revealed. During this period he was engaged in teaching grammar and rhetoric, first in his native place, afterwards at Carthage. In his twenty-sixth or twenty-seventh year he composed his first work, a treatise "De Pulchro et Apto," (On the Beautiful and Befitting); this is lost, and indeed seems to have been so in its author's lifetime, for he says in his Confessions that he cannot tell whether it was in two books or three, and that it had gone from him he knew not how.

Various circumstances conspired to detach Augustine from the Manichean party. He was disappointed in the teacher whose instructions he attended, a person named Faustus, whose eloquence for a while concealed his ignorance, but could not permanently hide it from the scrutiny of such an observer as Augustine. He was much influenced also by a disputation held at Carthage against the Manicheans by one Helpidius, in which the latter brought forward so many things concerning the scriptures which his opponents could not meet, that Augustine longed to confer seriously with some one who was learned in these writings. Still he did not formally break off at this time from the Manicheans; he knew but very imperfectly the system of Christian truth, and did not believe that his difficulties could be solved by embracing it; and his mind appears to have been tossed upon a sea of doubts amidst an almost unmitigated darkness. In this state of mind, and sorely against the wishes of his mother, he went to Rome, being disgusted with the license of the students in Carthage, who seem to have behaved with the utmost rudeness and indecency. Whilst at Rome he was seized with a dangerous fever while resident in the house of an adherent of the Manichean sect, during which his mind was in great distress, but more than ever turned against Christianity. After his recovery he taught rhetoric for some time at Rome, all the time seeking to make himself better acquainted with the doctrines of the Manicheans and to test their validity. He had soon occasion to find that the students at Rome were, in principle, no better than those at Carthage, though their outward behaviour might be more courteous; and he accordingly availed himself of a request from Milan to the prefect of the city to send a master of rhetoric to that town, to offer himself as a candidate for that appointment. He was successful in his application, and went to Milan with a diploma from the prefect. Here he came under the influence of Ambrose, bishop of Milan, a man of eminence alike for his piety and his eloquence. To him Augustine was attracted in the first instance by his kindness to him. "The man of God," says he, "received me like a father, and loved the stranger like a true bishop. And I began to love him, at first indeed not as a teacher of the truth, which I had no hope of then finding in the church, but as a man who had been kind to me." He became an assiduous attendant on Ambrose's ministry, not, as he confesses, from any great interest he took in the matter of his discourses, but because he was delighted with the elegance and suavity of his style, and, as a teacher of rhetoric, wished to study him as a master of oratory. Gradually, however, he found that there was something beyond the mere elocution of the preacher deserving his attention. He felt convinced that the Christian faith could, in many points, be successfully defended against the Manicheans, and at length he was brought to renounce his adherence to that sect. At this time, however, his mind was in anything but a settled state; he was in fact neither a Manichean nor a Christian; and though he became a catechumen, and so placed himself under Christian instruction, he was in reality a sceptic, "in doubt about all things, and fluctuating from one thing to another through all." Still he adopted

the wise expedient of thoroughly exploring the Christian doctrine, if, haply, he might find a resting-place in it for his intellect and heart; he was a diligent hearer of Ambrose, from whom he imbibed, with much readiness, the maxim often enunciated by him, "The letter killeth, but the spirit giveth life;" but he demanded a certainty of conviction before he would embrace Christianity, which the nature of the case did not admit—a mathematical certainty, such as we have for the belief that "seven and three are ten;" and, consequently, he still remained in doubt and perplexity, like a man afraid of falling over a precipice should he advance. He seems at this time also to have been still under the influence of those sensual lusts which had tyrannized over him at an earlier period of his life, and to have led a life by no means pure. He was helped to a healthier state of mind by the perusal, through means of a Latin translation, of several treatises of Plato and the Platonists, which, says he, "enkindled within me an incredible conflagration." The effect of these on his mind was to counteract the materializing tendency of Manicheism, and to prepare him for the reception of the spiritualities of Christianity. Platonism of itself could not satisfy him; he rested in it for a while; but ere long found that it was not adequate to his inner needs; it taught him to seek "incorporeal verity," and helped him "to prattle as if he were a proficient," but it could not satisfy the conscience nor purify the heart. "I was puffed up," says he, "with knowledge; for where was that charity which buildeth on the foundation of humility, which foundation is Christ Jesus? or how could these books teach me it?" Reinvigorated, however, by his Platonic studies, he turned with fresh ardour to the perusal of scripture, and especially to the epistles of St. Paul. These he read with a mind gradually opening to divine truth, and growing into a conformity to the mould of doctrine therein taught; and to this, aided by the teaching of Ambrose and the conversations of Simplician, a presbyter of the church at Milan, his ultimate conversion to Christianity is to be instrumentally ascribed. Having, after many struggles, and as the result of grave deliberation, resolved publicly to profess himself a Christian, he was baptized by Ambrose on the 25th of April, A.D. 307. A friend and fellow-townsmen, named Alypius, and his natural son Adeodatus, born whilst he was pursuing his studies at Carthage, were baptized along with him. His mother Monnica, to whom he had conveyed the news of his conversion, was present at this ceremony, having hastened from Africa on purpose; to her it was an occasion of joy and exultation, when her mourning was turned into gladness, and a full reward for all her instructions, anxieties, and prayers, was poured into her bosom. As if the great end of her life was now gained, she did not long survive this event. Her son having resolved to return with her to Africa, she was taken ill during her journey at Ostia, on the banks of the Tiber, and died there after a short illness in the fifty-sixth year of her age.

After her death Augustine remained some time at Rome, where he composed his treatises "De Moribus Ecclesiæ Catholice;" "De Moribus Manichæorum;" "De Quantitate Animæ;" and "De Libero Arbitrio;" the last of which, however, was not completed till some years afterwards. He had previously, whilst at Milan, written his treatises "Contra Academicos;" "De Ordine;" and "De Immortalitate Animæ." After spending some time in Rome, Augustine returned in the year 388 to Tagaste, where he sold the remains of his paternal property, and gave the proceeds to the poor. The next three years he spent in retirement, devoting himself to devotional exercises, and to the composition of his treatises "De Genesi contra Manichæos;" "De Musica;" "De Magistro;" and "De Vera Religione." In the year 391 he was, somewhat against his own wishes, ordained a presbyter by Valerian, bishop of Hippo; and, after some time devoted to the study of Scripture as a preparative for his work, he entered upon the public discharge of the duties of his office. Though much immersed in these, he still found time for the exercise of his pen, and it is to this period of his life that we owe his tract "De Utilitate Credendi," and two treatises in confutation of the Manicheans. He also wrote at this time his discourse upon the Creed ("De Fide et Symbolo"), which was delivered as an address before the council of Hippo, held A.D. 393. Two years subsequent to this, he was elected bishop of Hippo, as colleague of Valerian, and in accordance with Valerian's earnest wish. From this time his history and writings are closely associated with the Donatist and Pelagian controversies, in which he took the main

part on the orthodox side. It is from his writings against Pelagius that we obtain the fullest view of his theological system. Of this the following synopsis is given by Gieseler (Church Hist., vol. i. p. 380):—"By the sin of Adam human nature became physically and morally corrupt. From it evil lust has come, which, while it has become the inheritance of all men by generation, has risen to original sin, in itself damnable, and prevails so much over the will of the natural man, that he can no longer will what is good, as he should do, out of love to God, but sins continually, as his actions may also externally show. From this corrupt mass of humanity, God resolved from eternity to save some through Christ, and consign the rest to deserved perdition. Though baptism procures forgiveness of sin, even of original sin, it does not remove the moral corruption of man. Therefore, divine grace, alone and irresistibly, works faith in the elect, as well as love and power to do good. Those to whom the grace of God is not imparted, have no advantage from Christ, and fall into condemnation, even an eternal one." In maintaining these dogmas, Augustine displays great vigour and acuteness, immense resources, and a fearless resolution to follow out his conclusions to their legitimate dialectical issue. His naturally ardent temperament made him a severe and unsparing controversialist; but he seems to have nobly kept himself from confounding the persons of his antagonists with their opinions. Whilst he treated the latter with the utmost rigour, he was respectful and even kind towards the former. Thus he speaks of Pelagius, the man of all others whom he most vehemently opposed, "as a man to be proclaimed good, an illustrious Christian" (*De peccat. meritis et remissione*, lib. iii. c. 3), and he says of himself—"I not only have loved him, but I love him still" (Ep. 186). He speaks in the kindest and most indulgent spirit to the Manicheans, even whilst writing earnestly against their doctrines, and Locke has thought his tolerant words to them so excellent, that he has inserted them among the choice specimens in his "New Method of a Commonplace Book" (Works, vol. iii. p. 491, fol.). The only exception to this prevailing gentleness towards his antagonists, is furnished by his acquiescence in the persecution of the Donatists.

Augustine held his place as bishop of Hippo till the year 430, when he died in the 76th year of his age. His end was peaceable, though amid scenes of violence and suffering. The Vandals, under Genseric, had laid siege to Hippo, and for many weeks had exposed its inhabitants to peril and straits. The aged bishop, pained by the scenes which constantly met his eye, and anticipating still greater disasters, earnestly besought of God deliverance for the people from their enemies, and for himself a speedy emancipation from all earthly burdens and cares. His prayer for himself was heard; in the third month of the siege, on the 28th of August, he was, to use the words of Gibbon, "gently released."

Augustine was a man of a powerful, capacious, and acute intellect, which he had cultivated by the diligent study of the best authors, whose works he could procure in the Latin language. Beyond this his reading does not seem to have extended; of Greek he knew little, and of Hebrew nothing. As an author, his style is somewhat rugged, but full of force and fire; and in many of his works there is an undercurrent of sentiment and tenderness which lends an indescribable charm to the whole. His conduct, after he became a Christian, was marked by scrupulous integrity and purity, and impressed all who beheld it with a conviction of the sincerity of his profession. As a bishop he was conscientious and diligent; unmoved by worldly ambition, he remained "faithful to his first bride, his earliest though humble see" (Milman, Hist. of Christianity, iii. 282); and when dangers surrounded his flock, he refused to desert them, but, like a true pastor, remained to share with them in their privations, and to lend them what aid and encouragement his presence could supply. He was mercifully spared the agony of witnessing the ravaging of his fold. By his death, "he escaped the horrors of the capture, the cruelties of the conqueror, and the desolation of his church" (Milman, iii. 284).

At his death, Augustine left a vast mass of writings, a large proportion of which still remain. Besides those already mentioned, the most important are his "Confessions;" his "Retractationes;" his treatise "De Civitate Dei;" and his homilies and comments on portions of Scripture. His Confessions contain a history of the earlier period of his life, interspersed with reflections and addresses to God, which, if they somewhat inter-

rupt the course of the narrative, more than compensate for this by the insight they give us into the heart and soul of the man. His Retractations was the work of his old age, and contains a sort of review of all his previous writings and opinions, in which, with characteristic candour, he retracts and condemns what his maturer judgment led him to deem erroneous or imperfect. His work "On the City of God" is, perhaps, as a whole, his greatest production; it is an elaborate defence of Christianity, and a refutation of pagan mythology and philosophy, undertaken in consequence of an attempt on the part of the heathen to cast the odium of the sacking of Rome by the Goths on Christianity. On this work Augustine spent thirteen years, from A.D. 413 to A.D. 426, and it remains a monument of his knowledge, eloquence, and mental strength. "The 'City of God,'" says Milman, "is at once the funeral oration of the ancient society, and the gratulatory panegyric on the birth of the new. It acknowledged, it triumphed in, the irrevocable fall of the Babylon of the West, the shrine of idolatry; it hailed, at the same time, the universal dominion which awaited the new theocratic polity. The earthly city had undergone its predestined fate; it had passed away, with all its vices and superstitions—with all its virtues and its glories (for the soul of Augustine was not dead to the noble reminiscences of Roman greatness)—with its false gods and its heathen sacrifices: its doom was sealed, and for ever. But in its place had arisen the city of God, the church of Christ; a new social system had emerged from the ashes of the old: that system was founded by God, was ruled by divine laws, and had the divine promise of perpetuity." (Hist. of Christianity, vol. iii. p. 280.)

As an interpreter of scripture, Augustine does not rank very high; he lays down excellent rules of exegesis, but does not himself adhere to them, and consequently it is rather for their homiletical and spiritual merits than for their exegetical worth, that his commentaries are in repute. It is in the department of ethical and polemical theology that his merit lies. He was the father alike of the mediæval scholasticism and of the theology of the Reformation, and to his writings also may be traced the germ of the theology of the mystics. The light that was in him was not extinguished by his death, but only ascended to a higher place, and has been shining through the centuries ever since.

The best edition of Augustine's works is the Benedictine, in 11 vols. fol. Paris, 1679, 1700; it has been reprinted recently in 11 thick imperial 8vo vols. Next in value to this is the Plantin edition, published at Antwerp in 1577, in 10 vols. fol., and often since reprinted. His life has been written by Tillemont, in the 13th volume of his "Mémoires," by Kloth, (Aachen, 1840); and by Bindemann, Berl., 1844. For his opinions, see Ritter's *Gesch. d. Christ. Phil.*, vol. i. p. 153; and Neander's Church History, vol. iv. p. 14—23, 303—387.—W. L. A.

AUGUSTINE or AUSTIN, Saint, and first archbishop of Canterbury, was a Benedictine monk of the convent of St. Andrew at Rome, when Pope Gregory I chose him to carry out his long-cherished design of converting England to the Christian faith. Augustine and his companions set out, but were so terrified by the accounts they heard of the inhabitants of Britain, that Augustine returned to Rome to obtain the pope's permission to abandon their mission. Gregory, however, encouraged them; and having interested the king and queen of the Franks, and the archbishop of Arles in their behalf, persuaded Augustine and his companions to go on with the work which they had undertaken. Ethelbert, at this time king of Kent, and the third Bretwalda, had married Bertha, the daughter of Charibert, a Frank chieftain, and had granted her the free exercise of her religion, allowing her chaplain, Lindhard, bishop of Sensis, to celebrate divine service in the old Roman church of St. Martin at Canterbury. Already not hostile to Christianity, Ethelbert kindly received the missionaries, and permitted them to fix their abode in the isle of Thanet, and eventually in his capital, Canterbury. He shortly afterwards was baptized, and his example was followed by many of his subjects. Augustine's success was now rapid, and the king gave him full license to preach through all his dominions, declaring, however, that no compulsion should be used to effect a change of religion. Pope Gregory watched carefully over the rising church, and ordered Augustine to repair to Arles, to be there consecrated bishop of the English. Augustine obeyed, and shortly after his return, received his pall from Rome, whither he had sent Laurence and Peter, his companions, to report the condition of his church to

the pope. The pope also sent a solution of various questions proposed to him by Augustine, some of which were needed for his guidance, while at others we smile. The pope's original intention was, to have divided England into twenty-four dioceses, under metropolitans at London and York, but Canterbury was substituted for London in compliment to king Ethelbert, who was a most zealous upholder of the faith. Augustine now tried to bring about union with the Welch Christians, but as subjection to his authority was a *sine quâ non* in his eyes, no progress was made. Both parties separated in anger, but there is no reason to lay the massacre of the monks at Bangor to Augustine's charge. In 604, Augustine consecrated Mellitus bishop of London, and Justus bishop of Rochester, and after naming Laurence as his successor, died, probably in 607. He was buried in the church of St. Peter and St. Paul, afterwards called St. Augustine's Abbey, which King Ethelbert had founded. The same munificent monarch aided in erecting a cathedral church at Canterbury, "in the name of our Holy Saviour, God, and Lord Jesus Christ;" whither, in 1091, the body of Augustine was translated. To Ethelbert, the cathedrals of St. Paul's, London, and of Rochester, also owe their foundation and endowments. Augustine was probably a man of no great intellect or attainments, but he accomplished a great work, and is entitled to the respect of Englishmen, from his having been the instrument of firmly planting Christianity in this nation. He is commemorated in the calendars of the English and Roman churches, May 26.—J. B., O.

**AUGUSTINE, THE BLESSED**, general of the order of St. Augustine in the 13th century, had been preceptor to Manfred, king of Sicily; and died a hermit near Sienna.

**AUGUSTINE, ANTONY**, a native of Saragossa, and son of the vice-chancellor of Aragon, studied literature and law at several universities in Spain and Italy. His reputation for learning and sagacity led to his being frequently employed in important missions by the Papal Court, and he was successively bishop of Alifa, of Lerida, and of Tarragona. He died in 1574, having published many works, chiefly on ecclesiastical law and numismatics.

**AUGUSTINE, JEAN-BAPTISTE-JACQUES**, a French painter, self-taught, whose original style produced a material improvement in the art at Paris, in the close of the 18th century.

**AUGUSTINI AB HORTIS, CHRISTIAN**, a physician of Kaesmark in Hungary, was taken into the service of Ferdinand II., and ennobled by him as the founder of the botanical garden at Vienna; he died in 1650.

**AUGUSTULUS, ROMULUS**, with whom closed the line of Roman emperors in the West, was son of Orestes, a Pannonian noble, and owed his investiture with the purple to his father's rank and popularity in the army. His own beauty also, and the prestige of his name, Romulus Augustus, which recalled the respective founders of the city and the empire, won for him at first considerable favour. But he soon proved himself so utterly incapable, that his subjects, in derision, gave him the name of Augustulus (the diminutive of Augustus), by which he is now known in history. After an inglorious reign of one year, during which the government was wholly in the hands of his father Orestes, he was dethroned by Odoacer, king of the Heruli, who assigned to him the villa of Luceullus in Campania, as his residence, and a considerable annual pension for his support. A decree of the senate, on receiving his abdication, renounced the sovereignty of Rome in favour of Constantinople, and put a formal end to the Western empire, A.D. 476.—W. B.

**AUGUSTUS**, first Roman emperor; **CAIUS OCTAVIUS**, afterwards **CAIUS JULIUS CÆSAR OCTAVIANUS**, and later **AUGUSTUS**, "Augustus" being a title of honour conferred on the first emperor, and though borne officially by his successors, used in history as his proper name. He is also commonly known as **OCTAVIUS**. He was born at Velitrae on the ninth of the kalends of October, in the year 63 B.C.—year of Rome 691—and died at Nola on the 29th August, A.D. 14, at the age of seventy-six. He was the son of Caius Octavius and Atia, daughter of Julia, sister of the celebrated Julius Caesar. Caesar was thus the great-uncle of Octavius, and he named Octavius his son and heir. The youth of Octavius was one of delicate health and maternal superintendence, accompanied by the studies appropriate to his station, and varied by the duties of an office which Cæsar had conferred on him as director of the popular plays. At the age of eighteen he was at Appollonia on the Adriatic, engaged in the study of Greek literature and philosophy, when a messenger arrived

informing him that Cæsar had been slain. He took his course apparently without hesitation, notwithstanding the opposition of his mother's second husband, Philippus, who advised him to remain in the obscurity of private life rather than encounter the dangers which could not fail to surround him if he claimed the inheritance of Cæsar. He repaired first to Brundisium, where he was favourably received by the legions, and afterwards to Rome, where Marc Antony was exercising the principal if not supreme authority and power. His part was difficult, but he played it with consummate skill, enlisting on his side the sympathies of the soldiery, and appearing rather as the injured heir, who was improperly kept out of his indisputable rights, than as the ambitious adventurer who, trading on the name of his uncle, was ready to grasp a crown. He appeared before the prætor, formally claimed his inheritance, accepted its responsibilities, and received in consequence the name of "Caius Julius Cæsar Octavianus." By the law of Rome, he was henceforth regarded as the virtual representative of Cæsar, as much as if he had been the son of the dictator. His object was to raise troops, and he applied himself assiduously to this, the only course that could enable him to achieve and maintain a high position. So well did he succeed that, in a short time, Marc Antony, seeing his own power decaying, and apprehensive lest he should find himself without support, withdrew to his province of Cisalpine Gaul. There, however, he was opposed by Decimus Brutus, the actual governor, who refused to resign the province. Octavius thereupon offered his aid to Antony's opponent, and the senate approved of the arrangement. Cicero also was induced to advocate the cause of Octavius, and in the year 43 B.C. the young adventurer was officially appointed prætor with a military command, and afterwards prætor with a seat in the senate. He now joined the consuls Hirtius and Pansa, for the purpose of relieving Mutina, where Antony was besieging Decimus Brutus. Antony was defeated and driven across the Alps, the two consuls were slain in battle, and Octavius remained the sole and successful general of the forces. The senate now appeared disinclined to acknowledge his services; but Antony and Lepidus having entered into alliance recrossed the Alps, and Octavius was appointed to the joint command of the forces with Decimus Brutus. He had now an opportunity to push his fortunes. He induced his troops to clamour in his favour for the consulship, and this being refused on account of his youth—as he was only twenty years of age—he resolved to take the celebrated step of his great-uncle, and crossed the Rubicon on his way to Rome. The senate yielded; but receiving some reinforcements from Africa, again attempted to control Octavius. He established his troops in the vicinity of the Quirinal hill, entered the city with a guard, was greeted by his mother and the vestal virgins, and safely defied the power of a senate that was without military preparation. He and his kinsman, Quintus Pedius, were appointed consuls, and he caused his adoption by Cæsar to be regularly confirmed and publicly acknowledged. A prosecution was commenced against the assassins of Cæsar and their accomplices, and the accused not appearing were condemned in their absence, and declared enemies of Rome. At the same time the proscription against Antony and Lepidus was withdrawn, and Octavius prepared to enter into negotiation with those leaders.

On an island of a small stream, which, in modern times, separates the Papal States from the duchy of Modena, met the three commanders of the Roman armies. Five legions attended each chief; but these remained at a distance during the conference that was to partition the empire, and to doom to destruction all who might be inimical to either of the three negotiators. Lepidus arrived first, closely examining the willows to see that no one was concealed in them. Antony and Octavius next appeared, submitting to mutual search, in case weapons might be hidden under their garments. A compact was made. Antony was to have Gaul; Lepidus, Spain; and Octavius, Sicily, Sardinia, and Africa. Three hundred senators and two thousand equites were doomed to slaughter, and the three, called henceforth triumviri, set out for Rome, where the slaughter was unrelentingly carried on under the stimulus of mercenary reward.

After the battle of Philippi, in which Brutus and Cassius, with the remnant of the republican party, were extinguished, a new division of the provinces was effected, and Lepidus lost his power, leaving Antony and Octavius to compete for the supremacy. Sicily was held by Sextus Pompeius, and Octavius, un-

able to take possession of the island, endeavoured to secure the aid of Pompeius by a matrimonial alliance. He married Scribonia, a sister of the father-in-law of Pompeius, and this lady became the mother of his daughter Julia. The Sicilian governor, however, would not abandon his province, and a new juncture of affairs brought Octavius and Antony into more friendly alliance. Antony married Octavia, the sister of Octavius, and a new cast of the provinces was made, by which Pompeius was to retain his island territories. With these military leaders, however, war was a necessity, and hostilities once more were declared between Octavius and Pompeius—the former putting away his wife Scribonia, and marrying Livia Drusilla, wife of Tiberius Nero. It was also arranged that a son of Antony should marry the daughter of Octavius, and this temporary reconciliation led to a combined action on the part of Octavius and Antony, resulting in the downfall of Pompeius, and the acquisition of Sicily.

The period was now to arrive when the definitive struggle between Octavius and Antony must determine the fate of Rome. They had cleared the arena for the last combat, and the victor was to win the prize of the empire. Antony had forsaken Octavia, and abandoned himself to the fascinations of Cleopatra. Octavius, therefore, declared war on the latter, and the struggle was brought to an issue at the naval battle of Actium, in the autumn of the year 31 B.C. Antony and Cleopatra fled to Egypt, were pursued by Octavius, terminated their lives by their own hands, were interred in the same tomb, and Octavius became the sole master of the power of Rome. He returned to the capital, was honoured by three triumphs, the temple of Janus was closed, and Rome was at peace with the world.

Having thus obtained the supreme power by force, Octavius determined to retain it by policy, and the steps by which he accomplished his purpose, proved that he was quite as fitted to manage a tremulous and divided senate at home, as to lead a wavering army to victory in the field. It is said, indeed, that he thought of laying down the power he had acquired, and that he consulted his confidential friends, Agrippa and Mæcenas, as to whether he should adopt this course or not. That he really consulted Mæcenas and Agrippa, there is no reason to doubt; but that he ever seriously intended to abandon the commanding position he had gained, is not in the least probable. From the first, he cautiously veiled his ambitious designs under a show of extreme moderation, and his conference with his friends was simply a device for evading the full responsibility of the course he had already resolved to pursue. The event soon proved this, the advice of Agrippa, who recommended him to resign his power, being neglected, while that of Mæcenas, who advised him to retain it, was followed. He commenced the consolidation of his power by reforming the senate, which was to be henceforth the instrument of his ambition. During the troubled times of the civil wars, the senate had lost much of its dignity and influence; in the absence of better men, a number of citizens, alike unqualified in rank, character, and intelligence, having been admitted into that once illustrious body. Octavius, acting as censor in conjunction with his faithful friend Agrippa, undertook the reformation of this abuse. Some members of notoriously bad character were expelled, a number more were induced to retire, and the door was closed against their return, by raising the qualifications for a senator far higher than it had previously been. In effecting these reforms, Octavius was, no doubt, acting a patriotic part, and he received in acknowledgment of his labours the honourable title of Prince of the Senate, which had always been bestowed by the censors on the citizen most distinguished for his worth and services. During the same year (B.C. 29) he received the title of Imperator, not in the old sense, as given by the victorious army to the general on the field of battle, in which alone it was understood during the republic; but in a new sense, as indicating supreme and permanent power. The titles of king and dictator were both objectionable, the former being odious to the people, and the latter buried in the grave of its last possessor, Julius Cæsar. The title of imperator, however, designating the various offices Octavius filled, and the manifold state functions he discharged, represented a far more absolute and lasting command than either. The new power was uniformly employed for the good of the state. During the ensuing year, Octavius signalled his sixth consulship by taking a census of the people, which had been long neglected, by improving the administration of the treasury, and by the construction of noble

and useful buildings, amongst which were the temple and library of the Palatine Apollo.

The year following, however, B.C. 27, was the most memorable one, both in the history of Octavius and of the empire. In this, the second year of his consulship, he went through the form of resigning his usurped and exceptional powers into the hands of the senate. In an elaborate speech he apologised for the despotic violence of many of his acts, and proposed to the senate to restore the old republican form of government, which was in reality to restore to the senate the administration of the state. "Being now at liberty to satisfy his duty and inclination," he said, "he solemnly restored the senate and people to all their ancient rights; and wished only to mingle with the crowd of his fellow-citizens, and to share the blessings which he had obtained for his country." There can be little doubt that, in taking this course, he but acted a part, and that he wished to place the vast power he had acquired on a popular and legitimate basis, by seeming to accept it at the hands of the people. His speech to the senate, ostensibly an abrogation of all power, was in reality an effective but disguised appeal for absolute dominion. Of course it was successful. Had the mere retention of power been the only object in view, there was, indeed, no necessity for any such appeal at all. With a victorious army devoted to his person and his cause, he was independent of the senate and the people. The senate had lost its power, having gradually become weakened, degraded, and disorganised, during the distractions of the civil wars. The people worn out with the bloody strife of factions, longed for a regular government, scarcely caring to criticise its precise nature, so that it was settled and strong. Octavius was the only man they could look to. All his rivals and competitors being now extinguished, he remained alone on the stage of public affairs, the saviour of the republic, the representative of the empire. He was thoroughly master of the situation, and could have kept his position without appealing to the senate or the people; but he wished to use his power for the good of the state, and to this end it was needful that he should be popular as well as strong. Hence his speech to the senate, which produced exactly the effect he desired. They refused to accept his resignation, imploring him to remain at the head of affairs, and not desert, in the hour of her need, the republic he had saved. He partially acceded to their wishes, consenting to accept the government of the most important provinces, and to share with the senate the administration of the empire. A division of the provinces was accordingly made, by which those which were on the frontiers—the most exposed and unsettled—all in fact that required anything like active government at all—were to be administered by Octavius. While thus affecting to divide his power with the senate, he was in reality the sole ruler of the empire. He declined, however, to accept the government for a longer period than ten years, hoping, as he intimated, that at the end of that time the republic would be able to dispense with his services. But, at the expiration of the ten years, the administration was of course given to him again, and this was repeated to the end of his life. During the same year (16th January, B.C. 27) Octavius also received from the senate and the people the title of AUGUSTUS, the Sacred, or the Consecrated, by which name he was henceforth known. This act, which was a popular recognition of something very like a divine right to rule, vested in the chosen imperator, shows how completely his policy had succeeded amongst the people. The Augustan years, and the commencement of the empire, date from this period.

The changes thus effected by Augustus in the constitution of the state, outwardly small, amounted in reality to a complete revolution—the change of the most powerful republic the world has ever seen into an absolute monarchy. The change was outwardly small, because it was the policy of Augustus from the first, instead of startling the people by innovations, to adapt the existing republican machinery to his purpose. The forms of the republic was scrupulously preserved. None of the old offices were abolished. Tacitus, who was an acute critic as well as a competent judge, tells us that "all the names of magistrates were retained." Though disguised under the form of a commonwealth, the government of Augustus was an absolute monarchy nevertheless. The power he possessed was such as had never been enjoyed by any Roman before. He gradually assumed the offices and discharged the functions of all the leading magistrates of the republic, till at length he possessed and exercised all the powers of the government at home and abroad—

legislative and executive, civil and military, social and religious. The union of these different functions in one person—the permanent exercise of these various powers, constituted, in fact, the change which he effected; and it is the change thus effected that Tacitus aptly characterises by saying, that he by degrees “assumed the functions of the senate, of the magistrates, and of the laws.”

In the first place, the perpetual *proconsular* power was conferred upon Augustus by the senate, and he enjoyed it at home and abroad. In his provinces he had authority as full and complete as any proconsul had enjoyed under the republic. When at Rome, he governed his provinces by deputies, who were his representatives, always possessing a military force sufficient for that purpose. In this way he retained under his command the chief armies of the empire. Again, a few years later, in the eleventh consulship (B.C. 23) of Augustus, the senate conferred on him the *tribunitian* power for life. It does not appear that he was made tribune, but he received and exercised for thirty-seven years all the authority of the office, as if he had been actually elected to it in the old constitutional way. The power of the tribunes under the republic was an important element of the Roman constitution—a check to the absolute authority of the consuls, that helped to keep the balance true. It was the special business of the tribunes to defend the distressed, and arraign the enemies of the people. They could arrest by a word the proceedings of the senate, and possessed, it would appear, an arbitrary power of throwing into prison all who opposed their measures. The possession of this office gave Augustus a civil power, which, combined with his imperial and proconsular authority, was more than any constitutional monarch in Europe possesses. His person was thus declared inviolable; and he could, according to the old forms, obstruct any measures in the senate, and prevent the passing of any law in the popular assemblies. Though scarcely in a position to fulfil its special duties, the assumption of the title and power of tribune was a politic step on the part of Augustus, as he thus declared himself the guardian of the popular element in the constitution, and the preserver of the people's rights. Still further, the office of perpetual *censor* was vested in Augustus, and he thus possessed a social power of the widest kind—could degrade at will any citizen, even of the very highest rank. Finally, on the death of Lepidus a few years later, Augustus was made *pontifex maximus*, probably by the voice of the popular assembly, the choice of the pontifices maximus having been vested in them fifty years before. His appointment to the office made Augustus the head of the college of Priests, and he thus acquired and exercised the highest religious functions of the empire. It should be added, that while paying the senate the greatest outward respect, he had early superseded their administrative functions, by appointing a council or cabinet composed of fifteen of their number, with whom he deliberated on matters of state—on all matters to be proposed to the senate, who thus soon lost the power of originating any measures at all.

It will be seen from this sketch how completely Augustus absorbed in himself the large and almost unlimited powers which the republic intrusted to its first magistrates. Without creating a single new office, or assuming any fresh title, he became an absolute monarch in the midst of the republic. Professing to follow the wishes of the people, and to obey the mandates of the senate, he in reality, from the very first, led the one, and commanded the other. It should be added, however, that whatever were the motives of his policy, or the means by which he so successfully carried it out, he invariably used the great power he acquired well. During the forty years of his comparatively peaceful reign, he devoted himself to secure the welfare of the state and people of Rome. His name is identified with triumphs in arts as well as in arms. He executed a number of most important public works; improved and beautified the city so, that it was said “he found the city brick and left it marble;” he developed the commerce of the empire, which had previously been much neglected; and by his encouragement of literature and art, gave a name to the most splendid era of Roman letters. The great political events which mark the reign of Augustus belong to the history of Rome, and need not be chronicled here. He chiefly devoted himself to subduing rebellion within the limits of the empire, consolidating the conquests already made, and promoting the internal peace and prosperity of the state. How thoroughly his attention was devoted to the welfare and progress of the empire, may be gathered from the fact that, while at the

head of affairs, he thrice took a census of the people—at the beginning, in the middle, and at the very close of his reign.

[In the fourth year before the account called Anno Domini, JESUS was born in Bethlehem of Judea, in the days of Herod the king.—Matt. ii. 1.—ED.]

The third and last census was taken by Augustus with the aid of Tiberius, in the year A.D. 14. He had for some time been in feeble health. In the summer of this year, after superintending the celebration of some games at Naples, he retired to Nola, where he died on the 19th of August, in the seventy-sixth year of his age, and in the same room in which his father had died. Feeling his end near, he called his friends together, and asked them if they thought he had played his part well in life; and if they did, he added, “Give me then your applause.” He died while he was kissing Livia, and telling her to remember their union. An accomplished actor undoubtedly he was, and he played a great part. A rumour that he was poisoned by his wife has been preserved by the historians, but not the slightest evidence is alleged in confirmation of it. By his will he left Livia and Tiberius his heirs. The ceremonial of his funeral and the accompanying events belong to the period of his successor Tiberius, the commencement of whose reign is intimately connected with the close of the reign of Augustus. In this imperfect sketch some facts have been stated without any limitations, which in a history would require a careful examination. Of all periods this is one of the most eventful, and of all perhaps the most fruitful in consequences; for it is the period in which was consolidated that system of government and administration which has determined the character of European civilization. It is remarkable also for the personal history of the man, which, from the battle of Actium, comprised a period of nearly forty-four years, and from the time of his landing at Brundisium in B.C. 44, a period of fifty-seven.

Augustus was a man of middle stature, or rather below it, but well made. The expression of his handsome face was that of unvarying tranquillity; his eyes were large, bright, and piercing; his hair a lightish yellow; and his nose somewhat aquiline. The profound serenity of his expression and the noble character of his features are shown by his gems and medals. He was temperate even to abstinence in eating and drinking, and he thus attained a great age, though he was of a feeble constitution; but though a rigid father, and a strict guardian of public morals, he is accused of incontinence. He was fond of simple amusements, and of children's company. In all his habits he was methodical, an economizer of time, and averse to pomp and personal display. He generally left the city and entered it by night, to avoid being seen. The master of so many legions—he who directed the administration of an empire which extended from the Euphrates to the Pillars of Hercules, and from the Libyan Desert to the German Ocean—lived in a house of moderate size, without splendour or external show. His ordinary dress was made by the hands of his wife, his daughter, and his granddaughters. The young women were kept under a strict discipline, and their conduct every day was carefully registered in a book. He assisted in the education of his grandsons' and adopted sons, Caius and Lucius. From his youth he had practised oratory, and was well acquainted with the learning of his day. Though a ready speaker, he never addressed the senate, the popular assemblies, or the soldiers, without preparation, and it was his general practice to read his speeches. He was a man of unwearied industry, a great reader, and a diligent writer. He drew up memoirs of his own life, in thirteen books, which comprised the period up to the Cantabrian war, and also various other works in prose. He also wrote a poem in hexameter verse, entitled “Sicilia,” and a book of Epigrams, some of which are extant, and are very obscene. His Latin style, as appears from the few specimens which are extant, was simple and energetic, like his character; he disliked trivial thoughts and far-fetched words, and his object was always to express his meaning in the clearest possible way.

The age of Augustus is the most brilliant literary period in the history of Rome. There were the lawyers M. Antistius Laheo and C. Ateius Capito; the poets Virgil, Horace, Ovid, and others; and the historian Livy. The literary remains of Augustus were published by J. A. Fabricius, Hamburg, 1727, 4to.

The relationship of the various members of the family of Augustus is very complicated, but it is necessary to understand

it well in studying the history of his period. The tables prepared by Lipsius show the relationship of all the members of the Octavian, Antonian, Julian, and other Gentes who were connected with the family of Augustus. There are some difficulties about a few names; but they are of no importance.—(Nicolaus of Damascus, *Life of Augustus*, ed. Orelli; Suetonius, *Augustus*; Dion Cassius, lib. xlv.—lvi.; Appian, *Civil Wars*, ii.—v., and *Illyrica*; Cicero, *Letters and Philippics*; Velleius Paterculus, ii. 59—124; Tacitus, *Annal.* i.; *Monumentum Ancyranum*, in Oberlin's *Tacitus* or the editions of Suetonius; Plutarch, *Antonius*; Clinton, *Fasti Hellenici*; Rasche, *Lexicon Rei Numaricæ*; Eckhel, *Doctrina Num. Vet.* vols. vi. viii.)—T. S. B.

AUGUSTUS I. OF SAXONY, succeeded to the electorate in the year 1553, through the influence of the Emperor Charles V., who had procured the deposition of his cousin, John Frederick, because the latter was a zealous protestant. His reign over the country was, on the whole, beneficial. A knight named Grumbach having plundered Wurzburg and assassinated its prince-bishop, took refuge with John Frederick, who had acquired the duchy of Gotha. Grumbach persuaded his host to attack Augustus, to claim his crown, and to raise all Germany against the emperor, Maximilian II. The emperor demanded Grumbach's head, and John Frederick having refused to surrender him, was put under the ban of the empire. Augustus, upon this, seized Gotha, made Frederick prisoner for life, partitioned his territories between his two sons, and slew Grumbach. Considering the state of opinion in the time of Augustus, he was in advance of most of his contemporaries, in point of constitutional sovereignty. He governed according to law. He consulted his parliament on all matters of moment, and especially the raising of money by taxation. He seems to have cordially detested the theology of Geneva, for he drove all Calvinists from Saxony, and set forth a system of belief, which was called *Formula concordiae*, and which embodied the views of Luther. His edicts were so just, that he has sometimes been termed the Saxon Justinian. He built the palace of Augustenberg, near the town Oederan, and village of Flöhe, and prepared the way for the architectural improvement of Dresden, which was afterwards carried into effect by Augustus II. The tilting suit said to have been worn by him, and now preserved in the Dresden museum, is so heavy, that the wearer must have been a man of extraordinary strength. He managed the finances of his country with prudence and economy. He died in 1586, sincerely regretted by his subjects, and was succeeded by his son, Christian I.—T. J.

AUGUSTUS II. OF SAXONY, a prince whose affairs exercised, perhaps, a greater influence on the states of Europe than those of any other monarch, during the eighteenth century, was the second son of John George III., elector of Saxony, and was born at Dresden in 1670. On account of his enormous strength, he was surnamed the iron-handed and the strong. It would be difficult to find a man at present who could walk in his armour, and his cap enclosed an iron hat heavier than a caldron. He is said to have lifted a trumpeter in full armour, and to have held him aloft on the palm of his hand; to have twisted the iron balustrade of a stair into a rope, and broken a horseshoe with one grasp. Handsome in his person, he studied in his youth the art of war, by taking part in several campaigns, while he learned the duties of statesmanship by visiting the various courts of Europe. The popish princes of Europe, and especially of Austria, gained much influence over him, and, perhaps, to this circumstance, was partly owing his desertion of the protestant faith. His elder brother succeeded his father in the electorate in 1691, but three years afterwards he died, and Augustus received the government. He soon showed his leaning for Austria by allying himself to her interests, and raising forces against France. With these he should have marched to the Rhine; but as he refused to serve as a subaltern under the imperial general, Prince Lewis of Baden, the court of Vienna gave him the command of an expedition against the Turks, who threatened Hungary, and had lately attacked Vienna itself. In this campaign he showed more strength than wisdom, and it did not lead to any decisive results.

John Sobieski, the illustrious king of Poland, died in 1696, and left the crown of Poland vacant. Augustus, probably at the instigation of the court of Vienna, announced his pretensions to the succession. His chief competitor was the prince of Conti. His ambassador expended ten millions of florins at Warsaw, in the interests of his master. The Lutheranism of Augustus

being an obstacle to his success, he abjured the religion of which his forefathers had been the most consistent and faithful supporters. He publicly made a profession of Romanism at Baden, near Vienna, on Whitsunday, 1697. After a series of intrigues he acquired the Polish crown, although his rival had been elected by the diet. His first efforts were to regain the southern possessions of Poland, which had been lost to the Turks; and by the aid of Peter of Russia, afterwards the Great, he succeeded. He next attacked Sweden, but with ill consequences; for he aroused the dormant energies of its youthful monarch, Charles XII. The rapid movements of Charles forced him to abandon his plans, and in July, 1701, his army was defeated by the Swedes at the river Duna, who marched on Poland, and demanded that the Poles should elect another king. Augustus in vain resisted; and after a sanguinary battle at Pultusk, Charles penetrated to Warsaw, and at his instigation, Stanislaus Lezzinski was elected monarch, July 12, 1704. A long war followed, as the result of which Augustus acknowledged the title of his successor, and his dominions were confined to Saxony. The overthrow of Charles at Pultowa recalled him to the throne. The pope absolved him from his oath of abdication. The Poles regarded him as a foreigner and a usurper, and he only maintained his ground in the country as the vassal of Russia. Civil troubles followed, of which Russia took advantage, and the Polish army was reduced. Augustus died in 1733. His royal splendour painfully contrasted with the misery to which, during a large part of his reign, his Saxon subjects were reduced. His character has been justly drawn, as consisting of contradictions. His vices and virtues were equally strange. Politeness and good sense, enormous strength and brilliant courage, were counterbalanced by incontinence, shameful ambition, and a disregard of the most solemn engagements; while as a friend he was amiable, as a lover he was capricious, and as a husband unfaithful. His life was marked by the most extraordinary turns of fortune; at one time he stood at the height of power, at another he was plunged into the lowest depths of distress. His death gave rise to a bloody war between the houses of Bourbon and Austria. It is due to him to say that he encouraged art-manufactures, and the celebrated porcelain of Dresden owes its origin to his patronage. Though the rudiments of a collection were made in the reign of Duke George, the friend of Lucas Cranach, Augustus was the true founder of the great picture gallery of Dresden. The worst political result of his chequered reign was the aggrandizement of Russia, and eventually added the fair plains of Poland to the dominions of that growing, formidable, and ambitious empire.—T. J.

AUGUSTUS III., the son of the preceding, was born at Dresden in 1696. He succeeded his father as elector of Saxony, and sought to obtain the crown of Poland. Russia and Austria supported his pretensions, and he was eventually acknowledged the undisputed monarch of that country, although his competitor was Stanislaus, whose daughter had become the queen-consort of Lewis XV. His reign over Poland was marked by utter weakness, of which Russia to this day reaps the advantage. His daughter married the dauphin of France, and was the mother of Lewis XVI., Lewis XVIII., and Charles X. He died at Dresden in October, 1763. From his reign dates the fall of Saxony.—T. J.

AUGUSTUS I., FREDERICK, first king of Saxony, and son of the Elector Frederick Christian, was born at Dresden, 23rd December, 1750, and died 5th May, 1827. He succeeded his brother, 17th December, 1763, under the guardianship of his uncle, Prince Xavier, who governed in his name until 15th September, 1768, when the young prince attained his majority. He married in 1769 the princess Marie-Amilie, who was born in 1751, and died 15th November, 1828. During the whole of his reign, Augustus manifested a sincere desire to promote the happiness of his subjects, and he has never been accused of any abuse of his power, of encroaching on the rights of others, or of engaging in any enterprise solely from a love of vain-glory. He laboured to reduce the public debt, and alleviate the public burdens. He encouraged agriculture and the rearing of cattle, and bestowed especial favour on improving the breeds of sheep,—a branch of industry which made important progress under his reign. He regulated by wise laws the labours of the mines, the salt-pits, and the forests; and promoted the establishment of manufactures; while commerce, which had suffered so much during the seven years' war, attained under his wise and paternal rule to a degree of prosperity previously unknown. He placed

the army on a better footing, and organized schools for the instruction of its future officers. The important subject of popular education engrossed much of his attention. The universities of Wittemberg and of Leipzig found in him a warm patron and a powerful support. He reformed the schools of Fürstenschulen de Pforta, of Meisin, and of Grimma; he founded the seminaries of Dresden and of Weissenfels; he instituted elementary schools for the children of Annaburg, as well as for those of the mines of Erzgebirg, and introduced numerous improvements into the academy of the mines of Freiberg. He effected also important and beneficial changes in the criminal courts. Torture was abolished in 1770, and capital punishments were made not only less frequent, but less cruel. Public offices ceased to be an object of traffic; the administration of justice was separated from that of finance; and the police of the country was placed on a footing more consistent with public protection and liberty. In all parts of the country hospitals were erected for the sick, for women in childbirth, and for orphans.

While thus employed in ameliorating the internal condition of the country, Augustus, though a friend of peace, was frequently drawn into war with neighbouring states, but in these he appears always to have been actuated by patriotic motives. He concluded a treaty of peace with Napoleon at Posen, on the 11th December, 1806, after which he took the title of king, and in that quality entered into the confederation of the Rhine. This compelled him to take part, by furnishing his contingent of troops, in the numerous wars in which, at that period, the confederation became involved, but which belong rather to European history than to the biography of the sovereign of a comparatively inconsiderable territory. In the month of September, 1818, he celebrated the fiftieth anniversary of his accession, and in the month of January following, that of his marriage. He died at the age of sixty-six, and was succeeded by Anthony, the eldest of his surviving brothers.—G. M.

**AUGUSTUS II.**, **FREDERICK**, king of Saxony, was born 18th May, 1797. He was the eldest son of Prince Maximilian, younger brother of the kings Frederick-Augustus and Antoine, and of his wife Caroline-Maria-Theresa, princess of Parma. At the age of seven years, he lost his mother, but his education had a short time before been intrusted to the management of General de Forel, grand-master of the court; and though the whole of the royal family were obliged subsequently to leave Dresden, and even subjected to many vicissitudes, the studies of the young prince were never for a moment interrupted. His frequent change of residence, on the contrary, gave him an opportunity of meeting with many great and learned men, and of profiting by their converse and instruction. He was instructed in all the details of military service, by the Major de Cerrini, superior commander of the Saxon army, who had been specially charged with this office. He entered into these studies with great ardour, and in 1818, he was appointed major-general. In 1819, he was initiated into the management of public affairs. In the autumn of 1820 to 1821, he was intrusted with the command of a brigade of infantry. In 1830 he was nominated general-in-chief of the army, in place of general Lecocq, who went to Switzerland, where he died. Frederick was a wise and patriotic ruler; and by the many reforms which he introduced into every branch of the administration, as well as by his patronage, both of the fine and the useful arts, gained the love and confidence of his subjects. He married in 1819, the Archduchess Caroline of Austria, who died in 1832; and on the 24th April of the following year, he married Maria, princess of Bavaria, and sister of the princess royal of Prussia. In 1838, he lost his father, the prince Maximilian, who had renounced in his favour his right to the crown.—G. M.

**AUGUSTUS, EMILE-LEOPOLD**, duke of Saxe-Gotha and of Allenburg, was born in 1772, and died in 1822. He was the fifth in succession from Ernest the Pious, and son of Ernest II., and of Charlotte Amelia, princess of Saxe-Meiningen. After the death of his father in 1804, he assumed the reins of government, and pursued during eighteen years, in times of great difficulty, the same just and liberal system of administration by which the country had been governed ever since the time of Ernest the Pious. He was attached to literary pursuits, and published many highly esteemed works of fiction and romance, besides a number of short poems, and sketches of eminent characters. He also occupied himself during the last six years of his life in the publication of "Lettres Émiliennes." He had

married, first in 1797, Louisa Charlotte, princess of Mecklenburg-Schwerin, who died in childbed, after having given birth to a daughter, who became the reigning duchess of Saxe-Coburg, and died in 1832; secondly, in 1802, Caroline Amelia, princess of Hesse-Cassel, who died childless. He was succeeded by Frederick IV., his brother, with whom became extinct, in 1825, the special branch of the house of Saxe-Gotha.—G. M.

**AUGUSTUS, FREDERICK WILLIAM HENRY**, prince of Prussia, born 19th September, 1790, died 19th July, 1843. He was son of Augustus Ferdinand, and of the Princess Anne-Eliza, Louisa, of Brandenburg-Schwerin. He devoted his attention to the study of fortification and artillery, and entered on his military career in the war against France in 1806 and 1807. He was taken prisoner at Prenzlau, and carried by Napoleon to Berlin. He was afterwards sent as a prisoner of war to Nancy, and from that to Soissons. He subsequently went to Paris, where he remained until the peace of Tilsit, when he was set at liberty. He then travelled into Italy and Switzerland, and on his return to Berlin, he applied himself with activity to the reorganization of the Prussian army. In 1813, he had the command of the twelfth brigade in the second *corps d' armée*, commanded by general Klein, and conducted himself with great bravery at Kulm, Dresden, and Leipzig. During the campaign of 1814, he distinguished himself at Montmirail, Laon, and Paris, the last of which he entered at the head of the first division. Having been appointed to besiege the fortified places after the battle of Waterloo, he took Maubeuge on the 16th, and Landrecies on the 23d July, 1815. He afterwards entered Marienburg, bombarded Philippeville, and took many other places. With him terminated the collateral branch of Prussia, of which Augustus Ferdinand was the head.—G. M.

**AUGUSTUS, FREDERICK**, prince of Great Britain, and duke of Sussex, the sixth son and ninth child of George III., was born at Buckingham palace, 27th January, 1773, and died at Kensington palace, 21st April, 1843. After spending some time at home in private study, he went to the university of Gottingen, and afterwards travelled in Italy. Here he formed an attachment to Lady Augusta Murray, whom he met at Rome, and to whom he was married there by an English clergyman in April, 1793. Some doubt having arisen as to the validity of the marriage, the ceremony was repeated at St. George's, Hanover square, London, on the 5th December of the same year. The marriage, however, was, at the instance of the crown, declared in 1794, by the prerogative court of Canterbury, to be null and void, under the royal marriage act, by which it is provided, "that no descendant of his late majesty, King George II., shall be capable of contracting matrimony without the previous consent of his majesty." This decision, however, owing to special circumstances in this case, is considered by eminent jurists to be unsound in point of law. After a separation of some years, Lady Augusta died on the 5th of March, 1834. The fruit of this unhappy union, were a son, Colonel Sir Augustus d'Este, born 18th January, 1794, and a daughter, Ellen Augusta d'Este, both of whom survived their parents. Prince Augustus, in 1801, was created a peer of the realm, under the titles of Baron Arklow, earl of Inverness, and duke of Sussex. In politics, he had at an early period of his life adopted liberal views, to which to the last he continued steadfastly to adhere. Both by his speeches and by his votes in parliament, he supported the abolition of slavery and of the slave-trade, and the removal of the Roman Catholic and Jewish disabilities, as well as all other civil distinctions founded on differences in religious creed. He took also an active part in the passing of the reform bill, and, subsequently, of the laws for the establishment of free trade. In 1810 he was elected grand-master of the freemasons of England and Wales, and in 1816, president of the Royal Society, an office which he held until 1839. Some years before his death, he married the Lady Cecilia Letitia Buggin, widow of Sir George Buggin, who was afterwards raised to the dignity of duchess of Inverness, a rank which she was not otherwise entitled to assume, as the marriage had been contracted contrary to the provisions of the royal marriage act. The duke of Sussex was connected with many public benevolent institutions, and subscribed liberally considering his means, which, for his station, were comparatively limited. In private life he was distinguished by his freedom from all offensive ostentation and display of rank. He left behind him one of the largest private libraries in the kingdom. A descriptive catalogue

of the works in this collection was drawn up by Dr. Pettigrew, the duke's librarian, and published under the title of "Bibliotheca Sussexiana." The first volume appeared, in two parts, in 1827, and the second in 1839. In 1827 the library consisted of 50,000 volumes, 12,000 of which were theological.—G. M.

AUGUSTUS, WILLIAM, prince of Prussia, brother of Frederick II., and general-in-chief of the Prussian army, was born at Berlin, 19th August, 1722, and died 12th June, 1758. He commenced his military career in the two first campaigns of Silesia, and distinguished himself at the battle of Hohenfriedberg, 4th June, 1745. After the disastrous retreat at Zittau in 1756, having been harshly reprimanded by his brother, he quitted the army, and died shortly afterwards. The correspondence which took place between the two brothers was published in 1769, under the title of "Anecdotes illustrative of the History of the House of Brandenburg, and of the last war."—G. M.

AUGUSTUS OF BRUNSWICK. See BRUNSWICK.

AULAF or ANLAF, otherwise ONLAF (apparently identical with the Danish Olaf, *Eng. Olave, Lat. Olans*), was the name of several Northumbrian princes of Danish extraction.

AULAF, son of Sihtrie, in the beginning of the 10th century, was compelled by Athelstane to take refuge in Ireland, where he had to maintain himself against the natives with the sword. Having married a daughter of the Scottish king, Constantine, he subsequently made several unsuccessful attempts to recover his Northumbrian dominions, until the reign of Edred; when finally abandoning England, he plunged into a series of new struggles with the Irish chieftains, and after various vicissitudes, died in Iona, while on a pilgrimage to that island.

AULAF, the son of Guthfrith, nephew of the preceding, shared in early life the conflicts and fluctuating fortunes of his uncle in Ireland. His name is connected with the plundering of Kildare in 929, of Armagh in 932, and of Kilcullen a few years later. He afterwards led his Danish followers against Edmund for the recovery of Northumbria, and wrung from the Saxon prince a treaty which gave him the whole English territory north and east of Watling Street. He is said to have embraced Christianity, and to have died by the visitation of God after sacking a church.—W. B.

AULAGNIER, ALEXIS-FRANÇOIS, physician to Joseph Buonaparte, king of Naples, was born at Grasse in 1767. He published several medical works, and died in 1839.

AULANIUS, EVANDRUS, a toreutic and plastic sculptor from Athens, working in Rome about thirty years B.C. He is quoted by Pliny as the restorer of a "Diana" in the temple of Apollo on the Palatin.

AULARD, PIERRE, a native of Languedoc, and one of Napoleon's generals who fell at the battle of Waterloo.

AULBER, JOHANN CHRISTOPH, a German historical author, was born at Waiblingen in 1671, and died in 1743. He was for some time pastor primarius in Presburg, and in 1730 became abbot of Königsbrunn. He wrote—"Gedächtnis der vor 200 Jahren durch Luther ausgegangenen Reformation" (Memorials of the Reformation commenced by Luther 200 years ago).

AULBER, MATTHAEUS, a German theologian, born at Blaubeuren in 1495, who aided in spreading the Reformation. Reutlingen was the principal sphere of his labours, and it was owing to his influence that this town adhered to the Augsburg Confession. In 1535 Aulber was commissioned by the duke of Württemberg, along with some other preachers, to protestantise his duchy. Having afterwards become cathedral preacher at Stuttgart, he in 1562 retired from this post, on the ground that he could not recognize the "real presence" in the Eucharist. He has left a treatise entitled—"Via compendiaria reconciliandi partes de Cena Domini Controvertentes," to be found in the "Acta et Scripta Publica Ecclesiae Wurtembergicae" (Tübingen 1720), along with letters addressed to Aulber by Zwingle and Luther on the subject referred to in the title just quoted.—A. M.

AULETTA, PIETRO, an Italian musician, composer of several operas, lived in the early part of the 18th century.

AULICH, LOUIS, a Hungarian general who distinguished himself in the recent struggle of his country for independence. His services against Windischgrätz were acknowledged by Kossuth in the proclamation of Gödöllö; and he won additional honours in some of the most brilliant exploits of the war. He succeeded Görgey as secretary at war in July, 1849, surrendered with him to the Russians at Vilagos, and was executed at Arad in October of that year.

AULISEO, DOMENICO D', a learned Italian of the 17th century, was teacher of fortification in the military school at Pizzofalcone, and afterwards professor of civil law at Naples. His literary and scientific acquirements, and his numerous publications on a variety of subjects, procured for him the title of the Polyhistor of his age.

AULIZECK or AULICZECK, DOMINIK, a Bohemian artist, connected with the porcelain manufactory at Nymphenburg. He was afterwards appointed sculptor to the court, and died in 1803, with the rank of a privy councillor.

AULNAYE, FRANC. HENR. STANISLAUS DE L', a native of Madrid, studied at Versailles, and rose to distinction in France as a writer on various subjects. His essay on the ancient pantomime carried off the prize of the French academy; and his "History of the Religions of the World" has appeared in more than one language. He died in 1830.

AULON, JEAN D', a gentleman of Languedoc, who was esquire to Charles VII. of France, and afterwards steward of the household in the establishment which that monarch assigned to Joan d'Arc. He distinguished himself at the siege of Orleans, was wounded before Saint-Pierre-le-Moustier, and falling into the hands of the Burgundians, at the same time with the Maiden, shared her captivity at Beaulieu. After she was given up to the English, d'Aulon filled several offices of trust under Charles VII., and was latterly attached to the household of his son the Duke de Berri.—W. B.

AULUS, a celebrated engraver of gems at Rome, during the time of Augustus.

AULUS, GELLIUS, a Latin grammarian, born at Rome towards the beginning of the 2nd century. After studying there till he came of age, he repaired to Athens, where he enjoyed the instructions of Peregrinus Proteus, and the friendship of Herodes Atticus. On his return to Rome, he applied himself to the study of law, and acquired a reputation in that science, which led to his being frequently appointed arbiter in cases of dispute. His "Noctes Atticae" (Attic Nights), so-called, because chiefly written in the leisure of his winter evenings at Athens, is a mélange of notes on history, grammar, philosophy, &c., thrown together with little regard to method, and forming a journal or common-place-book of his reading. Its principal value consists in preserving fragments of more ancient writers.—W. B.

AUMALE (*Lat. ALBA MARLA*, whence the English form ALBEMARLE)—the town of this name in Normandy gave their title to the counts and dukes of Aumale, of whom the following have been of some note:—

AUMALE, ETIENNE, COMTE D', son of the first count, was a supporter of William Rufus in Normandy, but conspiring against him, became a crusader, and died in the Holy Land.

AUMALE, GUILLAUME, COMTE D', son of the preceding, supported Stephen against Maud, and commanded division of the English army at the battle of the Standard, A.D. 1138.

AUMALE, JEAN VIII., D'ARCOURT, COMTE D', also COMTE DE MORTMAIN, SEIGNEUR D'ANVERS, &c., was born in 1396, sent to court at an early age, and fought his first battle on the field of Agincourt. Afterwards employed in various important services by Charles VI. and the Dauphin, he rose to be lieutenant-general of the kingdom, and governor of Normandy. He took a prominent part in the wars with the English, and distinguished himself by the defeat of Pole, brother to the earl of Suffolk, near Vitry, A.D. 1423; but, in the following year, fell at the battle of Verneuil.

AUMALE, CLAUDE DE LORRAINE, DUC D', son of René II., duke of Lorraine, was grand-huntsman to Francis I. of France, and rendered important military services to that monarch, on account of which he was created duke of Guise. He was also governor of Champagne, and died in 1550.

AUMALE, CLAUDE II. DE LORRAINE, DUC D', third son of the preceding, inherited from him this dukedom and that of Lorraine; the dukedom of Guise going to his eldest brother. He supported the Royalists, took a leading share in the massacre of St. Bartholomew, and was killed at the siege of Rochelle.

AUMALE, CHARLES DE LORRAINE, DUC D', son and successor of Claude II., was a keen supporter of the League. He defended Paris against Henry IV., and after the accession of that prince, sought employment at the court of Spain.

AUMALE, HEN. EUG. PHIL. LOUIS D'ORLEANS, DUC D', fourth son of King Louis Philippe, was born in 1822. Choosing the profession of arms, he served with some éclat in Africa

under Generals Bugeaud and Baraguay d' Hilliers. He married, in 1844, a Neapolitan princess, daughter of the duke of Palermo; and was again with the army in Algeria, when the recent revolution compelled him to seek refuge with the other members of his family in England.—W. B.

AUMONT, JEAN D', born 1522; died 19th August, 1595. In 1579 Henry III. nominated him a marshal of France, and in 1589 he was one of the first to acknowledge Henry IV., who made him governor of Champagne. He was at the battle of Arques, and at that of Ivry, and was afterwards governor of Bretagne, where he had to struggle with the duke of Mercœur, and the leaguers of the province. He was killed by a musket shot at the siege of Camper, four leagues from Tours,—after having served no less than six kings—Francis I., Henry II., Francis II., Charles IX., Henry III., and Henry IV.

AUNARIUS, SAINT, bishop of Auxerre, died in 605. In 581 he convoked a synod of the priests of his diocese, and drew up forty-five canons for the regulation of the Christians of his day. In these, all persons are forbidden "to disguise themselves on the 1st of January as stags or cattle, or to pay devil's dues, or to assemble in private houses on the eve of festivals, or to pay vows to trees or fountains, or to make figures of feet, or of men, in linen. Laymen are also forbidden to dance in the church, or to have singing girls there, or to hold feasts there."

AUNGERVYLE, RICHARD, commonly known by the name of RICHARD DE BURY, was born at Bury, in Suffolk, 1281. His father, a knight, died while Richard was yet a child, so that his education devolved upon his uncle, a priest. He distinguished himself at Oxford, and afterwards became a monk of Durham. He was called from his solitude to educate Prince Edward, afterwards Edward III., who, on his accession to the throne, loaded him with preferments, and eventually made him bishop of Durham, to which see he was consecrated in 1333. In 1334 he was made high chancellor, and in 1336 treasurer of England. Aungervyle was one of the most learned men of the day, and is said to have had more books than all the bishops of England together. When he could not purchase books, he had them copied, and kept persons for this purpose in his palace. He left his books to the university of Oxford, placing them in a hall on the site of the present Trinity college, and drew up rules for their management in his "Philobiblon." At the dissolution of the religious houses, they were moved to various collections. His correspondence with Petrarch, also evidences his literary attainments. He died in 1345, and was buried in Durham cathedral. His Philobiblon was published at Spires in 1483, afterwards by Dr. James in 1599.—J. B. O.

AUPICK, a French general, born in 1789; died in 1857. He was captain in 1815, and was severely wounded at the battle of Ligny. He afterwards served in Spain in 1823, and in Algeria in 1830. In 1847 he commanded the Polytechnic school from the month of November, and after the Revolution of February, 1848, he was sent as ambassador to Constantinople, which office he retained till 1851, when the French government transferred his services to London. In a few months he was replaced by Count Walewski, whom he succeeded at the court of Madrid. In concert with M. Perrot, General Aupick published "A Historical and Statistical Atlas of France," Paris, 1822.

AURBACH or AURPACH, JOHANNES D', a German juristical writer, who lived in the fifteenth century, and was vicar of Bamberg. His works are—"Summa Magistri Johannis de Aurbach Vicari Bambergensis," printed at Augsburg in 1469; "Directorium Curatorum, Domini doctoris Aurbach," 4to, without date or printer's name. These are manuals drawn up from the writings of the canonists. Both volumes, which are interesting specimens of early typography, are contained in the library of the British museum. Some other works of a similar character bear the name Aurbach in their titles. It is doubtful whether there was but one Johann Aurbach, or more. Adelung argues for the former alternative.—A. M.

AURBACHER, LUDWIG, born in 1784 in Bavaria, died in 1847, relinquished the clerical profession for that of pedagogy, and was for some time one of the masters in the military school at Munich. He is author of "Pädagogische Phantasien" (Pedagogic Fancies), Munich, 1828; and of the better known "Adventures of Seven Swabians," which Karl Simrock turned into verse under the title of "The Swabian Iliad."—A. M.

AURELIAN, EMPEROR, (L. DOMITIUS VALERIUS AURE-

LIANUS,) was born about A.D. 212, near Sirmium in Pannonia. His father was a peasant cultivating the estate of Aurelius, a Roman senator, and his mother held an inferior office in a temple of the sun in the neighbourhood. Nature had endowed him with great bodily strength and activity, and he exhibited from early youth that excessive delight in military exercises which was his great characteristic throughout life. He soon entered the ranks of the Roman army, and is said to have killed nearly a thousand men with his own hand in the course of a single campaign against the Sarmatians. He quickly rose to eminence in his profession, and when military tribune—an officer of whom each legion had six—defeated the Franks, who had crossed the Rhine near Mentz, and now for the first time appear in history. The date of this event is uncertain. In 257 he obtained a signal victory over the Goths in Illyricum, for which he was raised to the dignity of consul, and styled by Valerian the liberator of Illyria and restorer of Gaul. He had by this time gained in the army the reputation of a severe and rigid disciplinarian. We hear nothing of Aurelian under the reign of Gallienus, which lasted from 260 to 267; but he distinguished himself highly in the great campaign of Claudius II. against the Goths in 269, and was appointed commander-in-chief of the cavalry of the empire. On the death of Claudius, in August next year, Aurelian was hailed as his successor by the legions of Illyricum. He found himself opposed to Quintillus, the brother of Claudius, who assumed the purple at Aquileia in Italy. Quintillus, however, occasioned him but short anxiety, for, being deserted by his troops, he submitted to a voluntary death after a reign of seventeen days.

Aurelian repaired to Rome, but was soon recalled into Pannonia by an invasion of the Goths. The evil was averted for a time by the retreat of the barbarians after an obstinate engagement; but meantime four confederated German tribes—the Alemanni, the Jugonthi, the Marcomanni, and the Vandals—advanced from the north and threatened Italy. The emperor, eager to crush these barbarian hordes, cut off their retreat, and the Germans in despair pushed on for Rome. Aurelian was defeated at Placentia, and the anxiety of the Roman populace produced some seditions, which were punished, after the return of peace, with extreme severity. He checked the invaders, however, at Fano, on the Metaurus, and at length drove them out of Italy.

The indolence and worthlessness of Gallienus had occasioned and justified two formidable usurpations in the two extremities of the empire. Odenathus, the Saracen king of Tadmor or Palmyra, had extended his power over Syria and Mesopotamia. He paid allegiance to Gallienus, and received from him the title and dignity of Augustus, in reward for his victories over Sapor, king of Persia. But this privilege was not accorded to his widow Zenobia, who inherited her husband's territories, and augmented them by the acquisition of Cappadocia and Egypt. Aurelian, in 272, marched against her, was victorious in two pitched battles at Imme and Emessa, in Syria, and laid siege to Palmyra. The city was not reduced till next year, but Zenobia was first taken captive. Palmyra was plundered and abandoned to ruin, the inhabitants having revolted again as soon as the emperor's back was turned.

Gaul, Spain, and Britain had been separated from the body of the empire by Cassianus Postumus about A.D. 260. These countries now acknowledged the sway of C. Pesuvius Tetricus, who, having reigned with little disturbance for six years, fell before Aurelian in 273, voluntarily placing himself in the hands of his rival at the battle of Chalons on the Marne. Tetricus and Zenobia graced the triumph of the conqueror. The next warlike expedition undertaken by Aurelian was directed against Vararanes, king of Persia. But the ferocity of his military discipline, and the harshness of his character, raised against him a numerous conspiracy among his officers, and he was assassinated at Cœnophrurium in Thrace, where he waited for fair weather to cross into Asia, in March, 275, in the fifth year of his reign.

The Christian church enjoyed comparative peace under the sway of this emperor. In the beginning of his reign he was appealed to by the catholic party in the East to eject Paul of Samosata, bishop of Antioch, who had been deposed by a council, but refused to resign the possessions of the church. Aurelian referred the question to the bishops of Italy (Euseb., H. E. VII. 30), and upon receiving their decision against Paul,

expelled him. But he gave way at length to the popular feeling against the Christians, and left at his death an edict directed against them, which afterwards caused the ninth persecution. Aurelian was the first Roman emperor who ventured to assume during his life the arrogant and impious titles of Dominus and Deus, and to wear the regal diadem. The province of Dacia, conquered by Trajan, was abandoned during his reign, A.D. 274, and the fortifications of Rome, afterwards completed by Probus, began soon after the suppression of the German invasion—melancholy indications of the diminishing strength of the empire. The life of Aurelian was written by the historian Vopiscus towards the end of the century. There is some uncertainty as to the order of the events in this reign.—A. H. P.

AURELIO, king of the Asturias, second half of eighth century. His memory is associated with the disgrace of fulfilling a treaty, whereby a number of Christian maidens should be sent yearly as a tribute to the Moorish kings.

AURELIO, GIOVANNI MUZEO, an Italian poet of the first half of the sixteenth century, praised by Scaliger as having attained to the elegance of Catullus. Two of his poems are contained in the "Carmina Illustrum Poetarum Italorum."

AURELIO or AURELIUS, LUDOVICO, Italian historian and savant, died 1637. He wrote "Ristretto delle Storie del Mondo di Orazio Trossellino Gesuita;" last edition, Venice, 1658; and "Annales Cardinalis Baronii" (his principal work), which has been several times reprinted.

AURELIO or AURELIUS, a Venetian poet, 1700.

AURELIUS, a painter of the time of Augustus, who was said to have drawn his goddesses in the likeness of his mistresses.

AURELIUS, ÆGIDIUS, a Swedish savant of the seventeenth century. His works are "Arithmetica Practica;" Upsal, 1614; "Calendarium Novum Economicum, ab 1645, usque ad 1665."

AURELIUS, CORNELIUS, Dutch historian, who thus Latinized his family name of SØPSEN. He lived in the fifteenth and beginning of sixteenth century. He was preceptor to Erasmus, and wrote some works now little known.

AURELIUS, OPILIUS. See OPILIUS.

AURELIUS, PHILLIPUS. See PHILLIPUS.

AURELIUS, VERUS, a Latin historian of the third century.

AURELIUS, VICTOR SEXTUS, a Latin historian, middle of fourth century. Of African origin, and come of obscure parents, he devoted himself to letters. The Emperor Julian appointed him governor of Pannonia. Theodosius afterwards gave him the prefecture of the city; and in 373 he divided the consulate with Valentinian. He remained steadily attached to the pagan faith, and even recommended it in his works. Of these, the only really authentic specimen which we have, is that called "De Cæsaribus," containing the biographies of the emperors, from Augustus to Constantius. That called "Origo Gentis Romanae,"<sup>3</sup> though going under his name, has been attributed to Asconius Pedianus; and that entitled "De Viribus Illustribus Urbis Romæ," also bearing his name, has been fathered on Pliny the younger, Cornelius Nepos, and Æmilius Probus. The last edition is that by Arntzenius, 1733.—A. L.

AURELIUS ANTONINUS, MARCUS, commonly called the "Philosopher" was born at Rome in the Cælian mount, 26th of April, A.D. 121. His father, Annius Verus, claimed descent from King Numa, and his mother, Domiticia Calvilla, called also Lucilla, was said to have sprung from a Salentian king. Many of his relatives held important offices in the state. His father died while Marcus was yet young, and he was adopted into the family of his grandfather, Annius Verus, by whose name he was called. Before this he had been probably called Catilius Severus, though on the day of naming he may have received the name of Annius Verus. From infancy Marcus was sedate, and this gravity was fostered by the intense care that was taken to give him as complete an education as possible. No sooner was he beyond the years of the nursery, than he was surrounded by teachers, who instructed him in music, geometry, and Latin and Greek literature. The most famous of these teachers were Herodes Atticus and Cornelius Fronto. He afterwards enjoyed the prelections of Sextus of Chæronea, said to be the grandson of Plutarch, and those of Julius Rusticus. So precocious was the boy, that in his twelfth year he put on the philosopher's robe, and for the rest of his life he continued a stoic. The result of so early and so severe application to philosophical studies, was, as might have been expected, a weak constitution, of which he never got rid all his life. He tried in-

deed to prevent the effects of hard mental labour, and he enjoyed wrestling, boxing, racing, bird-catching, ball-playing, and hunting. But his learned pursuits were too powerful attractions against such exercises. While yet a child, he became a very great favourite with the Emperor Hadrian, who loaded him with honours, making him a knight when six years old, and a Salian priest when eight. In his fifteenth year he was betrothed to the daughter of L. Cæsar, at the request of Hadrian, who had appointed L. Cæsar his heir. On the death of L. Cæsar, which took place in the eighteenth year of Marcus, Antoninus Pius was selected as heir on condition of his adopting Marcus; and thus Marcus became an inmate of the palace. He lived there with the same moderation and self-denial which had characterized his previous life. During the long reign of Antoninus Pius, which lasted from 138 to 161 A.D., we hear nothing of Marcus except his elevation to the highest honours. He lived on the most intimate terms with the emperor, aided him in his counsels, and was greatly beloved by him. He married Faustina, the daughter of the emperor, the match with the daughter of L. Cæsar having been broken off on account of disparity of age. When Antoninus Pius was dying, he called all his friends and chief officers together, pointed out and commended Marcus as his successor, and ordered the golden image of Fortune to be straightway carried to the chamber of Marcus. On his elevation to the throne, Marcus gave the son of Lucius Cæsar an equal share in the government, and henceforth they reigned together under the names of M. Aurelius Antoninus and L. Aurelius Verus. The first year of Marcus's government gave him plenty of trouble. For a war broke out in Parthia, a British war was threatening, and the Catti had poured into the Roman province in Germany and into Rhœtia. In addition to this, the Tiber overflowed its banks, carrying granaries away, destroying a vast number of cattle, and spreading wide distress and destitution. Marcus was unremitting in his exertions to relieve the suffering citizens of Rome, and made preparations against the foreign foes. Marcus himself remained in Rome, actively employed in attending to foreign affairs and in framing wise laws. He appointed registrations of births and deaths both at Rome and in the provinces; he made new laws with regard to guardians, public expenses, and informers; he took great care of the roads, and he made some wise regulations with regard to public games. He was very diligent, too, in his attendance at the senate; and was sure to examine himself any criminal case where the sentence of death was likely to be pronounced. About that time a war with the Marcomanni broke out, and in the very same year a most fearful pestilence raged throughout Rome, carrying off thousands. To such straits was he brought by these wars, that, unwilling to extort money from the provinces, he made a public sale of the imperial ornaments, crystal and myrrhine cups, the silk and gold-embroidered female robes, and many other valuables which he had found in the secret treasury of Hadrian. Marcus went to the East, and after visiting Syria, Asia Minor, Egypt, and Greece, returned to Rome. Wars in the North again burst forth, and Marcus left Rome, never to return. He died either at Vienna or at Sirmium, on the 17th of March, 180 A.D. As to his behaviour towards the Christians, he has been accused of countenancing the persecutions that took place against them in Gaul and elsewhere. This accusation rests on three grounds. 1. He wrote, in answer to a question proposed to him by the president of the Gauls, that "if the Christians confessed they should be condemned to death, and that the rest should forthwith be set free." 2. It is regarded as very improbable that persecutions could go on in any part of the Roman empire without the sanction of Marcus. 3. The fact that so many apologies were addressed to him, shows that the Christians apprehended danger. Now, the first reason is set aside when we remember that the Christians were accused of the most hideous crimes, of murdering infants, of eating human flesh, and of the most licentious conduct. Marcus's direction is therefore far more sensibly interpreted as meaning, that if they confessed to such hideous crimes, they should be put to death. And this is in consonance with the sentiments of Marcus, as expressed in his Meditations, and with a genuine letter of his handed down by Eusebius. "If any one," he says, "causes trouble to any one, simply because he is a Christian, let the person informed against be acquitted, although it be plain that he is a Christian, but the informer shall be punished." Nor is the second reason of much weight. Marcus would no doubt hear of the persecutions of the Christians, but the accounts

he would receive would be that they had been punished for capital crimes. There was, however, no instance of martyrdom in Rome, the city of martyrs, during the time in which Marcus lived there. Marcus's treatment of the Christians is often said to be the only stain on his character. He has been universally regarded as one of earth's noblest sons, full of kindness, very patient, very indulgent to the faults of others, dealing very harshly with his own, respectful and attentive to all, and combining in no common degree the thoughtfulness of a philosopher with the practical power of a statesman and a general. Unfortunately the facts of his life are narrated by very superficial writers, so that they seldom give us insight into the real man. He is best seen in his work, commonly called "The Meditations." These are jottings in his diary. We find him now examining himself, now strengthening his mind for endurance, now consoling himself amid trials, and now bracing himself for manly exertion. His philosophy was stoicism, softened and sweetened by his own gentle nature. The two poles of his creed were, that the happiness of a human being was entirely dependent on himself, and that every one is sent into this world to work for the common good. By the first he became the thorough stoic. All depended upon one's own opinions. Pain was not pain, if one could only think that it was not pain. "See to your opinions," therefore, is his perpetual advice. And this mischievous element in his philosophy he seems to have introduced into his life; for he resolutely shut his eyes to the conduct of his wife, adopted brother, and son, and made himself think, or pretended to think, differently from what any man with ordinary discernment could think. The tendency too of this stoical sentiment was isolation. He felt he was independent of the world, of its opinions and its passions, and he would have looked down upon it, had there not been a counterpoise. There was a strong counterpoise, and therefore there is little of intellectual haughtiness in the Meditations. He deeply felt that he was only a small part of the whole—one chord in the great harmony of the universe, and that it was his bounden duty on all occasions to forget himself and work for the human race. And believing, as he did, that no soul was willingly deprived of the truth, he is always charitable towards the mistakes and failings of his fellow-men. Besides this, he is deeply impressed with the shortness of life. A calm melancholy pervades the whole of the Meditations, as if the writer were impressed with the idea that all things here are full of change, that he and his fellow-men, with all their passions and triflings, will soon give way to others, and that only the ruling faculty of the mind, that which emanates from and belongs to the Director of the universe, will never perish. Besides the Meditations, Marcus wrote Constitutions which are frequently referred to by lawyers of a later era; and recently a considerable number of his letters, addressed to Fronto, have been discovered and published. His Meditations have been translated into English, French, German, and Italian, having always been admired by noble and deeply religious minds.—J. D.

AUREOLUS, CAIUS, or MANIUS ACILIUS AUREOLUS, a usurper, who proclaimed himself emperor of Rome in the reign of Gallienus, A.D. 267. He was originally a shepherd, but entered the military service and attained the rank of general in the reign of Valerian. Gallienus defeated him in a pitched battle, fought, it is supposed, somewhere between Milan and Bergamo. He resumed his arms in the succeeding reign, but was obliged to surrender to Claudio II., who put him to death, A.D. 268.

AURIA, GIAN DOMENICO D', a distinguished Neapolitan sculptor of the sixteenth century. He was a pupil and fellow-labourer of Giovanni da Nola. Amongst the many works he contributed to the embellishment of Naples, the Fontanae Medina, on the "largo" of Castel Nuovo, stands foremost.—R. M.

AURIA, JOSEPH, a Neapolitan of the middle of the sixteenth century. He belongs to the class of geometers which contains Commandin, Maurolycus, Barozzi, &c., &c., who did Europe the invaluable service of translating the best scientific works of antiquity. Auria published the interesting treatise of Theodosius, "De Diebus et Noctibus."

AURIA, VINCENZO, a celebrated Sicilian antiquary and poet, born at Palermo in 1625. He studied law at the university of Catania, and took his degree of doctor in 1652, but shortly after abandoned his views towards the legal profession, and devoted himself to letters. His published works are exceedingly numerous. He died in 1710.

AURIFABER (GOLDSCHMID), JOHANN, a German

divine, was an intimate friend of Luther, and took an active interest in the publication of the reformer's works. He edited the "Letters of Luther" in two volumes, and the "Table Talk." Died at Erfurt in 1575.

AURIFERI, BERNARDIUS, a Sicilian botanist, born in 1739; published in 1789 "Hortus Panormitanus," a valuable account of the plants in the royal gardens of Palermo. Died in 1796.

AURIOL, BLAISE L', a French jurist and poet, professor of canon law in the university of Toulouse, died in 1548. He was created a knight on the occasion of Francis the First's visit to Toulouse. He left some poems and some professional works.

AURIOL (AUREOLUS), PIERRE D', a celebrated French theologian of the fourteenth century, was a native of Toulouse, and belonged to the order of the Cordeliers. He succeeded Duns Scotus in one of the chairs of the university of Paris, and afterwards filled the archiepiscopal see of Aix.

AURISPA, GIOVANNI, a learned Italian, was born at Noto, in Sicily, about 1369; collected a number of Greek MSS. at Constantinople, became apostolic secretary to the popes Eugenius IV., and Nicholas V., and died in 1459. He took a very prominent part in the revival of learning in modern Europe.

AURIVILLIUS, KARL, a distinguished Oriental scholar, was born at Stockholm in 1717, and studied at Jena, Paris, Leyden, and Upsala, of which latter he became secretary, after the death of Linnaeus in 1767. In 1773 he was appointed one of the commissioners for preparing a new Swedish version of the Bible, for which he translated the greater part of the Old Testament.

AURIVILLIUS, MAGNUS, a Swedish theologian, who was born in 1673, attended Charles XII. as chaplain at Pultowa and Bender, and was afterwards a member of the court which condemned Baron Görtz to death for assisting Charles.

AURIVILLIUS, PEHR FABIAN, the son of Karl, was born in 1756, and studied at the university of Upsala, where he became librarian, and professor of classical literature, posts which he retained until his death in 1829. His arrangement of the library appears to have been inconvenient.

AUROGALLUS, (GOLDHAHN) MATTHIAS, a philologist, who was born in Bohemia, became the friend of Luther, and rector of the university of Wittenberg, where he died in 1543.

AUROGALLUS, MATTHÆUS, a grammarian of the era of the Reformation, born in 1480 at Commettau in Bohemia. He seems to have Latinized his Bohemian name, in compliance with a custom common in those times. (Melanthon, Greek form of Schwartzertdt, black earth; Ecolampadius, Greek for Hauschein, house-light.) Aurogallus was professor of Latin, Greek, and Hebrew in the university of Wittenberg, of which seat of learning he became rector in 1542, but died the following year. He was intimate with Luther, and materially aided him by his scholarship when the reformer was engaged in translating the Bible into German. Aurogallus published the following works:—"De Ebraicis urbium, regionum, populorum, fluminum, montium, et aliorum locorum nominibus," &c., Wittenberg, 1526, 8vo; "Grammatica Hebreæ Chaldaæaque Lingue," Bâle, 1539, 8vo; "Psalmi Davidis cum versione interlineari Santis Pagnini," Antwerp, 1608, 8vo; "Collectio Gnomicorum, cum Callimachi Hymnis, Græcisque in illos Scholiis," Basil, 1532, 4to. There is extant an intimation of the death of Aurogallus, made by his successor in the chair, to the other members of the university of Wittenberg, inviting them to assemble before the house of the deceased scholar, and accompany the corpse to the place of interment. Mr. Robert Browning has, with singular power and originality, thrown into a poetic form precisely such an invitation as this in his work entitled "Men and Women."—A. M.

AURUNCUS, POSTHUMIUS POMINIUS, a Roman who lived in the fifth century B.C., and was consul at the time when the Plebs withdrew to the Mons Sacer.

AURUNGZEBE, or AURANGZIB, Mogul emperor of Hindostan, born 22nd October, 1618, ascended the throne of Delhi in August, 1658, and died at Ahmednuggur on the 21st of February, 1707, in the eighty-ninth year of his age and fiftieth of his reign. His proper name was Mohammed, but he received from his grandfather the designation Aurangzib, or "ornament of the throne," to which on his accession he added Mohi-eddin, "reviver of religion," and Alem-gir, "the conqueror of the world." He was the son of Shah-Djehan, and the empress Mehd-Alia, and the great-grandson of Akbar Khan. His mother, the empress, died in 1631, leaving four sons—Dara, the eldest and heir to the throne, Shujah, Aurungzebe, and Murad;

and two daughters—Padishah and Kashnara. To his sister Kashnara Aurungzebe is said to have been indebted for much of his success in his struggles with the other members of the imperial family.

The first period of Aurungzebe's career extends from his entrance on public life, at the age of fourteen, to the year 1657, during which he bore the title of Shahzadeh, or prince imperial. He appears early to have conceived the project of seating himself on the throne, and to have made such preparations as could not fail to be serviceable, if the chapter of accidents—seldom wanting in an eastern dynasty—were to present the fitting occasion to his ready ambition. He therefore was temperate as became a Mahomedan, subtle as became a schemer, active as became an aspiring prince, brave as became an ambitious soldier. But his qualities were devoted to the ends and purposes of his own advancement, and he made use of them like tools to make or to mend his fortune. He enlisted the bigot in his service by a close attention to the stricter rules of his faith, and caught the priesthood by the simple art which has seldom been known to fail—the promise of their supremacy over heretics or infidels. The prudent ranged themselves on his side from his apparent sagacity and extreme deference of manner. Like Absalom, he stole the hearts of the people, and made a powerful party in circumstances where there was no Joab. His elder brother Dara was the advocate of liberal opinions, and held that the differences between the Hindoos and the Mahomedans were of minor importance, and need not interfere with the political equality of those who professed the faith of Brahman. Aurungzebe thereupon stood forth as the champion of the Moslem faith in all its purity and exclusiveness. His next brother, Shujah, was a wine drinker—a latitudinarian in the ceremonies and practices as Dara was in the creed. Aurungzebe therefore drew the bands of his ceremonialism as tight as the dogmas of his belief. His third brother Murad was a sensualist. Aurungzebe therefore appeared as the purist in morals. His policy was based upon a knowledge of human nature, and it led to personal success. In 1657, when Aurungzebe was nearly forty years of age, the Emperor Shah-Djehan was seized with an illness which held out little prospect of recovery, and the princes commenced their strife. Dara was at Delhi. Shujah was governor of Bengal; Aurungzebe, of the Deccan; and Murad, of Guzerat. The imperial authority fell, of course, into the hands of Dara, and he exercised it in a manner which soon provoked hostilities. He interdicted all communication with his three brothers; seized at the capital their papers, their agents, and their goods; and showed that he was prepared to reduce them to submission to himself, if not even to suspend and supersede their power. Shujah at once took arms, and Aurungzebe prudently watched the result, thinking it better to allow his elder brothers to exhaust their forces in the first place. With his younger brother he temporized, leading Murad to suppose that his ambition was rather that of the saint than of the sovereign, and that he would help Murad to the throne. The armies of the two elder brothers met at Mongeer, and Shujah was defeated; Dara's army being commanded by his eldest son, Suliman. Aurungzebe and Murad then advanced with their joint forces, and gave battle to the victors, defeating the young general. Dara then appeared in person with his whole force; but Aurungzebe had gained over the generals of the imperial party, and Dara was compelled to take to flight, seeking refuge in Agra. Shah-Djehan, however, was still alive, and he made overtures to Aurungzebe, expecting to draw him into his power by proffers of peace. The trap was too apparent, but the prince accepted it, and used it for the capture of his father, whom he thenceforth detained a prisoner, but at the same time lavished on the old Mogul all the luxuries of an eastern palace. Aurungzebe's power was now indisputable, and he was crowned in the garden of Izzabad, near Delhi, 2nd August, 1658. Dara and Murad were put to death, and Shujah after many adventures came to a violent end in Arracan.

Aurungzebe's long reign was more remarkable for its internal policy than for its outward events. In some respects it may be compared to the reign of Louis XIV. of France. Both reigns were of unusual duration and of unquestionable brilliancy. In both the monarch was a personage of note, endowed with qualities that leave their traces in the annals of courts. In both there appeared to be a culmination—but a culmination which was only the precursor to extensive changes. Both monarchs framed

their policy upon a strict adherence to their own form of religion, and, by so doing, sowed the seeds of national convulsion or national decay. They were the monarchs of sects rather than of nations; and if it be true that Louis XIV. by the obliteration of the protestants of France, prepared the way for the after revolution, it may also be said that Aurungzebe, by his exclusive adherence to his Mahomedan faith, prepared the way for the downfall of the Mogul dominion. The first years of his reign were years of peace and of apparent prosperity. But even then the Mahratta power was beginning to acquire strength under the guidance of the chief Sewadji, who had been insulted by Aurungzebe, and who ever after maintained a hostile front to the Mussulman emperor of Delhi. The Rajpoots also, a race of high caste Hindoos from whom the Sepoy troops of Bengal in after years derived a large portion of their recruits, were alienated by the distinctions of religion enforced by the emperor; and the Hindoos at large were exasperated by the imposition of the *jezira* or capitulation-tax, and by the Mahomedan outrages on their idolatrous temples and the edifices devoted to their Hindoo superstitions. But nevertheless, Aurungzebe was an able administrator, and possessed those characteristics which have left to certain Mahomedan princes the reputation of rectitude and discrimination. In time of famine he remitted the taxes of the husbandmen and cultivators of the soil; conveyed grain to destitute districts; opened his treasury to the national necessities, and set the example of rigid economy by curtailing the luxuries of the court. But his virtues, like his vices, were those that may be found in the history of princes, only half-way on the road to civilization. They look picturesque at a distance, but they combine with the crimes that never fail to appear in the annals of Mahomedan despotism.

In 1663 Aurungzebe attempted the conquest of Assam by his general the Ameer Jamla, of whom he entertained a certain amount of jealousy, and who had been one of his firmest adherents. The expedition was at first successful, and amassed a considerable amount of plunder; but the rainy season came on, and brought with it a destructive fever which thinned the ranks of the Mongols and forced them to retire. Jamla was carried off by the disease, and the emperor, according to Bernier, remarked to the son of the general, "You have lost a father, and I the greatest and most redoubtable of my friends." In the following year he resorted to the valley of Cashmere for the restoration of his health, and it was during this period that Sewadji pillaged the city of Surat, captured some vessels intended for the pilgrims to Mecca, and commenced his predatory war which was to develop the Mahratta power. In 1666 the old emperor Shah-Djehan died, and it has been inferred that Aurungzebe must have poisoned him; but the insinuation is not supported by contemporary authority, nor does there appear to have been a motive for the superfluous murder. After the year 1670 the Mongol power was more severely tried, and the Mahrattas even gained a victory over their Mussulman foes in a pitched battle fought in 1672. The Afghans also showed a hostile disposition, and the emperor was obliged to head his forces against the mountaineers. In 1676 Aurungzebe commenced his attack upon the Hindoos by the vexatious and impolitic measures which divided his subjects into favoured and unfavoured sects. In 1679 the capitulation-tax was enforced, and the Rajpoots were arrayed against the throne. In 1680 Sewadji died, and was succeeded by his son, who had the misfortune to fall into the hands of the emperor, and was put to death with great cruelty. After 1688 Aurungzebe made himself master of the kingdoms of Golconda and Bejaipoor, with the intention of devoting his energies to the subjugation of the Mahrattas, and this struggle occupied him to the end of his life. As he grew old he grew suspicious, and not without reason. He was apprehensive that his father's fate might be his own, and that his son might play over again the usual course of eastern ambition. Thoughts of Dara and Murad would perpetually recur, and his correspondence reveals the vanity and vexation of his existence. Endowed with a comparatively high intelligence, he had seen the empire of Akbar beginning to fade, and to crumble under the policy which he had inaugurated, and which a long reign had enabled him to bring to perfection. The Mussulmans of India regard him as the greatest of their sovereigns; and in a region where perpetual war is only to be averted by the substitution of despotism, he is perhaps entitled to the honour of administering the affairs of Hindostan with less than the usual rapacity and bloodshed. But

his traditional popularity among the Mussulmans of the East must be attributed quite as much to their present prejudices in favour of a Mussulman rule, as to any great deeds which can be found in the history of Alem-gir. He represents in the popular estimation of India, the greatness of the empire which the Mussulmans have once more attempted to revive at Delhi, by means not dissimilar to those that enabled Aurungzebe to reach the Mogul throne. He died at Ahmednuggur in the Deccan, on the 21st February, 1707, master of twenty-one provinces, and of a revenue of about forty millions sterling. In the early part of his reign he had cautioned the penmen of his empire against writing history, and to this circumstance the world of letters is indebted for a more truthful account than could, in all probability, have appeared under his own eye, or during his lifetime. A private record was kept by Mahomed Hashein at Delhi, and published in the reign of Mahomed Shah, who conferred on the writer the title of Khafi Khan, (Khafi, Concealer.) From this work the Hon. Mountstuart Elphinstone derived the materials for that portion of his "History of India" which relates to the reign of Aurungzebe. Bernier, a French physician, who resided for twelve years in India, and officiated professionally at the court of the emperor, has also left an account of the empire in his "Voyages et Description de l'Empire Mogol."—P. E. D.

AUSONIUS, D. MAGNUS, a Latin poet of the fourth century, born in 309. He tells us that he was a native of Burdigala (Bordeaux), and that his father, Julius Ausonius, was a physician. Ausonius became a teacher of grammar and then rhetoric, and attained so great fame in that capacity that the Emperor Valentinian invited him to the palace, as teacher to Gratianus, and bestowed on him great honours. He was subsequently raised to the consulship by the Emperor Gratianus, his former pupil. He spent his last days comfortably in his native city, and died in the reign of Theodosius, considerably advanced in years. His poems treat of a great variety of subjects. Some are on famous cities; others describe the teachers in Bordeaux; others are devoted to the memory of his friends and the wise men of Greece; the epitaphs of heroes, and the Caesars, form the subjects of others. Ausonius had no idea of the true nature of poetry or its aims. Stringing words into rhythm was an amusement to him, and seems to have given enjoyment to one or two of the emperors, for whom he says he wrote some of his ridiculous verses. He thought of nothing beyond this but the exhibition of his rhetoric, learning, and mechanical ingenuity. His ingenuity was stretched to its utmost in attempts to fashion the most absurd forms of verses. He has one poem where every line begins and ends with a monosyllabic word, the word at the end of the first line being also the first of the second, and so on. He has another called the "Nuptial Cento," composed entirely of extracts from Virgil, the first half of a line being taken from one part and the other from another. Altogether, more tasteless effusions than these much bepraised poems of Ausonius could scarcely be conceived. They are wholly and irredeemably bad in substance, though curious and not altogether inelegant in form. The poem that has been most praised, the "Mosella," one of his idyls, is no exception. It is full of learned jargon, a whole catalogue of fishes being introduced. Perhaps the best bit in it is a description of the movements of a fish when hooked and brought to land. A question has been raised as to whether Ausonius was a Christian or not, but there can be no doubt that he was a Christian by name, education, and profession. In one poem, which perhaps is too good to be his, he describes his daily habits, and among these he mentions his prayers to the Father, Son, and Holy Ghost; and another poem testifies, in a similar way, to his doctrinal belief. But his epigrams show that he was at heart a heathen.—J. D.

AUSSERRE or AUXERRE, PIERRE D', a French *avocat*, born at Lyons about 1530; died 1595. He was the first to convey to Lyons the news of the massacre of St. Bartholomew, and was the principal instigator of the Lyonesse vespers. In 1593 he was named first president of the parliament of Toulouse when it was transferred to Beziers.

AUSSIGNY, THIBAULD D', a bishop of Orleans in the fifteenth century, author of a "History of the Siege of Orleans and of the Doings of Joan the Maid."

AUSTEN, JANE, was born December 16, 1775, at Steventon, in Hampshire, of which parish her father was rector. Mr. Austen, who is stated to have been a highly cultivated and accomplished man, took considerable pains with his daughter's educa-

tion, rendering it superior to what was the custom then to bestow on females in her rank of life. Miss Austen is said to have been beautiful, and possessed of fascinating manners. During the last years of the rector's life the family resided chiefly at Bath; on his decease, his widow and two daughters retired to Southampton, where they remained till 1817, and afterwards, to the village of Chawton, in the same county, at which place Jane wrote her novels. In the summer of 1817, she was forced by declining health to forsake retirement and seek proper medical advice. She went to Winchester, and there expired on the 24th July of that year, aged forty-two, and was buried in the cathedral.

Miss Austen published her first novel, "Sense and Sensibility," in 1811, which soon attracted attention, and the authoress received £150 from its profits. "Pride and Prejudice," "Mansfield Park," and "Emma" followed. After her death her friends published "Northanger Abbey," and "Persuasion;" the first being her earliest and poorest performance, the latter, completed but a short time before her death, the most finished, and, in certain passages of pathos, surpassing all the rest.

Miss Austen's novels are occupied with delineations of English society in the middle and higher ranks. Her characters are the most every-day characters, and her incidents the most every-day incidents. There is nothing to startle the reader in her pages. Her books contain nothing more exciting than a village ball, or the gossip at a village spinster's tea-table; nothing more tragic than the overturning of a chaise in a soft ditch, or a party being caught in a shower going to church. Miss Austen has little humour. Her ridicule is refined and feminine. There is never more than a smile upon her lips. In her own delicate walk she is without a rival. There are scarcely any books so perfect as hers within their limits. Never was there such exquisite manners-painting; never was English middle-class life, with its little vanities, its petty spites, its quiet virtues, so delicately and truthfully rendered.

Miss Austen knew perfectly her own strength. In a letter to a friend she compares her productions to "a little bit of ivory, two inches thick," in which she worked "with a brush so fine, as to produce little effect after much labour." Although never violently popular—her merits are much too exquisite for that—she has received ample recognition and fame. Dr. Whately, now archbishop of Dublin, made her works the subject of an elaborate article in the Quarterly Review in 1821. The Edinburgh Review also spoke highly in her praise, and Sir Walter Scott enters the following sentences in his diary, after reading "Pride and Prejudice" for the third time:—"That young lady had a talent for describing the involvements, and feelings, and characters of ordinary life, which is to me the most wonderful I ever met with. The big *bow wow* strain I can do myself, like any now going; but the exquisite touch that renders ordinary commonplace things and characters interesting, from the truth of the description and the sentiment, is denied me. What a pity such a gifted creature died so early!"—A. S.

AUSTEN or AUSTIN, WILLIAM, an English brass-caster of the fourteenth century. He executed the monument of Richard, earl of Warwick.—R. M.

\* AUSTEN-GODWIN, ROBERT, A.C., a distinguished living geologist. He was for some time secretary of the Geological Society of London, and has published a large number of papers on various geological subjects. The following are the most important—"Considerations on Geological Evidence and Inferences," Rep. Brit. Association, 1838; "Notes on the Organic Remains of the Limestones and Slates of South Devon," ibid, 1839; "On the Raised Beach near Hope's Nose in Devonshire, and other recent disturbances in that neighbourhood," Proceedings of Geological Society, vol. ii.; "On the Part of Devonshire between the Ex and Berryhead, and the coast and Dartmoor," ibid, vol. ii.; "On the Geology of the South-east of Devonshire," Transactions of Geological Society, vol. vi.; "On the Origin of the Limestones of Devonshire," Proceedings of Geological Society, vol. ii.; "On Orthoceras, Ammonites, and other cognate genera, and on the position they occupy in the animal kingdom," ibid, vol. iii.; "On the Bone Caves of Devonshire," ibid, vol. iii.; "On the Geology of the South-east of Surrey," ibid, vol. iv.; "On the Coal Beds of Lower Normandy," Journal of Geological Society, vol. ii.—E. L.

\* AUSTIN, HORATIO THOMAS, a distinguished British naval officer and Arctic discoverer, entered the service in 1813. During the following year, while midshipman on board the *Ramilles*,

he witnessed some of the chief operations of the war between Great Britain and the United States of America, including the attacks upon Washington, Baltimore, and New Orleans. He was successively employed, during the ensuing ten years, off the coast of Africa, and upon the Channel and South American stations, obtaining his promotion to the rank of lieutenant in 1822. In 1824, he entered upon a widely different field of service, being appointed first-lieutenant on board the *Fury* sloop (under Captain Hoppner), one of the vessels engaged in Captain Parry's third voyage of discovery in the Arctic seas—the main object of the undertaking, as in the case of the two prior expeditions, being the search after a "north-west passage" from the Atlantic to the Pacific ocean. Lieutenant Austin shared in the perils and hardships of this voyage, which proved less successful than Parry's two preceding efforts of a like description. After passing the winter of 1824–25 upon the eastern shore of Prince Regent Inlet, it became necessary, in the following summer, to abandon the *Fury* her officers and crew returning to England on board the *Hecla* her consort in the expedition. Subsequently, after being employed for a time in surveying-duty off the Isthmus of Panama, as well as in various duties on the Dutch, Portuguese, and Spanish coasts (obtaining his commission as captain in 1831, and attaining post-rank in 1838), the subject of our present notice served with considerable distinction upon the coast of Syria, being at the time in command of the *Cyclops* steam-frigate. The arms of Britain were then employed in driving the Egyptians out of Syria, with a view to the restoration of that province to the sovereign of Turkey. In this service, Captain Austin assisted (1840) at the bombardment and capture of the fortress of Jebail. He was present at the taking of Batroun, and aided in the storming of Sidon; sharing also in the triumph achieved by the British squadron before the walls of St. Jean d'Acre. Captain Austin's services on the Syrian coast were rewarded by the companionship of the Order of the Bath. After a further lapse of ten years, Captain Austin was recalled for a time to the scene of his earlier duties, being selected in 1850 to command one of the expeditions fitted out in the search after Sir John Franklin, who had then been absent from England, in pursuit of discovery in the Arctic seas, for a period of five years; during the latter portion of which time the fate of himself and his companions had become an object of anxious suspense to all classes of his countrymen. The expedition of which Captain Austin took charge consisted of two sailing vessels, the *Resolute* and the *Assistance* accompanied by two screw steam-tenders, the *Pioneer* and the *Intrepid*. Into the details of the voyage then made by Captain Austin and his fellow officers to the Arctic shores of the American continent (many of them of a highly interesting character), our limits forbid us to enter. The whole of the vessels composing the searching squadron returned to England in the following year, after passing the winter of 1850–51 in the vicinity of Griffith Island, near the western extremity of Barrow Strait (N. lat.  $74^{\circ} 32'$ , W. long.  $95^{\circ} 10'$ ). It was during the course of this voyage that the trace of Franklin's first wintering-place, after leaving England (1845–46), was found by Captain Ommaney, the officer in command of the "*Assistance*"; but the expedition was unsuccessful in the search after any trace of Franklin's further proceedings, notwithstanding the efforts energetically made (chiefly during the spring of 1851, and by means of sledging parties from the ships) in various directions to the westward of Barrow Strait. In the course of these endeavours, between eight and nine hundred miles of newly discovered coast were examined by the officers of the squadron under Captain Austin's command, partly in the direction of Melville Island, and partly to the south and south-west of Cape Walker (lat.  $74^{\circ} 6'$ , long.  $97^{\circ} 35'$ ). During the period that the squadron under Captain Austin's orders was thus engaged, the searching expeditions under Captain Penny and Sir John Ross, R.N., as well as that sent by the American government, were engaged in similar labours, principally in the direction of Wellington channel, an extensive opening to the northward of Barrow Strait. Upon the release of his ships from the ice, with the brief summer of 1851, Captain Austin, convinced of the hopelessness of any further search in the direction towards which his efforts had already been directed, determined on returning to England devoting on the way a brief period to the examination of Jones Sound, an estuary on the north-western coast of Baffin Bay. An official investigation subse-

quently took place, before a committee appointed by the Board of Admiralty, into the joint conduct of the expeditions commanded on this occasion by Captain Austin and Mr. Penny, chiefly in reference to alleged remissness on the part of the former officer in not further following up the exploration of Wellington Channel; in which direction there prevailed on the public mind at that time, and for long afterwards, a very general impression that Franklin's course had probably been shaped. This inquiry resulted in the complete exoneration of Captain Austin from the charges preferred against him, while it showed that he had ably and honourably fulfilled the duties of a commander. The knowledge, acquired at a later period, of the probable course which Franklin and his ill-fated companions must have actually pursued, makes it, indeed, matter of deep regret that the squadron under Captain Austin's command should have returned to England, while still efficient in all respects for the prosecution of further search. But in the disregard then shown to the intervening space between the western extremity of Barrow Strait and the nearest shores of the American continent—over which we now know that our unfortunate countrymen must actually have passed—the commander of the expedition in question only shared the opinion generally entertained at the time by the most competent authorities, and expressly stated in the orders under which he sailed. Captain Austin was promoted in 1857 to his present rank of rear-admiral, having filled, during a portion of the intervening period, the post of superintendent of Deptford Dockyard.—W. H.

AUSTIN, JOHN, of St. John's College, Cambridge, and afterwards of Lincoln's Inn, London, joined the Roman catholic church, and published in 1651, under the title of "The Christian Moderator," an ingenious and well-written book in its defence, which passed through several editions in less than two years. He composed also a "Harmony of the Gospels," "a Breviary," and a number of controversial tracts.

AUSTIN or AUSTINE, ROBERT, D.D., was the author of a political pamphlet published in 1644, under the title "Allegiance not Impeached"; its object was to prove that the oath of allegiance as well as natural right, justified parliament in arming for the defence of the country and crown, though in opposition to the personal commands of the sovereign.

AUSTIN, SAMUEL, a native of Cornwall, and an alumnus of Exeter College, Oxford, was an associate of Drayton and other poets of the day. He published in 1629 a poem entitled "Urania, or the Heavenly Muse," containing religious meditations on the fall and redemption of man.

\* AUSTIN, SARAH, commonly known as Mrs. Austin, an authoress of the present day. Distinguished by her familiarity with the German language and literature, she has done good service to the English public by translations from some of the most popular writers of that country. Her translation of Goethe's History of the Popes, and "The Characteristics of Goethe," are her best known works.

AUSTIN, WILLIAM, an English engraver, at the beginning of the eighteenth century, especially noted for some fine reproductions of several of the works by Ruysdael and Zuccarelli.

AUSTREBERTA, SAINT, born at Artois in 633, was of the royal Merovingian line; she became a nun to escape a hateful marriage, and rose to be abbess of the Convent of Faviyl.

AUSTREGILDA or AUSTREHILDA, second wife of Gonthram, king of Burgundy and Orleans, whose former wife was repudiated through her intrigues, and whose two brothers she is said to have slain with her own hand. She died in 580.

AUSTREGISILUS or AUSTRILLUS, SAINT, one of the household of Gonthram of Burgundy in the sixth century: abandoning court service and taking priestly orders, he became successively abbot of St. Niziers, and bishop of Bourges.

AUSTREMOINE, SAINT, whose Latin name is STREMONIUS, was sent by Pope Fabian to convert the pagans of Gaul in the middle of the third century. He founded the church of Auvergne and was its first bishop.

AUTARITUS, captain of the Gauls who served in the pay of Carthage during the second Punic war; having joined a revolt, he was taken and executed by Hamilcar.

AUTELLI, GIACOMO, an Italian artist in mosaic, during the early part of the seventeenth century. Some works of his are to be seen in the museum of Florence.

AUTENRIETH, d' JEAN HERMANN FERDINAND, a German physician, born at Stuttgart on the 20th October, 1772,

and died at Tübingen in 1835. From an early period of his life he displayed a great taste for the natural sciences. Having taken his degrees in medicine at the age of twenty-one, he visited Austria and Hungary, and afterwards went to Pavia, where he studied under Frank and Scarpa. In 1794 he visited the United States of America; and on his return he was appointed curator in the museum of natural history at Stuttgart. In 1797 he accepted the position of professor of anatomy and chemical medicine at Tübingen. He wrote extensively on natural history, physiology, and practical medicine. In 1801 he published a "Manual of Surgical Human Physiology," which was extensively read. In 1803 he published a work entitled "Remarks on the various races of men and their common origin." In 1836 he published a work on psychology, entitled "Ansichten über Natur und Seelen leben." In 1838 Reinhard published a "Manual of Nology and Special Therapeutics," being a transcript of the lectures of Autenrieth. He has also contributed many papers to the literature of anatomy and natural history—one on the human embryo, published in 1797, and another on the poison of fishes, published in 1833.—(*Nouvelle Biographie Universelle. Bibliographia Zoologica et Geologica.*)—E. L.

AUTHARIS or ANTHARIC, king of the Lombards in the latter part of the sixth century, repulsed the invasion of the Frankish monarch, Childebert II, and pushed his conquests to Istria and the districts beyond the Po.

AUTICHAMP is the titular name of a French family which has furnished able officers to the national service from as early a period as the fourteenth century. The following members of it have gained distinction in more recent times:—

AUTICHAMP, JEAN FR. TH. LOUIS DE BEAUMONT, Marquis d', one of the best cavalry officers that France has produced, was aid-de-camp to Marshal de Broglie in the Seven Years' war, and rose to be commander of the gendarmerie of Luneville. Leaving his country with the Prince de Condé in 1789, he took service in the Prussian army, and subsequently under the Russian flag. On his return to France in 1815, Louis XVIII. restored his military rank, and at the age of ninety he took an active part for that monarch in the revolution of 1830.

AUTICHAMP, ANT. JOS. EULALIE DE BEAUMONT, Comte d', brother of the preceding, served with Lafayette in America, returned to France during the consulate, and died in 1822.

AUTICHAMP, CHARLES DE BEAUMONT, Comte d', son of the preceding, entered the army at an early age, and at the Revolution took refuge in Vendée, where he became a leading spirit among the royalists, whose struggles have rendered the province famous. At the Restoration he was named a peer of France, and lived till 1852.—W. B.

AUTOCLES, an Athenian general, also distinguished as an orator: he lived in the fourth century before the Christian era.

AUTOCRATES, a Greek comic poet mentioned by Suidas; he wrote also a number of tragedies.

AUTOLYCUS, Greek mathematician, born at Pitane, an Aeolian town in Asia, 330 B.C. He taught mathematics at Arcesilas, and has left us some specimens of the earliest Grecian mathematics; a treatise on the "Sphere in Movement" (*περὶ κινουμένης σφαῖρας*); and the "Risings and Settings of the Stars" (*περὶ ἔκτολων καὶ Διοῖς*). The Greek part is that of Dasypodus, Strasburg, 8vo., 1572.—A. L.

AUTOMNE, BERNARD, a French legislist and critic, born at Agen 1567; died 1666; author of the works, "Commentaire sur la Coutume de Bourdeax," 1728; "Conférence du droit Romain avec le droit Français," 1644; and "Censura Gallica in ius civile Romanorum," 1615; in the last of which he satirizes the subtleties of the Roman legists.

AUTON or ANTON, JEAN d', French chronicler and poet, born 1466, died 1527. His poems recommended him to Ann of Brittany, spouse to Louis XII., who patronized him, and rewarded him with church revenues. His principal work is his "Chronique du Roi Louis XII." He translated Ovid's Metamorphoses, and left in MS. "Epîtres envoyées au Roi très-chrétiens," "L'Exil de Gesnes la superbe."

AUTPERT, AUSBERT, or ANSBERT, AMBROISE, Benedictine abbot of St. Vincent in the eighth century, a commentator on the Psalms, Canticles, and Apocalypse. He was the first who called upon the pope for an approval of his works.

AUTREAU, JACQUES, an eccentric French poet and painter, born 1656; died in the hospital of Incurables, 1745. His dramatic pieces, "Le Port à l'Anglais;" "La Fille Inquiète,"

"Panurge à Marier," and "La Magie de l'amour," were represented at the Théâtre Italien, and the Théâtre Francaise. Rousseau wrote the music for an opera by Autreau. It is also said that he was the author of a couplet, in which Autreau was represented as "Ce peintre Autreau toujours ivre," a pleasurable which the cynic repaid by a song celebrated at the time, and not of such agreeable memory as to find a place in the "Confessions."

AUTREY, HENRI-JEAN-BAPTISTE FABRY DE MONCAULT, a French writer, born 1723; died 1777. He commanded a brigade of cavalry in Brittany, and employed his leisure in refuting the encyclopedists and philosophes of the eighteenth century. He wrote "L'Antiquité Pestifée," in answer to a book of Boulanger, Paris, 1766; and "Le Pyrrhonien Raisonné," 1765; "Les Quakers à leur Frère" (Voltaire), "Lettres plus Philosophiques... (Voltaire) que sa Religion et ses Livres," 1768. Voltaire laughed at this book: "They fancy," said he, "they can prove original sin geometrically."

AUTRONIUS, PETRUS, a Roman consul, first century B.C. He was associated in Cataline's conspiracy.

AUVERGNE, COMTES ET DAUPHINS d'. This title was, about the middle of the eighth century, conferred on one Bladin, who served the Duke Waifre in his opposition to the founder of the Carlovingian dynasty, Pepin le Bref. The name figures through a great part of the early history of France.

AUVERGNE, EDOUARD d', an English historiographer, latter half of seventeenth century. He was a native of Jersey; became rector of Hallingbury in Essex; and, subsequently, chaplain to William III. His works comprise the history of the Continental campaigns.

AUVERGNE, GUILLAUME d', bishop of Paris—1100–1200—a person of great acquirements, whose works were collected and published by Le Feron in 1674.

AUVERGNE, LATOUR d'. See LATOUR.

AUVERGNE, MARTIAL d'. See MARTIAL.

AUVERGNE, PEYROL d', a Provençal poet of the twelfth century; author of a "Dialogue avec l'Amour."

AUVERGNE, PIERRE d', a scholastic, thirteenth century; author of "Summa Questionum Quodlibeticarum."

AUVERGNE, PIERRE d', a troubadour, of the thirteenth century, whose pieces range over the subjects of gallantry, devotion, and politics.

AUVERGNE, PIERRE d', or PETRUS DE CROS, commentator, died 1307. Under the direction of Thomas Aquinas, he became a famous theologian and philosopher. He is the author of "Appendix Commentariorum divi Thomae Aquinatis ad Libros Aristotelis," 1495; "Commentarii in Libros Aristotelis de Motibus Animalium," 1507; "Commentarii Super Quatuor Libros Meteororum Aristotelis," MS.

AUVIGNY, JEAN DU CASTRE d', litterateur, born 1712, and killed at the battle of Dettingen in 1743. He wrote many works, chiefly in conjunction with l'Abbé Desfontaines; among others, "Vies des Hommes Illustres de la France," 10 vols.; and "Anecdotes Galantes et Tragiques de la Cour de Nérion."

AUVRAY, JEAN, a French litterateur, born 1590, died 1633, who dedicated a misused leisure to the production of poems, which, though in many respects excellent, are disfigured by inconsistencies, if not disgraced by licentiousness. His two principal works, "Trésor Sacré de la Muse Sainte;" and his "Banquet des Muses ou Recueil de Satyres, Panégyriques, Mascaades, Epitaphes, Epithalamies, Gayetez Amourettes et autres Poemes Profanes," exhibit a perfect contrast of piety and pruriency; Satires; Rouen, 1631.

AUVRAY, LOUIS-MARIE, Baron, maréchal de camp honoraire, born 1762; died 1833; author of "Statistics of the departments of the Sarthe."

AUVRAY, PHILLIPE-PIERRE-JOSEPH, a French painter, born 1778; died 1815. Many of his works appear in the gallery of Dresden.

AUWERA, JOHANN GEORG WOLFGANG VON, a German sculptor of the early part of the eighteenth century; died at Munich in 1756. He executed several colossal statues for the cathedrals of Mainz and Bamberg, in which he fully displayed all the eccentricities of the mannerism then prevalent.—R. M.

AUXBOUFF, PIERRE, preacher and theologian in the university of Paris, commencement of fifteenth century, celebrated for the sermons which he preached in the churches of Paris. They have been translated into Latin. The latest edition is that printed at Anvers by Lestunius, 1643.

AUXENCE or AUXENT, SAINT, a Syrian by birth, died 470. The Greeks celebrate his memory on the 14th February, as a holy man, and a worker of miracles.

AUX-EPAULES, RICHARD SEIGNEUR OF HOMME, and SAINT MARIE-DU-MONT, a captain, who played an important part in the war in Normandy, between Henry VI. of England, and Charles VII. of France.

AUXILIUS, a French theologian in the tenth century; author of some treatises against Pope Sergius III., wherein he boldly recounted certain indignities offered by papal authority to his predecessor, Formosus.

AUXIRON, CLAUDE FRANÇOIS D', an engineer and economist, was born at Besançon in 1728, and died at Paris in 1778. He was author of the following works, which were published anonymously—"Mémoire sur les Moyens de fournir des eaux saines à la capitale," Paris, 1765, 12mo; "Principes de tous les Gouvernements, ou Examen des causes de la faiblesse ou de la splendeur de tout État considéré en lui-même et indépendamment des mœurs," Paris, 1766, 2 vols, in 12mo; and a work entitled "La Théorie des fleuves, avec l'art de bâtir dans les eaux et d'en prévenir les ravages," translated from the German of J. J. Silberschlag.—G. M.

AUXIRON, JEAN BAPTISTE D', a physician and mathematician, born at Baume-les-dames about 1680, died at Besançon in 1760. His published works are—"Démonstration d'un secret utile à la Marine," Paris, 1750, in 8vo; and "Nouvelle Manière de diriger la bombe," Paris, 1754, in 8vo.

AUXIRON, JEAN BAPTISTE D', a professor of French law in the university of Besançon. He was born in that city in 1736, and died there in 1800. He published several works, chiefly of local interest, and left behind him, in manuscript, a valuable work on the means of extinguishing mendicity in France.

AUZANET, BARTHELEMY, or AUSSANET, PIERRE, a French lawyer, was born at Paris in 1591, and died in 1673. Among his works, collected and published in one volume, are—"Observations et Mémoires de l'étude de la jurisprudence," and "Notes sur la coutume de Paris," Paris, 1708, in folio.

AUZOLES, JACQUES D', lord of la Peyre, a French chronological writer, was born in the castle of la Peyre in Auvergne, 14th May, 1571, and died at Paris, 19th May, 1642. He studied at Paris, where he became secretary to the duke of Montpensier. Among his works, which are numerous, are "La généalogie de Melchisède," 1622; "La Véritable Généalogie de Job," 1623; "Sainte Géographie," 1 vol. folio, Paris, 1629.

\* AUZOU, LOUIS NAPOLEON, L'ABBE, originator of the "French catholic church," was born 1st January, 1806. After the revolution of 1830, he excited a great religious ferment in France, which ended in a schism among the Romanists of that country, and the establishment of what was at first called the "Reformed church," and afterwards the "French catholic church." Notwithstanding this schism, Auzou continued to exercise the sacerdotal functions, without any opposition on the part of the government, until May, 1853, when, in consequence of the interference of the police, he was obliged to quit Cléchy, of which place he had been appointed curé. He then proceeded to Chartres, where he preached against divine right, and the usurpation of the priesthood. Returning to Paris, he there ordained two priests, Huot and Picot, celebrated a funeral service for Molière and for Pépin, and assisted in a religious ceremony in favour of citizen Pepin, who was beheaded in the forty-fourth year of the republic. Among the principles advocated by Auzou, were the abolition of ecclesiastical celibacy, and the suppression of fees for marriages and burials; "the French catholic church," he said, "relied on the generosity of the faithful." He afterwards, however, became reconciled to the church, having made a formal retraction and submission. He is the author of numerous works on ecclesiastical subjects, a list of which is given in the *Nouv. Biog. Univ.*—G. M.

AUZOUT, ADRIEN, a French mathematician, was born at Rouen about the beginning of the seventeenth century, and died in 1691. He invented an instrument called the micrometer, by which astronomers are still assisted in measuring the apparent diameters of the heavenly bodies. He was amongst the first men of science who turned their attention to the subject of weights and measures, both ancient and modern. He was also a skilful maker of telescopes, and other philosophical instruments. The following list of his works is given by Lalande—"Epistola de duabus novis in Saturno et Jove factis observationibus;" "Lettre

a M. l'Abbe Charles, sur le Raguglio di due nuove osservazione, &c., d' Joseph Campani, avec de remarques nouvelles sur Saturne et Jupiter, sur les lunes de Jupiter," &c.; "Traité du Micromètre, ou manière exacte pour prendre le diamètre des planètes et la distance entre les petites étoiles;" "Divers Ouvrages de Mathématique et de Physique," &c.—G. M.

AVALONIUS, ELVAN, an English missionary of the second century, who preached the Christian faith to the idolatrous Britons. He is said to have written a treatise on the origin of the Church of Great Britain.

AVALONIUS, MILCHINUS, or MEVINUS, an English poet, who lived about the year 560. The three following works have been ascribed to him—"De Gestis Britannorum;" "De Antiquitatibus Britannicæ;" "De Regis Arthurii Mensa Rotunda."

AVALOS or D'AVALO, a noble Neapolitan family of Spanish origin, of whom we mention:—

AVALOS, RUY LOPEZ D', CONDE DE RIBADEO, lived in the fifteenth century, and was grand constable of Castile, under King Juan II.

AVALOS, INIGO, who lived in 1481, attended Alfonso V. of Aragon in his expeditions against Naples and Sicily, and afterwards served against the Venetians.

AVALOS, ALFONSO I. D', Marquis of Pescara, held important offices under Ferdinand II. of Naples, whom he served with zeal and fidelity during the French invasion. He died in 1495.

AVALOS, INIGO D', MARQUIS DEL VASTO, a brother of the former, who served under Gonzalo de Cordova against the French, and died in 1503.

AVALOS, ALFONSO II., MARQUIS DEL VASTO, a son of the former, by Laura Sanseverina, entered into the service of the Emperor Charles V. In 1525 he contributed to the victory of Pavia, by routing the Swiss in the service of France. Avalos was next sent with the viceroy Moncada to relieve Naples, which the French, under Lantree, were besieging by land, and were blockading by the Genoese fleet, under Doria, by sea. In an attack upon the latter, Moncada was slain, and Avalos taken prisoner, but succeeded in inducing Doria to change sides and assist the emperor. Naples was saved, and the French army obliged to surrender. In 1530 he took part in the campaign which ended in the destruction of the Florentine republic. Two years subsequently, he was summoned to march into Hungary against the Sultan Solyman, but the retreat of the Turks rendered the services of the Italian contingent unnecessary. In 1535 he followed Charles V. to Tunis, on which occasion he had the command of the land forces. He afterwards was nominated governor of the Milanese, and in this capacity he was defeated by the French at Cerisolis. He lost the favour of the emperor, and died suddenly of a fever at Vigevano in Lombardy.

AVALOS, COSTANZA, a sister of the former, eminent as a poetess, lived in the first half of the sixteenth century.

AVALOS, FERDINAND D', Marquis of Pescara, the son of Alfonso I. d'Avalos, was born at Naples in 1490. He entered at an early age into military service, and was taken prisoner by the French at the unfortunate battle of Ravenna. He soon recovered his liberty, and displayed extraordinary ability in the wars of Charles V. The victory of Bicocca was mainly due to his judicious manoeuvres. The honour of the battle of Pavia belonged to him alone, but he died of the wounds received on that memorable day, at the early age of thirty-six.—J. W. S.

AVANCON, GUILLAUME, D', cardinal-archbishop of Embrun, was born in Dauphiné about the year 1530. He exhibited the sternness of his character towards the heretics of his time, and especially made himself remarked for severity at the council of Trent. Died in 1600.

AVANZI, GIACOMO D', or GIACOMO DI BOLOGNA, an Italian painter of the early part of the fifteenth century. He worked for the Chiesa del Santo in Padua, where his pictures were often mistaken for productions of Giotto, which they greatly resemble in style. He was very careful in his design and execution.

AVARAY, ANTOINE LOUIS FRANÇOIS, Due d', son of Claude Antoine de Beziale Avaray, a French officer, who assisted Monsieur, afterwards Louis XVIII., to escape from Paris, on the 21st June, 1791. His services on that occasion and others, which he rendered to the cause of royalty during the times of Napoleon, were rewarded with estates and the title of duke, which, after his death, in 1817, were transferred to his father, Claude Antoine de Beziale.

AVARAY, CLAUDE THEOPHILE BEZIADE, Marquis d',  
2 P

a French lieutenant-general, distinguished in the war of the Spanish succession. The victory of Almanza is attributed to his skill and valour. Died in 1745.

**AVARAY, CLAUDE ANTOINE DE BEZIADE**, a French general, born in 1740, distinguished himself in the Seven Years' War, was wounded in the battle of Minden, and attained the rank of colonel in his twenty-fifth year. He represented the nobility of Orleans in the States-General of 1789, and was afterwards a member of the Constituent Assembly. Died in 1829.

**AVAUX, CLAUDE DE MESMES, COMTE D'**, a distinguished French diplomatist, was born in 1595. After passing through a variety of government offices, he began to be employed in diplomatic business in the year 1627, and, in the course of a few missions, so won the esteem of Richelieu, as to be entrusted with the greater part of the complex negotiations by which the cardinal designed to put an end to the Thirty Years' War. He lost the favour of Mazarin, Richelieu's successor, and in 1648, two years before his death, ceased to be employed in public business.

**AVAUX, JEAN ANTOINE DE MESMES, COMTE D'**, was president of the parliament of Paris, at the death of Louis XIV., and attached himself to the party of the duke of Maine, who contested the regency with the duke of Orleans. In 1718, he headed the parliament in addressing a remonstrance to the regent, and was banished, along with the other members, to Pontoise, where, it is said, he held a sort of court, to which numbers of the Parisian nobility flocked, as much to enjoy the flavour of Monsieur de Mesmes' excellent wit, as to witness the curious spectacle of a parliament in exile. Several of his epigrammatic sayings are preserved in D'Alembert's "éloge" of the president. Died in 1723.—J. S. G.

**AVAUX, JEAN ANTOINE, COMTE D'**, a celebrated French diplomatist, brother of the preceding, was employed by Louis XIV. in various negotiations, especially in those with Holland, previous to the departure of the prince of Orange for England. He was sent to London in 1688. Died in 1709.

**AVAUX, JEAN JACQUES DE MESMES, COMTE D'**, president à mortier of the parliament of Paris, and member of the academy; died in 1688.

**AVED, JACQUES-ANDRÉ-JOSEPH**, a French portrait painter of considerable merit, born at Douay in 1702; died in 1766.

**AVEDIK**, patriarch of Armenia towards the commencement of the eighteenth century. He was imprisoned in 1701 for having engaged in a persecution of the catholics of his patriarchate.

**AVEIRO, DOM JOSÉ DE MASCARENHAS**, Duke of, a Portuguese statesman, who, along with the marquis of Tavora and several other noblemen, was executed in 1759 for having attempted the life of José I. Aveiro had been for a long period engaged in plotting the downfall of José's favourite minister, Cavalho, and was easily induced by the Tavora family, who had other reasons for desiring the death of the king, to take part in the conspiracy.—J. S. G.

**AVELINE, PIERRE**, a French engraver of great merit, who reproduced many of the works by Watteau, Boucher, Joardaens, &c. Other members of his family were also engravers of some note, but none surpassed, or even equalled him. He was born in Paris in 1710, and died in 1760.

**AVELLANEDA, ALFONSO FERNANDO DE**, a Spanish miscellaneous writer, who wrote, during the lifetime of Cervantes, a continuation of Don Quixote.

**AVELLANEDA, DIDACUS DE**, a native of Toledo, author of a genealogical account of his family, lived at the commencement of the seventeenth century. Another **DIDACUS DE AVELLANEDA**, a jesuit of Toledo, wrote two treatises concerning the confessional. Died in 1598.

**AVELLANEDA, GARCIA DE**, count of Castrillo, Spanish viceroy of Naples, lived in the latter part of the sixteenth century. The chief events which occurred during the period of his administration, were the duke of Guise's unsuccessful attempt in 1654 to excite a revolution in the Neapolitan territories, and the plague which ravaged the capital two years later. Avellaneda is commended for the vigorous measures which he took to stay, if possible, the dreadful ravages of the pest.—J. S. G.

**AVELLANI, GIUSEPPE**, an Italian poet of considerable merit, born at Venice, 1761. He wrote a great many pieces in prose and in verse, the most important of which were "Padova Riaquistata," and "Isabella Rovignana."

**AVELLAR, FRANCISCO GOMEZ DE**, a Portuguese bishop and statesman, celebrated for numerous improvements in agri-

culture which he introduced into his diocese, and also for his patriotic exertions during the period of the French invasion, was born of humble parentage in 1739. He was named bishop of Algarve in 1789. Died in 1816.

**AVELLINO, ANDREAS (SANTO)**, an Italian jurist and priest, canonized by Clement II., was born in 1521, and died at Naples in 1608.

**AVELLINO, FRANCESCO MARIA**, an Italian archaeologist, born at Naples in 1788. After a course of study for the bar, he became tutor to the family of Murat. In 1815 he was appointed to the Greek chair of the university of Naples, in which he afterwards taught political science, and, still later, law. His archaeological treatises, especially those on numismatics, to which branch of antiquarian science he principally devoted himself, are of European repute. Died in 1850.—J. S. G.

**AVELLINO, GIULIO OF MESSINA**, an Italian landscape painter, who died in Ferrara in 1700. He had been a pupil of Salvator Rosa, and strove all his life to imitate the style of that great master. Although he succeeded to a considerable extent, he never reached the same importance.

**AVELLINO, ONOFRI**, a clever Neapolitan painter, born in 1674; died at Rome in 1741. He painted history and portrait; but his portraits are his most valuable works. Onofrio Avellino was a pupil of Luca Giordano, and afterwards of Solimena. He copied the pictures of both of these artists largely; and his copies have been frequently sold as originals. He settled in Rome a few years previously to 1729, painting in churches and executing commissions for private individuals. His portraits were latterly much too rapidly executed, as a large family compelled him to regard the quantity more than the quality of his work. The vault of S. Francesco di Paola, in Rome, is this artist's principal production.—A. M.

**AVELLONI, FRANCESCO**, an Italian dramatist, born at Venice in 1756, was a son of Count Cassimir Avelloni of Naples. His first adventure in life, his being robbed on the way from Rome to Naples by a band of thieves, whose captain treated him to a philosophical dissertation on thievery, supplied him with the materials for his first dramatic attempt, "Giulio Assasino," a piece which met with immense success on its first presentation, and continued to be popular till its penniless author was ready with another. He is said to have written nearly six hundred pieces. Died in 1837.—J. S. G.

**AVEMPACE ; AVEN-PACE ; IBN-BADJA**; a Spanish Arab of wide renown; a physician, astronomer, and mathematician; famed for his talent in music; and one of the most original speculative thinkers at that time in Spain. Ibn-Badja was born in Saragossa about the close of the eleventh century. He lived and wrote, for the most part at Seville, and, while yet young, he died at Fez in the year 1138. He was the first among the Arabs in Andalusia who cultivated philosophy successfully—(Avicenna being a Jew, was unknown to him); and, his contemporary Abu-Beker (Tofail) does not cease to regret that a premature death prevented his master from opening up all the treasures of science; his most important writings being left incomplete, and those that were finished having been written in haste. He wrote, however, very largely—many treatises on physics, besides his main work, "The Rule or Regime of a Hermit," of which Averrhoës speaks so highly. This treatise unfortunately is among our lost works; nor could we have known its contents but for the details recorded by a philosophic Jew of the nineteenth century—Moses of Narbonne. It seems, according to the analysis of M. Munk—an analysis resting on information drawn from all available sources—that Ibn-Badja desired to unfold how, by the successful development of his faculties, Man may reach the end of identification with the "Active Intellect,"—that divine light and power, emanating directly from God. The idea of the treatise is thus in utter and effective hostility to the sceptical philosophy of Gazali, whose aim was to establish the impossibility of attaining any such result by the culture of Reason. In the treatment of his theme he manifests singular acuteness and originality, and the exercised faculties of a man of the world. His conception—briefly expressed—is, that we must rise above the contemplation of individual facts, and look for certainty and purity only in general laws, which are free from imperfection. Intending to discourse at some length concerning the Arabian philosophy in article **AVERRHOËS**, the illustrious pupil of Ibn-Badja, we shall not enter at present on details.—J. P. N.

AVEN, or DAVENT, or DAVIS, or D'ASVESNES, an engraver, of whose origin and date little is known. Not so, however, of his works, which are highly important and deservedly esteemed. They chiefly consist of reproductions from drawings or paintings by Giulio Romano, Primaticcio, and Rosso Aven's prints are now very scarce, and therefore greatly sought after.

AVENARIUS, a Latinized name of some learned men in Germany, called HABERMANN, that is, "Man of Oats":—

AVENARIUS, JOHANN I., a protestant theologian of the sixteenth century. He was professor of theology at Jena, afterwards archbishop of Zeitz. His "Lexicon Ebraicum" was said by Causabon to have been the best then existing, and his prayers "Precationes," have gone through a great many editions.

AVENARIUS, JOHANN II., professor of eloquence, grandson of the preceding. His works are chiefly questions on political economy and practical philosophy.

AVENARIUS, JOHANN III., a protestant theologian in the second half of the 17th century, wrote "Theses de Catechismo," and some other works.

AVENELLES, MAITRE ALBIN DE AUBIN DES, a satirical poet, canon of Soissons, born 1480. He translated the famous "Remède d'Amour" of Æneas Silvius, Pope Pius II., "La Complainte" of the same pope, and his "Description de Cupido," Paris, 1548 and 1556.

AVENELLES, PHILIPPE DES, a French litterateur of the sixteenth century, and a translator of Plutarch.

AVENELLES, PIERRE DES, an advocate of the parliament of Paris, who betrayed the confidence of his friend Renaudie, the leader of the protestant plot of Ambrose in 1550; and by denouncing the conspiracy to the duke of Guise, got for his reward a judgeship in Lorraine, and 12,000 livres.

AVENPORT, FRANCIS CHRISTOPHER, an English theologian, born at Coventry, 1598; died at London, 1655. He put on the habit of a Franciscan, and afterwards taught philosophy and theology at Douay. Afterwards he became chaplain in ordinary to Charles II. He wrote a System of Faith, and a Treatise on Predestination, Douay, 1665.

AVENSROT, JAN, a Dutch writer of the seventeenth century, author of "Epistola ad Regem Hispaniae," revealing the secret of the war in the Low Countries, Amsterdam, 1615.

AVENTINUS, JOHANNES, the author of the history of Bavaria, born, 1466; died 9th January, 1534. His true name was THÜRMAYER. Having studied at Ingolstadt, he taught belles-lettres at Vienna, and afterwards mathematics at Cracova. His fame procured him a call to Munich in 1512, to instruct Louis and Ernest, the two sons of Duke Albert the Wise, and brothers of William IV. In 1522, after six years' devotion, he produced his "Annales Boiorum," destined to become a classical work. In 1529 he was imprisoned for his attachment to the Reformation; from this time he fell into a state of melancholy, and, though sixty-four years of age, bethought himself of the expedient of ameliorating his lonely condition by marrying a young wife. The remedy proved unsuccessful, for the object of his choice possessed a bad temper, uncheckable by any respect for the great historian, and Aventinus died shortly afterwards. The first edition of his Annals was intrusted to Hieronymus Ziegler, who cut out all the passages inimical to the pope; but the complete copy appeared under the care of Nicholaus Cisner, Basil, 1580. There are several German editions. His life was first written by Ziegler, afterwards by several others. His name forms a title in Bayle's Dictionary, which may be consulted for Aventinus' other works.—A. L.

AVENZOAR, (ABOU-MERWAN-BEN-ABDEL-MALEK-BEN ZOAR), born at Pennafior, near Seville, during the latter half of the twelfth century; one of the most famous of Arabian physicians, taking rank after Averrhoës of Rhagès. This family had long cultivated the art of curing; he was instructed from his youth by his father. The greatness of his character, and his success in medicine, removed all difficulties from his career. The prince of Morocco attached him to his court, loaded him with titles and honours, and kept him in his household until his death, in A.D. 1262, at the ripe age of ninety-two. Avenzoar did not, like his contemporaries, think it enough to follow the maxims of the Greeks and Romans, the credit belongs to him of having practically asserted for medicine a place among the ever advancing sciences of observation. He was also a skilful analyst: "I was extremely anxious," says he, "to ascertain for myself the composition of every description of medicine."—J. F. N.

AVERANI, BENEDETTO, an Italian litterateur, born at Florence, 19th July, 1645; died at Pisa, 28th December, 1707. He was a member of the Academy Della Crusca, and professor of Greek and Latin eloquence at Pisa. His "Dissertationes" were published at Florence, 1716 and 1717, 3 vols.

AVERANI, GIUSEPPE, an esteemed Italian jurisconsult and philosopher, born at Florence, 1662; died 24th August, 1738. When very young, he attracted attention by a treatise on the movement of heavy bodies on inclined planes, "De Momentum Corporum Gravium in Planis Inclinatis," in which he supported Galileo against his master Vannius. Patronized by Magalotti and Redi, he was called to the chair of law in the university of Pisa, when only twenty-two years old, on which occasion he delivered an oration, which Redi, in his peculiar way, pronounced to be "Superbissima, Latinissima, et Archi-Eloquentissima." He was afterwards intrusted with the education of Duke Cosmo's son, Giovanni Gastone, who was the last of the Medician dukes; and without renouncing his legal studies, applied himself to a series of experiments on the burning-glass, light and electricity, sound and smell, which procured for him an adoption into the Royal Society of England in 1712. Consulted and respected by all Italy, he died shortly after putting the last hand to his work, "Interpretationes Juris." His other works are enumerated by Le Clerc, *Bibliothèque Ancienne et Moderne*.—A. L.

AVERANI, NICOLO, an Italian mathematician, brother of the two preceding, died in 1727. He is known principally as the editor of the works of Gassendi.

AVERARA, GIOVAN BATTISTA, an Italian painter of the first half of the sixteenth century, a native of Bergamo. He is believed to have studied at Venice, from the fact of his having sedulously imitated the great Titian. Died in 1548.

AVERARO, ANTONIO, an Italian theologian of Milan—1500-1600. He was one of the most famous preachers of his time. He has left "Ragionamenti Sopra le Virtù Teologali," 1509, besides an epitome of arts, and some poems.

AVERBACH, SAMUEL BEN DAVID, a Polish rabbi of Lublin—middle of the seventeenth century; author of "Chesed Samuel," and commentaries on the Old Testament.

AVERDY, CLEMENT CHARLES FRANCOIS DE L', a jurisconsult, born at Paris, 1723; died 24th November, 1793. He became comptroller-general of the finances in 1759. Some say a few years later. He introduced, according to Voltaire, many excellent measures, such as the abolition of all transit duties on grain through France, the removal of all impediments to the exercise of professions, and the revision of the privileges of civic corporations. But the extravagance of the court at that time neutralized the advantages of economical reforms, and faction, always seeking for a victim, fixed upon L'Averdy, against whom there was directed a storm of lampoons, even greater than that suffered by his predecessor Bertin. He retired in disgust to his estate, Gambais, near Monfort-l'Amaury, where he resided until the outbreak of the Reign of Terror, when accused falsely of having been accessory to the famine of the time, he was brought to the guillotine on the 24th November, 1793.—A. L.

AVEREELL or AUERELL, WILLIAM, an English black-letter writer of the sixteenth century. Some pamphlets of his are curious and scarce. They are mentioned in Lowndes' Bibliographer's Manual—"A Wonderful and Strange Newes which happened in the countys of Suffolk and Essex, the 1st of Februry, being Fridaye, where it Rayned Wheat the space of VI, or VII. Miles Compas," 16mo, 1563; "A Meruailous Combat of Contrarieties," 1588; "Four Notable Histories applied to Four Worthy Examples," 1590; and "A Myrrour for Virtuous Maydes," 1590.—A. L.

AVERKAMPEN, HENRICH VAN, surnamed the DUMB on account of his habitual taciturnity, a Flemish landscape painter of the latter part of the sixteenth century, more noted for his drawings than for his pictures.

AVEROLDI or AVEROLDO, GIULIO ANTONIO, an Italian antiquary, born in Venice, January, 1651; died at Brescia, 5th June, 1717. He formed a rich collection of books, inscriptions, and medals.

AVERONI, VALENTINO, an Italian theologian, a native of Florence—sixteenth century. He was a monk of Vallombrosa, and left some translations of Aquinas and other writers.

AVERRHOËS, ABOUL-WALID MOHAMMED IBN-AHMED IBN ROSCHD; the greatest Arabian inquirer of the West;

rivalled among philosophic Arabians only by IBN-SINA or AVICENNA of the East.—In order that any biography of IBN ROSCHD be intelligible, it is necessary to view him in relation to the character of his race and the circumstances that encircled him. Without special reference indeed to the idiosyncracy of the Semitic people, one cannot appreciate the deserts either of Averrhoës, or of any other worker in the many-veined mine of philosophy. The difference between the modes of approaching philosophical subjects, belonging to the Semitic and Indo-European families, is so great, that it almost amounts to contrast. Whence that difference comes, or what is its root, is not a question for this place. The fact, however, is undeniable, that the Semitic race is essentially unscientific, and therefore adverse to the presentation of philosophical or moral truth in a scientific form. The Indo-European genius, on the contrary, tends irresistibly towards intellectual system, or science. Open the Vedas—the works of any Greek—or any characteristic specimen of Teutonic speculation; and then any literature whatever of Semitic origin. In the latter there is nothing beyond the principle of belief or intuition, supported by true or false Revelation; in the former we have inquiry and speculation, a thirst unquenchable after the reconciliation of the mysteries of the universe, and an unresting effort to reach the primal harmony of things. Each philosophy is characterized by its two poles. Among the Semitic races, these are, on the one hand, a living belief, which means a true life; on the other, a disastrous fanaticism. Among Indo-Teutons the two poles are, first, a high, aspiring, and, withal, a reverent although audacious intellectual activity; the other, a certain baseless speculative frenzy, or some dry and worthless dogmatism. It is strange how often the contrast of races reappears in the conflict of schools. The world is now so little simple—race mingling all over with race, and these diverse national characters, appealing successfully to individual idiosyncrasies—that one need not marvel at the apparition of that contrast—analogous to the foregoing—which now separates what are termed the orthodox and rationalizing theologies of Europe. The euthanasia of the contest is, of course, *reconciliation*. Comprehension of the Infinite and of man's real subordinate relations, cannot be achieved, unless through concurrent efforts of all the faculties that dignify the human soul. It may very fairly be asked whether, if these general statements be true—there can be an Arabian philosophy, and what significance is included under the term 'Arabian philosopher'? The remark of a recent critic, as sagacious as learned, contains the correct reply. "It is only by an abuse of words that the term 'Arabian philosophy' is applied to a philosophy which never had a root within the Peninsula, but which owed its birth to the reaction of Persic—(Indo-European)—against Arabian genius. The philosophy in question is written in Arabic—that is all! It is not Arabian either in spirit or in tendency." Men like Averrhoës were *not* Arabian philosophers; but rather very illustrious persons belonging to a branch of the Semitic race. And they struck out no national note: their efforts against the force of national tendency were vain. But, although they did not affect the character of their own people, and achieved nothing permanent as agents in the development of Arabian thought, they impressed a large influence on Europe, and largely sustained the life of the spirit of inquiry during those pregnant Middle Ages.

By the times of which we are about to write, the great Caliphate had—like Rome—separated into an Eastern and a Western power—the Western, under a branch of the Omnyyades, having its seat in Andalusia. The great masters of the East had departed. Avicenna died in 1037; his opponent, Algazali, in 1111; and that liberal spirit, which—originated by the reaction of Persic thought—had, under Al-Raschid and Al-Mamoun, rendered the court of the caliphs the centre of science, so illustrating the cities of Bassora, Cufa, Balkh, Ispahan, and Samarcand, had given way before popular reaction. But the torch lighted at that centre, had been borne westward, and now blazed bright in Spain. The ultimate issue was the same—viz., *extinction*; but ere that catastrophe occurred, Inquiry had challenged, and, under good auspices, had won renown. Cordova, Grenada, Seville, and indeed most of the cities in the southern part of the Peninsula, rivalled one another in the magnificence of their schools, their colleges, their academies, and their libraries. No spot on the face of the earth is fitter to cultivate thought, or to lead to contemplation—calm or luxurious—than fair Andalusia. Setting aside its poets, we find here a Tofail, an Ibn-Badja, the

great family of Ibn-Zohr, and, as the culmination and close of the brilliant history, Averrhoës, who himself fills nearly the whole of the twelfth century. When Averrhoës died in 1198, speculative philosophy, among the Arabians, had to part with its last representative.—The Kadhi Ibn-Roschd was born at Cordova about the year 1120. He seems to have ever loved Cordova. "If," he says, "a learned man dies at Seville, and his library is to be disposed of, it is sent to Cordova, where the sale is secure. If, on the other hand, a musician dies at Cordova, his instruments are transferred to Seville." The early associations of Averrhoës were all favourable to him. His parentage carried honour with it; he is said to have been a scholar of Avempace (Ibn-Badja); certainly Abnbaer (Ibn-Tofail) was the architect of his fortune; and he had the closest relation with the great family of Ibn-Zohr (the Avenzoars). The emir Yussuf was then on the throne. The following is the account by Averrhoës himself of his introduction to him—"When I appeared before the Commander of the Faithful, I found him alone with Ibn-Tofail. The latter spoke highly of me, boasting of my nobility, and of the antiquity of my family. As to this point, indeed, he somewhat exaggerated; at least he adduced circumstances of which I was quite ignorant. After certain formal conversation, the Emir asked me—'What is the opinion of philosophers concerning heaven? Is it an eternal substance, or a new and recent accident?' I was afraid and stunned, and could not at the moment state what I knew. The Emir understood my confusion, and turned to Ibn-Tofail, who thereupon discussed what Aristotle and Plato said on the subject, repeating also with wonderful stretch of memory all that the Moslem theologians had brought against the philosophers. The Emir having thus put me at ease, led me to converse in my turn. As I retired, I was presented with a purse and a cloak of honour of great value." Yussuf, at the suggestion of Tofail, induced Averrhoës to begin the true labour of his life—viz., comments on Aristotle. The bare titles of the works produced with this view by the Arabian would weary the reader. They are not indeed exact commentaries on Aristotle, for Averrhoës knew the immortal Greek only through the medium of imperfect translations, made from the Syriac. Nevertheless his own genius enabled him to penetrate so clearly into the aim and meaning of the Stagyrite, that far from unworthily, he came to represent him through a long period of the middle ages.—Court favour was not permanent with Averrhoës. The Emir who succeeded Yussuf—Jacoub Almansour-billah—loved to converse with him; but, in the end, he withdrew his countenance, and banished the philosopher to an obscure town, Lucena. The cause was clear: Ibn-Roschd had been heard to speak slightly of the tale in the Koran concerning the destruction of the tribe of An. Moslem fury was roused: it was the old story—Woe to him who will speak against the gods! But the affection of Almansour virtually remained, and as soon as he could he recalled Averrhoës. Better still he revoked his former edicts against philosophy. The favour of the Emir, however, proved of no ultimate avail. Philosophy succumbed, and disappeared from the Caliphate when Averrhoës died. The Koran is, as it then was. But this thinker became a power among the Teutonic races; nor, considering him as the only accessible exponent of Aristotle, can we hesitate to hold in highest value the services he rendered to philosophy.—Of the personal character of Averrhoës almost nothing is known. What is told of him belongs to legend, and informs us far less of what he was, than concerning what was thought about him. Renan says with perfect truth, that neither by his studies nor by his character does he appear to have departed much from the type of the "learned Mussulman." He knew what the others knew: for medicine, Galen; for philosophy, Aristotle, or his translators; for astronomy the Almagest. Like every other Mussulman, he cultivated jurisprudence; and, like every distinguished Arabian, he was devoted to poetry.

It would be a great mistake to suppose that the Aristotelianism of these Arabians was the Aristotelianism of Aristotle. It can scarcely be said, indeed, that they ever saw the Stagyrite as he was. His doctrines, or rather his reputed doctrines, came to them through that all-distorting school of Alexandria; and the spirit of his method was so little preserved, that their best Inquirers wasted their powers on those very questions, regarding which their nominal Master studiously exercised wisest reserve. The problems that interested them most were two: one regarding the origin of finite and diversified Being; the other concern-

ing the relations of the "active" and "passive" intellect. It were out of place in a work like this—which is not a history of philosophy—to detail the special views of Averrhoës, as to either of these problems; especially as his speculations have not affected any system of modern thought. The intelligent student will readily apprehend that a disposition to excess, might—in the discussion of such questions—lead to absolute materialism on the one hand, or to absolute pantheism on the other. Averrhoës probably did not find the true *mean*; but that he was not far from it is sufficiently proved by the fact, that the most opposite sects have equally abused him.—Without doubt he was a man of very great sagacity, as well as power. For a time the fame of Averrhoës was almost equivalent to the fame of Aristotle. With a large class of schoolmen and ecclesiastics, his name for several centuries was the name of Antichrist; while others followed him with a compensating devotion. It is a stupendous thing—the apparition of a mighty mind! This Stagyrite—is how many aspects do we see him?—how often does he or his shadow appear and reappear in history! If a true history of Aristotle shall ever be written—one that shall tell what the intellect bearing that name has accomplished towards the modification of our mundane course of thought—Averrhoës, as one of the most potent of his imperfect representatives, must have for himself a chapter in that history.—Like most learned Arabians, Averrhoës was great as a physician.—See as to details the very interesting volume of *Renan*, "Averrhoës et l'Averrhoësme."—J. P. N.

**AVERSA, TOMMASO**, an Italian poet, born at Amistrato in Sicily. Besides a translation into Sicilian rhyme of Virgil's *Aeneid*, he wrote a number of tragedies and comedies now little known. Died in 1663.

**AVERY, JOHN**, an organ-builder of considerable eminence, who flourished in England between the years 1775 and 1808. His principal organs were St. Stephen's, Coleman-street, city, London, 1775; Croydon church, Surrey, 1794; Winchester cathedral, 1799; Christ church, Bath, 1800; St. Margaret's, Westminster, 1804; King's College chapel, Cambridge, 1804; Seven Oaks' church, Kent, 1798; Carlisle cathedral, 1800. He died 13th November, 1808.—(Rimbault and Hopkins' *Hist. of the Organ*).—E. F. R.

**AVESBURY, ROBERT**, register of the Archiepiscopal court of Canterbury, died in 1356. The date of his birth is uncertain. He was the author of a history of the reign of Edward III, as far as that date, which was first published by Thomas Hearne at Oxford, 1720.

**AVESNE, FRANCOIS D'**, a French fanatic, born at Fleurac in the Lower Armagnac, died about the year 1662. He was a disciple of Simon Morin, and published libellous letters and pamphlets against the king and Cardinal Mazarin, in which he claimed for himself all the "illumination" of his master.

**AVIANI**, an Italian artist of superior merit. He flourished at Vicenza about the year 1630, and painted architecture, landscape, and marine pieces. Born during the lifetime of Palladio, or while his school still flourished, and residing in a city abounding in good specimens of architectural taste, he "produced," says Lanzi, "pictures of so pleasing a character, filled with little figures by Carpioni under his direction, that it is surprising he did not attain equal celebrity with Viviano and other first-rate artists." Views by Aviani are to be found in the Foresteria, or Stranger's Lodge of the Padri Serviti in Vicenza, in the celebrated Rotunda of Palladio, and in other private and public collections of his native town.—A. M.

**AVIANUS, FLAVIUS**, a Latin poet, supposed to have lived about the year 160. He wrote forty-two fables in elegiac verse, which he dedicated to one Theodosius, probably Macrobius Theodosius, a grammarian. They have been frequently reprinted.

**AVICÉBRON**; otherwise **SOLOMON IBN GABIROL**. The identity of the persons supposed to be indicated by these two names, was not established until quite recently. Ibn Gabirol of Malaga, who lived during the latter half of the eleventh century, was held in repute, in so far, as a philosopher, but chiefly as a religious poet. The principal work of a writer whom they named *Avicébron*, made, on its translation into Latin, a marked sensation among the schoolmen of the thirteenth century. Albertus Magnus, Aquinas, and other Christian philosophers, eagerly quote and comment on a treatise "*Fons Vitæ*"; but they give no personal details concerning Avicébron—not even as to the age or place in which he lived. It was reserved for M. Munk of the Royal Library of Paris, to demonstrate that Avicébron and

Solomon Ibn Gabirol are one; and so to give the Mekor Hayyim (*Fons Vitæ*) the right to precedence in that history of philosophy in Andalusia, which brilliantly terminated the intellectual efforts of the Semitic races in southern Spain. Avicébron must thus have preceded Avempace or Ibn Badja, the earliest of the illustrious Arabians whose philosophic researches culminated in Averrhoës. But although preceding them, he cannot be considered as their teacher. So strong was the line dividing at that time the adherents of different creeds, that probably they knew nothing of Gabirol; assuredly they have never quoted him. Neither is he entitled to the appellation of a Jewish philosopher in any ordinary sense; for his influence over the beliefs and speculations of his co-religionists seems as insignificant as that of Averrhoës over the Moslems. His thoughts, however, entered as an element into the mass of inquiry forming the science of the middle ages; and he farther manifests the nature of the form that must be imposed on the peripatetic philosophy, ere that philosophy could command the allegiance of a Jew. What has been remarked in our sketch of Averrhoës may be repeated emphatically here:—Philosophy, in the form of *science*, has never been acceptable to any Semitic people. Religion with the Jews was ever essentially a Belief, not a Philosophy; a religion summed up in the lofty personal monotheism of Genesis, and an unwavering conviction in the free-will and consequent responsibility of man. Speculation as to the reconciliation and relations of these,—still more as to the entire relations between the infinite and the finite, were foreign to Hebrew genius; and only in two of the ancient Jewish books that survive, has either prophet or lawgiver condescended to scientific reasoning. In Job and Ecclesiastes we have discussion—not without its sharpness; but it is limited to points in the theory of practical morals, nor do even these somewhat exceptional writings manifest the faintest trace of anxiety regarding such ultimate problems as have stirred the intellect of all Indo-European nations. The conflict of the two tendencies now indicated, is the key to the history of Jewish philosophy as such, or rather to the position of distinguished Jews; nor may the searching inquirer comprehend, unless by its light, more modern phenomena indicating the same conflict. When the Jews ceased to live as an isolated nation, and had in so far been dispersed through the allurements of commerce, contact with Greeks and Persians brought their best thinkers into clear presence of a course of speculation previously wholly foreign to them. Yet the influence of Alexandria could produce only a Philo. At a still more recent period, the barren formality of a textual criticism, and the dulness of endless disputation concerning the authority of tradition which divided and agitated the Karaites and Rabbanites, were invaded by the bold speculations of Saadia Ben-Joseph al-Fazzoumi, the famous Egyptian Talmudist, born in the year 892. Some of Saadia's opinions are so adventurous, especially regarding the narratives in the book of Job, that, while perusing them, one might fancy one's self reading some modern critical work. Nevertheless, although asserting prerogatives for Reason, and denying that any doctrine can be consolidated or defended unless it is understood, he claims for philosophy nothing farther than a secondary rank,—that, viz., of rational expounder and advocate of the religious creed of Judaism. Avicébron followed Saadia after the interval of nearly a century. By this late time the philosophical writings of the Arabians had found their way to Spain, and begun to stir the thoughtful Andalusia; and the community of Jews had founded a new school in Cordova, having first thrown off allegiance to the Babylonian academy at Sora. Profiting by a conjuncture so auspicious, Ibn Gabirol penetrated into regions of speculation never before explored by any Jew; and through effect of the originality and independence of his genius, he rose high above all his co-religionists in Spain. In such circumstances we might expect, indeed, to find him much more influenced than his predecessors by the spirit of the Lycéeum; but it does surprise one that Avicébron could plunge at once into the midst of the most arduous problems originated by Aristotle, and that the light he threw on them so largely influenced the greatest schoolmen of two centuries later. Aquinas asserts, for instance, that this Jew was the first in modern times, who made the clear distinction between Matter and Form, and applied that distinction in solution of the mystery of a Finite Creation. "Quidam dicunt," he tells us, "quod anima et omnino omnia substantia præter Deum est composita ex materia et forma. Cujus quidem positionis primus auctor inventivit Avicébron, auctor libri, *Fontis Vitæ*." By matter or substance, is meant something

which has the capacity of *becoming*, or of receiving an individuality. Form is that by which individuality is constituted. And the power by which matter receives or is impressed by Form, is, according to Avicenron, the WILL of God, as distinct from his INTELLIGENCE. Matter—he avers—receives, or is impressed, according to the faculty of reception with which the will of God has endowed it: the power as manifested, notwithstanding the greatness of the universe, is exceedingly small in comparison with what this sovereign Will may produce. The intelligent reader will not fail to mark the connection of the foregoing doctrine, with the specialties of Avicenron's creed; nor can he require to be reminded that the distinction between what is due to the supreme Will, and what to the supreme Intelligence, continues the ground of separation between two great schools of speculative philosophy, up to the present hour. We have already hinted that this remarkable person had no disciples among the Jews. But though they consigned his philosophy to what they fancied was oblivion, they admired and cherished his religious hymns, giving them a place in the ritual of the synagogue.—J. P. N.

**AVICENNA; IBN-SINA, ABOU-ALI AL-HOSEIN IBN-ABDALLAH;** the most celebrated of Arabian physicians, and the greatest philosopher produced by that race, in the East. He was born at Afshena, in the province of Bokhara, in August, 980 A.D. The tales that have come to us concerning his precocity, and the extent of his acquirements, reach the marvellous. At the age of sixteen he had made himself acquainted with all the sciences, and established the highest reputation as a physician. Having succeeded in curing Prince Nouh ben-Mancour of a serious disease, he became a favourite at the palace, and had the treasures of the magnificent royal library opened to him. None of all the court favour that flowed fast on Avicenna, can have been more welcome to him than this. It enabled him to satiate his thirst for knowledge, and to perfect the studies he had begun. After his twenty-second year, we find him travelling through various districts and cities near the Caspian, settling for a time at Djordan, where he composed his great work—the "Canon of Medicine"—a work that carried his name through Europe as well as Asia, and sustained his reputation for several centuries. Having removed to Hamadan, in consequence apparently of the unsettled condition of those regions, the Prince Schems-Eddaula made him his vizier, and placed him in charge of the army. Unfortunately a suspicion had been gathering over Avicenna-viz., that he was not a sound Mussulman. The troops mutinied, and, but for the efforts of the prince, would have killed him. The storm passed over, and the philosopher returned to court, where he composed the greatest of his works, the "Al-Schifa." Avicenna loved pleasure quite as well as study; and it is said that at this period of his life, after discoursing eloquently in the evening to a large auditory, he spent the greater part of the night in all sorts of excess. After the death of Schems-Eddaula he was suspected of treason, and imprisoned in a fortress, from which he escaped,—taking refuge with Alâ-Eddaula, prince of Ispahan. Again luxurious court life, excess, and riot. A constitution naturally most robust gave way, and he died at Hamadan in July, 1037, at the age of fifty-seven. We are told that as the dark shadow touched him, Avicenna repented of his joys, and took means to secure that he should die as the Faithful ought. It is amazing that, during a life so disturbed from within as from without, any man could have accomplished what this extraordinary genius seems to have done with apparent ease and unconcern. Of his gigantic works—numbering more than a hundred—any one was sufficient to establish a reputation; nor was any science known in his time which, in some manner, he did not advance. The philosophy of Avicenna was the Peripatetic, although several elements are found in it which Aristotle would have disowned. He certainly inclined towards the pantheism peculiar to the East. Those same problems, afterwards discussed by Averroës, appear to have mainly occupied him—viz., the theory of being, and the theory of the soul. His notion regarding the question of finite being was this:—Admitting that the first cause is single and absolute, he attempts to solve the mystery of the *multiplex*, or of the *world*, as follows—It is not from God directly that all change or motion comes. The first cause energizes only on a sphere that surrounds all things, and from which inferior spheres draw their activity. God has knowledge only of things that are universal, and not concerning special or accidental occurrences. He is influenced by the Peripatetic view, that in all special things there is an

entelechy, or faculty of special action, and that the First cause merely draws that forth. The reflecting student will not find it difficult to discern, that under cover of different language, we have been agitated in our own day the very problem which so puzzled Avicenna. But the "theory of the soul" chiefly arrested him. As a matter of course he adopted, in outline, the doctrine of Aristotle; and like Ibn-Tofail and almost every Arabian writer, the end of his inquiry was, how the human soul may best reach union with the supernal "active intellect." He recommends elevation through speculative exercise; but, above all, that one subject desire, and search after moral purity, so that the vessel be pure into which the supernal or active intellect may come! Poor mortal!—We borrow the following quotations from M. Munk (taken from Avicenna's "Metaphysics")：“As to the rational soul, its true perfection consists in becoming an intellectual world, in which one may find the form of all that exists, the rational order that prevails everywhere, the good that penetrates all. . . . Being in this world and within the body, submerged under bad desires, we are not capable of reaching this lofty enjoyment: we do not indeed seek it, or feel capable of reaching it, unless we gain mastery over these desires and passions. . . . It appears that Man cannot detach himself from this world and its bondage, unless he attaches himself strongly to that higher world, and shapes his desires so that they all draw him towards it. . . . There are men of nature most pure, whose souls are fortified by their purity and their immovable attachment to intellectual life,—these men receive in every act the aid of the supernal intellect: others have even no need of study to attain that communion: they know, of themselves; they are inspired.” One might fancy that doctrines like these would have guaranteed the soundness even of a Mussulman; but they did not avail Avicenna in this direction. The true Semitic spirit speedily gave birth to Algazali, who, on that favourite ground of orthodoxy—the assertion of the powerlessness of reason, and the denial of causality—attacked all philosophy.—Avicenna held stoutly by the personality of the human soul, and its indestructibility apart from the body. Hesitation on this subject was reserved for his western successor, Ibn Roschd. Without injustice to his illustrious Spanish Arab, history must award to his eastern predecessor the merit of having first explained to modern times the nature of the philosophy of the Stagyrite.—J. P. N.

**AVIENUS, RUFUS FESTUS,** a Roman geographer and poet, was twice proconsul. He left a metrical version of the "Hægim-27515" of Denys, under the title of "Descriptio Orbis Terræ," and several other geographical poems, an edition of which was published at Venice in 1488.

**AVIGADOR, SOLOMON BEN ABRAHAM,** a Jewish philosophical writer of the commencement of the fifteenth century, supposed to have been a son of Abraham Ben Meshullam Avigador.

**AVILA, DON SANCHO DE,** a Spanish general, born at Avila in 1523. He was one of Alva's lieutenants in the Low Countries, and, according to the Dutch historians, as notorious for cruelty as his master. The Spanish biographers speak only of his valour and warlike skill. Died in 1583.

**AVILA, GIL GONZALEZ DE,** a voluminous Spanish biographer and antiquarian, was born at Avila in 1577. He passed the period of his studies at Rome; returned to Spain at twenty years of age; became deacon in the church of Salamanca; and in 1612 was appointed royal historiographer for the two Castiles. Died in 1658. Of his numerous and useful works, the two following may be noticed: 1. "Teatro de las Grandezas de Madrid, corte de los Reyes Catholicos de Espana," 1623. 2. "Teatro Ecclesiastico de las Iglesias Metropolitanas y Catedrales de los Reynos de las dos Castillas, vidas de sus Arzobispos y Obispos y cosas memorables de sus Sedes," 1645-55.—J. S., G.

**AVILA, HERNANDO D'**, a Spanish painter and sculptor, a pupil of Francisco Comonte, who flourished about 1565. He worked for the cathedral of Toledo, and for King Philip II.

**AVILA, JUAN DE,** a celebrated Spanish preacher, commonly called "the apostle of Andalusia," was born at Almodovar del Campo in 1500. His missionary labours in the towns and in the wilds of Andalusia were prosecuted with untiring zeal and with singular success, until, at the age of fifty, with a constitution completely worn out, he was obliged to desist. Died in 1569. His "Cartas Espirituales," or spiritual letters, have been translated into most European languages.—J. S., G.

**AVILA, LUDOVICUS LOBERA D'**, a Spanish writer on medicine, physician to Charles V., lived about the year 1540. He published two treatises, one in Spanish and another in Latin—“*De Morbo Gallico*.”

**AVILA Y ZUNIGA, LUIS DE**, a Spanish historian and diplomatist, was ambassador to the courts of popes Paul IV. and Pius IV., and afterwards followed Charles V. into Germany. He commanded the cavalry at the siege of Metz, and published after his return to Spain an account of Charles' wars in Germany in the years 1546 and 1547.

**AVILER, AUGUSTIN CHARLES D'**, a French architect of the seventeenth century. His early career was marked with strange adventures. Whilst travelling by sea from France to Rome, where he intended to perfect his studies, he fell into the hands of Barbary pirates, who disposed of him to the bey of Tunis. This bey, however, having discovered the talents of his slave, employed him in the construction of a mosque, in the carrying out of which he so entirely succeeded in pleasing his master, that this latter restored him to liberty. Once more free, Aviler turned his steps towards Rome, where for some time he remained, completing his studies. On his return to France he executed several important works for various towns of Languedoc. He also wrote some essays on architecture, which greatly increased his fame. He died at Montpellier in 1700.—R. M.

**AVISON, CHARLES**, a celebrated composer and writer on music, born at Newcastle-upon-Tyne in 1710. When a young man, he visited Italy for the purpose of study, and after his return to England, became a pupil of Geminiani. In 1735 he was appointed organist to the church of St. Nicholas in his native town. The work by which Avison is best known is his “*Essay on Musical Expression*,” published in 1752. It contains some judicious reflections on music, but the division of the modern authors into classes is rather fanciful than just. Throughout the whole of this work we find the highest encomiums on Marcelli and Geminiani; and on the latter, frequently to the prejudice of Handel. In the ensuing year it was answered anonymously by Dr. William Hayes, the professor of music in the university of Oxford, in a pamphlet entitled “*Remarks on Mr. Avison's Essay on Musical Expression*.” The author of this brochure points out many errors against the established rules of composition in the works of Avison; and infers from thence, that his skill in the science was not very profound. He then proceeds to examine the book itself, and to say the truth, he has seldom failed to establish his point, and prove his adversary in the wrong. Before the conclusion of the same year, Avison re-published his *Essay*, with a reply to these Remarks, in which he was assisted by the learned Dr. Jortin.

Of Avison's own compositions, there are extant five collections of “*Concertos for a full band*” (one of which contains the original of “*Sound the Loud Timbrel*”); some Quartettes and Trios, and two sets of “*Sonatas for the Harpsichord and two Violins*.” His music is light and elegant, but it wants originality, a necessary consequence of his attachment to the style of Geminiani, which in few particulars only, he was able to imitate. Avison died in 1770.—(*Hawkins; Brand's Newcastle*).—E. F. R.

**AVITUS, MARCUS MÆCIILIUS**, an emperor of the West. He was descended from a Gaulish family of Auvergne, and acquired the favour of Constantius, the colleague of Honorius, and of Theodosius, king of the Visigoths. He served with distinction under Aetius, became prefect of Gaul, and concluded a favourable treaty with the Goths. He afterwards retired into private life until the invasion of Attila, when he induced the Goths to join the Romans against the common enemy. He was proclaimed emperor in 455, took for his colleague Marcianus, and died the year following.—J. W. S.

**AVITUS, SEXTUS ALCIMUS ECDICUS ST.**, a bishop of Vienna, who was born in the fifth century, and died in 525. His claim to modern notice is an unfinished poem, which bears a striking resemblance to the “*Paradise Lost*” of Milton.

**AVOGADRO, ONE**, one of the most ancient families in Lombardy. It received the name Avogadro (advocate), because one of its members was charged with the advocacy of church affairs.

**AVOGADRO, ALBERTO**, an Italian poet, who lived in the house of Cosmo de Medicis. His poem on the magnificence of his protector, has been printed in Lami's *Deliciae eruditorum*.

**AVOGADRO, CAMILLO**, an Italian poet, born at Milan, about the end of the fifteenth century. Another of the same name assisted his father Matteo in a *Lexicon Ciceronianum*.

**AVOGADRO, GIUSEPPE**, Count of Cassanova, born at Verceil, 1731; a writer on agriculture. By new plans of cultivation introduced on his estates, he realized a fortune. He wrote several books on his favourite subject.

**AVOGADRO, LUCIA**, an Italian poetess, whose lyrics won the applause of Tasso. She died in 1568.

**AVOGADRO, LUDOVICO**, a gentleman of Brescia with the rank of Count. He was distinguished by his having headed the conspiracy to drive the French from Brescia in the war of the league of Cambray. He fell in an attack on the town in 1512.

**AVOGADRO, NESTOR DENIS**, a lexicographer, who flourished in the fifteenth century. A Latin dictionary of his went through eight editions from 1488 to 1507.

**AVOGADRO, PIETRO**, an Italian historical painter, flourishing in Brescia at the beginning of the eighteenth century. He was a pupil of Ghiti, and studied at Bologna. He was particularly noted for his skill in foreshortening, and the cleverness of his composition and general effect.—R. M.

**AVOGADRO, PIETRO**, an Italian litterateur, lived about 1490, and wrote memoirs of the illustrious men of his country.

**AVOGADRO, VINCENT-MARIA**, a Sicilian theologian, born at Palermo, 1702. He was a Dominican, and taught theology at Girgenti. He wrote “*De Sanctitate Librorum qui in Ecclesia Catholica Consecrantur*.”

**AVOLO, CÆSAR**, an Italian philosopher of the sixteenth century, author of “*De Causis Sympathia et Antipathia*.”

**AVONMORE, VISCOUNT OF**. See YELVERTON.

**AVONT, PETER VAN DEN**, a Flemish landscape and figure painter, flourished about 1619 at Antwerp. He often executed figures in the pictures of other artists. These figures are particularly well drawn, and his style, generally, is full of care and feeling. He was also noted as a very good engraver.

**AVRANCHES, HENRY D'**, a court poet in the service of Henry III. He was a Frenchman, as his name indicates, and probably wrote in French. He affords the first instance of an officer in the English court afterwards denominated *poet-laureate*. His pay was six shillings per day (equivalent to seven and sixpence of the present currency) as the “king's versifier,” Avranches, or “Master Henry,” as he is termed, must have been a man of note, and, consequently, had his enemies. In one of his poems he had reflected on the boorish manners of the denizens of Cornwall. The insult was taken up by one Michael Blancepaine, i.e., Whitebread or Whitbread, a Cornish man, with great spirit. It is amusing to witness the atrabilious rancour of the literary character manifesting itself in these far-off ages. Michael, in a Latin poem, recited before the abbot of Westminster and other high ecclesiastical dignitaries, tells Master Henry how he had once termed him the *arch poet*, but that henceforth he will only call him a poet; nay—and he waxes wroth as he approaches his climax,—he shall be dubbed a petty poetaster! Entries of payments to Avranches occur in Madox's “*History of the Exchequer*,” under the years 1249-1251.—(*Walton's Hist. of Eng. Poet.; Auston's Lives of the Poets-Laureate*).—E. F. R.

**AVRIGNY, CHARLES-JOSEPH LŒILLARD D'**, a French poet, born at Martinique, 1760; died, 17th September, 1823. He made an early promise in having secured the only favourable notice of the Academy for his prize poem on the prayer of Patroclus to Achilles. Having married the famous singer, Renault, of the “*Opéra Comique*,” he wrote for the theatre with various success—his clever little piece, “*La Lettre*,” becoming an established favourite. But D'Avrigny's most successful effort was his prose “*Tableau Historique des Commencements et des Progrès de la Puissance Britannique dans les Indes*,” one of the best fragments of history in our time. He was dramatic censor under the Empire and the Restoration.—A. L.

**AVRIGNY, HYACINTHE ROBILLARD D'**, a French historian, born at Caen, 1675; died at Alençon, 1719. Though little known, his works have placed him among the best historians of the time of Louis XIV: “*Mémoires pour Servir à l'Histoire Universelle de l'Europe depuis, 1600 à 1716*;” and “*Mémoires Chronologiques et Dogmatiques pour Servir à l'Histoire Ecclesiastique depuis, 1600 à 1716*”—A. L.

**AVRIL, JEAN JACQUES**, baron, a French general, who served under Hoche, Massena, and Brune. During the Hundred Days he refused to act, and was deprived of his honours, which were restored by Louis XVIII.

**AVRIL, JEAN JACQUES**, the name of two French engravers, father and son. The former died in 1832, with the renown of

having carried his art to the highest perfection. However varied his subjects, all were executed with a precision and taste seldom or ever excelled. The son, who died in 1831, carried off the second grand prize decreed by the National Institute.

**AVRIL, LE PERE PHILIPPE**, jesuit and French missionary, seventeenth century. He was ordered to penetrate into China through Tartary, and he traversed Syria, Kurdistan, Armenia, and Persia, but was arrested by the governor of Astracan, and obliged to return. He published his travels under the title of "Voyage en divers états d'Europe et d'Asie," Paris, 1692.

**AVRILLOT, BARBE**, better known by her name of ACARIE, founder of the order of the Carmelites in France; born at Paris, 1st July, 1565; died, 18th April, 1618. It is said that Barbe wished, at the age of five years, to take the veil, but that her parents, having little faith in her early asceticism, married her to an accountant called Peter Acarie. This man happened to be a warm friend to some of the League, and when Paris succumbed to Henry IV. in 1594, Peter was obliged to flee, leaving his wife and six children to be deprived by his creditors of all his means and effects. Then it was that Barbe showed a resignation and courage worthy of her early promise: the old call recurred, and having placed her infants in an asylum, she resolved on establishing an order of Carmelites in France. In this project she succeeded. She became directress of the religious house she had founded, and engaged one of her friends, Madame Sainte-Beuve, to establish a convent of Ursulines in the same faubourg. She went under the name of Sister Mary of the Incarnation, and died in her retreat among the Carmelites of Pontoise. Several works are attributed to her.—A. L.

**AVY, ANTOINE SYLVAIN**, Baron, born at Cressier, 25th May, 1776; died, 13th January, 1814. This general of the French army served in Germany and Spain. He was killed at the siege of Anvers, at the age of thirty-eight, and has his name on the bronze tables of Versailles.

**AWDELAY, AWDLAY, or AUDLEY, JOHN**, an English poet, about 1426. He was a canon in Shropshire, and chantry priest to Lord Strange. His poems are curious for their antiquity and county patois. His condition is told by himself:—

"Jon, the blynde, Awdelay,  
The first priest to the Lord Strange he was,  
Of this chāntre, here in this place,  
That made this bok by Goddus grace,  
Deef, sick, blynd, as he lay."—A. L.

**AWHADI DI MARAGHA**, a Persian poet of the thirteenth century, who developed the doctrines of Sufi.

**AXAJACATL or AXAYACATZLIN**, emperor of the ancient Mexicans or Azteques, died 1477. He was father of the celebrated Montezuma, who was one of nine sons. Following Humboldt through the obscurity of Mexican history, we learn that Axajacatl was the sixth king of Mexico, called in the language of the natives Tenochtitlan. He inaugurated his reign by an expedition against Tehuantepec to obtain human sacrifices, and afterwards, having repulsed the people who attempted to take possession of his kingdom, carried the war among his neighbours. It was under his reign that 50,000 Indians brought from the mountains of Cuijocan, the enormous rock which is covered with bas-reliefs, and served for the altar of the great temple called Teocalli. The ostentatious devotion roused the envy of the people of Tlatelolco, who, under the impression that their neighbour was getting into too much favour with the gods, erected a Teocalli of their own, and the rivalry ended in a war. The king of the Tlatelolcans was slain, and his body carried to Axajacatl, who tore out the heart, as a sacrifice to the Mexican deities. Afterwards, in 1475 and 1476, Axajacatl subdued several of the neighbouring nations, Tochpan, Tlaximalojan, and Michoacan, and proved himself the greatest of the kings who reigned before the celebrated Montezuma, his son; having added thirty-seven provinces to his kingdom. He was at once voluptuous in his pleasures, rigid in the execution of the laws, and devout in the religious culture of his subjects, who were noted for their sanguinary disposition.—A. L.

**AXEL**, a Swedish philosopher of the sixteenth century, secretary to Gustavus Adolphus, and author of a treatise in the Swedish tongue, on Morals, 1662.

**AXELSEN or AXELSON TOTT**, a powerful Danish family which flourished in the latter half of the fifteenth century, and the members of which figured in the wars between Christian I. and John IV. of Denmark, and Karl Knutsen and Eric the

Pomeranian, kings of Sweden. Peter Axelsen was the head of the family. He had nine sons, of whom Olaf, Iver, Eric, and Aage acquired some reputation. The first, Olaf, made himself master of Gothland; the second, Iver, retained the possession, and became a corsair. The third, Eric, was governor of Stockholm; and the fourth, Aage, a Danish councillor of state.

**AXEN, PETRUS**, a German jurisconsult and man of letters, was born at Husum in Holstein in 1635, settled as a lawyer in Schleswig in 1670, and died in 1707. Axen was a good philologist, and carried on a correspondence with some eminent classicists, such as Greveius and Gronovius. He has left a variety of works, printed and in manuscript, of a historical or philological nature, among the rest:—"Phædri Fabulæ Æsopicae, cum prioribus ac posterioribus notis Rigaltii," Hamburg, 1671, 8vo. Axen's own very copious and diffuse notes to the first book, are to be found only in the first edition. In the university library at Kiel there is now a manuscript of Cornelius Nepos, which once belonged to King Matthias Corvinus of Hungary, and which was one of the treasures of Axen's extensive library.—A. M.

**AXIOTHEA**. There were two persons of antiquity, celebrated under this name. One was a gentlewoman of Athens, who, attired as a man, regularly attended the lectures of Plato, and another, who became the wife of Nicocles, king of Cyprus.

**AXPOELE, W. VAN**, a Flemish historical and portrait painter, who, together with Johann Martins, executed in 1419 several paintings in oil colours for the municipal palace of Gand. These paintings chiefly consisted of portraits of the counts of Flanders.

**AXT or AXTIUS, JOHANN CONRAD**, a German physician and botanist, lived at Arnstadt, a town of Thuringia, during the latter half of the seventeenth century. He studied at the university of Helmstaedt, and there received his degree of doctor of medicine. He wrote a treatise on "Coniferous Plants," which was published at Jena in 1679. He also published some medical treatises.—J. H. B.

**AXTEL, DANIEL**, a colonel in the service of the parliament in the great civil war, who guarded the high court of justice during the trial of Charles I. He served in Ireland under Cromwell, and was appointed governor of Kilkenny. On the Restoration he was excepted from the act of amnesty, and suffered death amidst the grossest indignities.

**AXTELMEYER, STANISLAS REINHARD**, a German philosopher, who flourished early in the eighteenth century, and wrote upon the adulteration of food, "Hokus Pokeria," Ulm, 1704. He wrote a variety of other works, scientific, political, and satirical, under very strange titles.

**AXULAR, PEDRO**, a Basque author, a native of Sarra on the frontiers of Navarra, who lived about 1640, and wrote a work entitled "Geroko Guero," containing a singular mixture of Roman catholic and classical mythology.

**AYALA, BARNABÈ D'**, a Spanish painter, a pupil of Francisco Zurbazan. He was successful in imitating the style of his master, especially in the treatment of drapery. Ayala was one of the founders of the Academy of Seville, his native town, in which he died in 1673.—R. M.

**AYALA, BALTHASAR D'**, a lawyer of Antwerp, who flourished in the sixteenth century.

**AYALA, PEDRO LOPEZ DE**, a Spanish chronicler and translator, born in the kingdom of Murcia in 1332, was the son of the Adelantado, Fernando Perez de Ayala. He was taken prisoner by the Black Prince at the battle of Najera in 1367, and sent to England, where, according to the account of his captivity which he left in his poems, he was kept in chains in a dark dungeon. After his release he became councillor to Henry of Trastamarre, who had driven his brother, Peter the Cruel, from Castile. In the reign of Henry's son, John I., he fought at the battle of Aljubarotta, and was again taken prisoner. He died in 1407. His translations gave a marked impulse to Spanish literature, and his "History of Castile" is one of the most valuable records that have come down to us from the middle ages.

**AYALA, SEBASTIANO**, a jesuit, born of a noble family at Castro-Giovanni in Sicily in 1744; died in 1817. He was professor of rhetoric at Malta, and after the suppression of his order, became, through the influence of Count Caunitz, minister of the republic of Ragusa, at the court of Vienna. He published a life of Metastasio, and some other valuable works.

**AYBAR, XIMENES PEREZ**, a Spanish historical painter, who studied his art under his relative Ximenes of Taragona. His

works are noted for their good colouring and clever composition He was flourishing in 1682.

\* AYCARD, MARIE, a French novelist and dramatic writer, born at Marseilles in 1794. Since 1830, when he published his first successful novel, "Flora," he has produced several romances, comedies, and vaudevilles of considerable merit, particularly the following—"Le Sire de Morel;" "Marie de Mancini;" "Le Comte de Horn;" "Comme on gâte sa vie;" "Le chateau de la Renardiére;" Mlle. Desgarcins (vaudeville).

AYESHA, one of the wives of Mahomet, the daughter of Abubeker, the first caliph and successor to the great impostor, was only nine years old when married to her husband, and was his only virgin wife. He loved her deeply, though she had no children, and he expired in her arms. After his death, the Mussulmans highly venerated her, and called her "Mother of the Faithful." She became involved in the intrigues which followed, and after an eventful life, she died in the fifty-eighth year of the Hegira, 677 A.D., aged sixty-seven.—T. J.

AYGLER or AIGLER, BERNARD, cardinal, died in 1282. He was sent into France, with the powers of legate, by Clement IV. He is the author of "Speculum Monachorum," and "Commentarium in regulam Sancti Benedicti."

AYLESBURY or AILESBOURY, SIR THOMAS, a mathematician of the reign of Charles I., was born in 1576. He became secretary to Charles, earl of Nottingham, Lord High-Admiral of England, and afterwards to his successor, George Villiers, Duke of Buckingham. After the execution of the king he retired to Brussels, and subsequently settled at Breda, where he died in 1657. He was celebrated for his liberal patronage of letters.

AYLESBURY, WILLIAM, son of the preceding, was born in Westminster about the year 1612. He was appointed by Charles I., tutor to the young duke of Buckingham, and his brother, Lord Francis Villiers, with whom he travelled on the continent. He translated, with the assistance of Charles Cottrel, "The Historie of the Civil Warres of France, written in Italian by H. C. Davila," 1647. He died at Jamaica, where he had been sent as secretary to the governor, in 1657.

AYLETT or AYLET, ROBERT, LL.D., an English poet, supposed to have been born about the year 1583. He took his degree at Cambridge, and appears to have afterwards been appointed to a mastership in the high-court of Chancery. He published in 1654, "Divine and Moral Speculations, in metrical numbers, upon various subjects."

AYLiffe, JOHN, an English canonist of the first half of the eighteenth century. He wrote:—"The Ancient and Present State of the University of Oxford, &c.;" "Parergon Juris Canonici Anglicani;" and "Pandect of the Roman Civil Law."

AYLINI or AILINO, GIOVANNI, surnamed MANIACO, an Italian historian of the second half of the fourteenth century.

AYLLON, LUCAS VASQUEZ D', a Spanish adventurer of the sixteenth century, who was employed by the regal council of Hispaniola to prevent Velasquez and Narvaez from attacking the empire of Montezuma. In one of his expeditions into Florida, he was guilty of the most cruel treachery towards the Indians, and is supposed to have perished in that province.

AYLMER, JOHN, bishop of London, was of a good Norfolk family, and born in 1521. He was noticed by the duke of Suffolk, and by him made tutor to the Lady Jane Grey. In 1553 he was made archdeacon of Stow, but Mary's accession that year caused him to escape to Zurich. When Elizabeth ascended the throne, Aylmer returned home, and was present as archdeacon of Lincoln in the synod of London (1562), in which capacity he signed the Thirty-nine articles. The queen, for a long time, kept him from the episcopate, in consequence of an indiscreet passage about bishops in a former work of his; but, eventually, in 1576, when Sandys was translated to York, Aylmer succeeded him in London. The queen had no reason to regret her choice, for Aylmer was one of her readiest instruments in carrying out the policy in church matters which she had proposed to herself, and he persecuted papist and puritan with the most entire impartiality. He quite entered into his royal mistress's dislike of the puritans, and was vigorous in enforcing conformity in his diocese; indeed, on more than one occasion, the Privy Council had to interfere. As might be expected, he figured in the Marprelate tracts as an "oppressor of the children of God," "Don John," "Devil John," a "breaker of the Sabbath," &c. During the latter years of his episcopate, he was very anxious to be translated to Winchester or Ely, and in order that Bancroft

might succeed him, but without success. He died in 1594, and was buried in St. Paul's. He was doubtless a good scholar, and able administrator of existing laws; but his manners were offensive, and we do not find any trace of very high principle influencing his conduct. He left a large family. He was the author of "An Harborowe for Faithful and Trewe Subjects against the late Blowne Blaste concerning the Government of Women," Strasb., 1559, being an answer to Knox's famous "First Blast of the Trumpet against the monstrous Regiment of Women," and a treatise on "The Queen's Ecclesiastical Supremacy."—J. B. O.

AYLOFFE, SIR JOSEPH, an English antiquary, born in 1708, was the sixth baronet of a family described as of Framfield in Sussex. He was educated at Westminister, and at St. John's college, Oxford; became a fellow of the Royal Society in 1731; and the year following, a fellow of the Society of Antiquaries. In 1763 he was appointed one of three commissioners for the new State-Paper office, and this appointment led to his publishing a work on the national records, entitled "Calendars of the Ancient Charters, and of the Welsh and Scottish Rolls now remaining in the Tower of London." He afterwards undertook to translate the "Encyclopedie" of Diderot and D'Alembert, but the work met with no encouragement, and was discontinued. Ayloffe is the author of several valuable papers in the Archaeologia. Died in 1781.—J. S. G.

AYMÉ, JEAN JACQUES or JOB, procureur-general of the department of Drome, and afterwards a conspicuous member of the council of Five Hundred, was born at Montélimart in 1752. He was banished to Cayenne in 1798, but escaped after eighteen months' exile; and returning to France, was received into favour by Napoleon, who made him director of a department. Died in 1818. Aymé left an account of his "Déportation."

AYMON, JEAN, a French ecclesiastical writer of the beginning of the eighteenth century, was a native of Dauphiné. He renounced the communion of the Romish church, but without offence to his ecclesiastical patrons, and was afterwards accused of purloining manuscripts from the king's library at Paris—two circumstances which convey no favourable impression of his character. His principal work is entitled "Actes Ecclesiastiques et Civils de tous les Synodes Nationaux des Eglises Réformées de France," 1710.—J. S. G.

AYMON or AIMONE, Count of Savoy, born at Bourg-en-Bresse in 1291, was the second son of Amadeus V. He created the office of chancellor in Savoy, and established a supreme court of justice at Chambery. He is usually called "the Pacific" in the history of his times. Died in 1343.

AYNES, FRANÇOIS DAVID, a French writer, born at Lyons in 1776, died 1827; was sometime principal of the college of Villefranche, and noted for his royalist opinions. He published an "Authentic correspondence of the court of Rome with France, from the invasion of the Roman States to the abduction of the Sovereign Pontiff," 8vo, 1808, first edition without name of printer or place; "Official documents relating to the invasion of Rome by the French in 1808," Lyons, 8vo, 1809; also a Dictionary of Geography, and various educational works.

AYOLAS, JUAN D', a Spanish adventurer, born at the end of the fifteenth century, died 1538. Accompanying Don Pedro de Mendoza in the discovery of the river La Plata, he occupied Buenos Ayres with a number of Spaniards, Germans, and Flemings, and was named governor of the settlement. In an expedition up the La Plata, he was informed by Gonzala Romera, a Portuguese survivor of the expedition of Sebastian Cabot, that a rich country was to be found in the interior, and Ayolas set out with four hundred men to explore the Paraguay. He took possession of Lampere, and named it "Assumption" remaining there six months on friendly terms with the Carios Indians. He then penetrated eighty leagues farther into the country of the Payagoes, and is supposed to have been murdered by them.—(Herrera, *Historia General*; Southey, *Hist. Brazil.*)

AYOUBITES or AYYUBITES, the Saracen dynasty founded by Saladin, son of Nedjemuddin Ayoub, which in Egypt supplanted the Fatimita caliphs about 1171. Several of the descendants of Saladin, known as Ayoubites, afterwards ruled in Egypt, Syria, Armenia, and Arabia Felix. In the thirteenth century their power fell before that of the Mamelukes.

AYRAULT or AIRAULT, PIERRE (PETRUS AERODIUS), a French lawyer, born at Angers 1536; died 1604. He first practised as *avocat* at Angers and afterwards at Paris, where he became one of the most celebrated advocates of the parliament.

Ten years later he returned to Angers to exercise the functions of criminal lieutenant, and was noted for his extreme severity. His son René, who had been sent to Paris to complete his studies under the jesuits, joined the order without the sanction and against the will of his father, who employed all legal and judicial means to compel René to renounce his intentions, and to return home. For this purpose he summoned the jesuits, and appealed to the parliament of Paris; but finding that his son had been made to disappear, he petitioned the pope, and obtained from Henry III. royal letters, urging on Cardinal d'Este and the Marquis Pisani to solicit an order from the pontiff for the restoration of his son. His efforts were vain, and three years later he endeavoured to influence René, by a work called "Traité de la puissance paternelle," which appears to have been afterwards published in Latin, under the title "De patrio jure, ad filium pseudo-jesuitum," 1593. This work either did not reach the son, or was ineffectual; and Ayrault on the 25th April, 1593, before a notary public and in the presence of witnesses, repudiated him, deprived him of his benediction, and prohibited his other sons from acknowledging their brother. At his death, however, he withdrew the ban, and among his papers was found the restored paternal blessing. He appears to have had a strong personal affection for René, and the circumstances seem to have brought him in sorrow to the grave. Ayrault published a large number of law books, among others "De l'ordre et instruction judiciaire dont les anciens Grecs et Romains ont usé en accusations publiques," Paris, 1575, a work frequently reprinted, and still not unworthy of consultation, as it contains by anticipation the principle of a modern code.—P. E. D.

AYRENHOFF, CORNELIUS HERMANN VON, a German dramatic author, was born at Vienna in 1733. Entering the military profession, he rose to the rank of colonel, was appointed president of the institution for military invalids at Vienna, and in 1794 was made lieutenant-field-marshall. He retired from the army at the close of the war with France, and died at his native place. Ayrenhoff wrote both tragedy and comedy, but was particularly successful in comedy, some of his pieces, such as "Der Postzug" and "Die Grosse Batterie," having been long popular all over Germany. Ayrenhoff produced a great deal, but his literary activity was of less value to his country than it would have been, had his taste been more strictly national. He conceived that the French model was the only proper one on which to write plays; and, even when Lessing had reformed the German stage, continued by argument and example to maintain his exploded theory. Ayrenhoff's works, in whole and in part, have passed through several editions. The "Sämmliche Werke," containing his tragedies, comedies, minor poems, essays, tales, &c., were published at Vienna, in 6 vols. 8vo., in 1816.—A. M.

AYRER, the name of several German writers on medical subjects:—CHRISTOPHER HEINRICH AYRER, author of "Methodica et succincta informatio medici praxin aggreditis," Frankfort, 1594; and "Regimen zur Zeit der rothen Ruh," Leipzig, 1601.—EMMANUEL WILHELM AYRER, born 1647, died 1690; author of a thesis, "De Vermibus Intestinorum," Nuremberg, 1670.—JOHANN WILHELM AYRER of Altdorf, born 1671, author of a thesis, "De Scirrho Hepatis."

AYRER, GEORG HEINRICH, a voluminous German writer on jurisprudence, was born at Meiningen in 1702, and died in 1774. He studied at Jena; and in 1737 became ordinarius professor of law at Göttingen. George III., as elector of Hanover, raised him in 1768 to the rank of privy councillor of justice. Adelung gives a long list of Professor Ayrer's juristic tracts and larger works. Sixteen of the most important of his minor productions were edited after his death in two volumes octavo, under the title, "Georg. Henr. Ayrer Opuscula varii argumenti, edidit et prefatus est Joannes Henricus Jungius, Academiae Georgiae Augustiae Secretarius; Göttingen, 1786." One of these opuscula is an "Oratio Secunda de Gulielmo Augusto Serenissimo Cumbris Duce, Rebellium Scotiarum Domitore, Patrisque et Patriae Defensore felicissimo," a tract said to be interesting, as exhibiting the light in which the question of the Hanoverian succession was viewed in Germany.—A. M.

AYRER, JACOB, an early German dramatist, a younger contemporary of Hans Sachs; died, according to Tieck, about 1618. He was doctor of laws, and practised as a notary at Nuremberg. Ayrer's writings were collected after his death, under the title, "Opus Theatricum, dreissig ausbiindig Schöne Komedien und Tragedien von allerhand denkwürdigen Römischen Historien,

&c., Samt noch andern sechs und dreissig schönen lustigen und kurzweiligen Fastnacht oder Possenspielen, durch weyland den erban und wohlgeklärten Herrn Jacobum Ayrer, Notarium publicum, &c."—(Opus Theatricum, thirty extraordinarily beautiful comedies and tragedies on all sorts of memorable Roman histories, &c., together with thirty-six beautiful, droll, and diverting gestes for Shrovetide, by the late worthy and learned Master Jacob Ayrer, notary public), Nuremberg, 1618, folio—a volume now very rare. Five of Ayrer's plays were reprinted in Tieck's "Deutsches Theater." The productions of this old dramatist are highly interesting specimens of early dramatic literature; and though perfectly artless and irregular in form, are said by Vilmar to be characterized by a dialogue so lively and entertaining, and occasionally by action so rapid and spirited that, even from a modern point of view, we are not at liberty to despise them. This favourable criticism, however, Vilmar applies more especially to Hans Sachs, who is less coarse than Ayrer.—A. M.

AYRER, MELCHIOR, a German mathematician, chemist, and physician, born at Nuremberg 1520; died 1579. In 1544 he obtained his degree as master of arts under Melancthon at Wittemberg, and spent three subsequent years in Italy. He was afterwards physician to the Electress Palatine, wife of Frederick II. He left several works which have never been published.

AYRES, FERREIRA GONZALA, a Portuguese navigator of the fifteenth century, and companion of Zarra, the first explorer of the island of Madeira. He was one of the first colonists of Madeira, and out of respect for his newly-found Eden, he called his son Adam, and his daughter Eve. He left a MS. work entitled "Desculimento da ilha de Madeira."

AYRES, JOHN, a celebrated penman, writing-master, and mathematician of the reign of Charles II. He was also styled Colonel Ayres. By his school in St. Paul's Churchyard he is said to have earned £800 a-year. He published several works connected with the art of penmanship—the "Accomplished Clerk," 1683; "A Tutor to Penmanship, or the Writing-Master," 1695; "Arithmetic made easy, for the use and benefit of tradesmen," 1714. The latter went through twelve editions.

AYRES, PHILIP, an English writer of the latter half of the seventeenth century. Little or nothing is known of his life. His works were "The Fortunate Fool," a translation from the Spanish of Salas Barbadillo, 32mo, 1670; "The Count of Cabalis, or the extravagant mysteries of the Cabalists exposed in five pleasant discourses on the secret sciences," 16mo, 1680. "Emblems of Love," ("dedicated to the Ladys,") 1683; "Lyric Poems;" "Pax Redux, or the Christian's reconciler;" 4to, 1688.

AYRMANN, CHRISTOPH FRIEDRICH, a German historian and classicist, was born in 1695 at Leipsic, and died in 1747. He studied at Wittemberg, and became, in 1721, professor of history at Giessen. Under the nomme de plume of Germanicus Sincerus, Ayrmann published editions of Florus, Eutropius, Caesar, Suetonius, Justin, and Terence, with German notes; and among his historical writings are—"Dissertatio historico-chronologica de Sicula Dionysiorum tyrannide," Giessen, 1726, 4to; "Introduction to the history of Hesse in ancient times, and during the middle ages" (in German), Frankfort and Leipsic, 1732, 8vo; "Disputatio de originibus Germanicis, sine temporibus Germaniae priscis," &c., Giessen, 1724, 4to.—A. M.

\* AYRTON, WILLIAM, a musical critic, was born in London about 1781. His father, Dr. Edmund Ayrton (born 1784), was organist of Southwell in Nottinghamshire, came to London to the appointment of gentleman of the chapel-royal in 1784, and was soon engaged also as vicar-choral at St. Paul's; he succeeded Dr. Nares as master of the boys of the chapel-royal in 1780, which office he resigned in 1805; he received his degree at Cambridge in 1784, officiated as assistant-director at the famous commemoration of Handel in that year, and died in 1808, leaving some compositions that are little known. The present Mr. Ayrton, like his father, received the education of a scholar as well as of a musician, and was thus qualified to write upon the art. He married a daughter of Dr. Arnold, through which connection he was doubtless warmly interested in the proceedings of the English opera at the Lyceum theatre, under the management of Mr. S. J. Arnold, his brother-in-law. He had a fashionable and lucrative connection as a teacher of music, from which he has retired in competent independence. He was one of the members of the Philharmonic Society at its foundation in 1813, and was two years since engaged upon the revision of its laws. He was music-director of the King's theatre, under the management of

Messrs. Taylor and Waters, and in this capacity produced, in 1817, Don Giovanni for the first time in England, and afterwards the other operas of Mozart. He is a fellow of the Royal Society, and also of the Society of Antiquaries. In 1823 he commenced the publication of the "Harmonicon," a monthly musical periodical, in conjunction with Mr. Clowes, the printer, which was continued for eleven years. The work was at first designed as a medium for introducing the printing of music in type, several pages of which were included in every number; but this element, as being antagonistic to the music trade, was always an embarrassment to, and in the end caused the discontinuance of, the publication. The writing in this journal was far in advance of any criticism upon music that had appeared in England up to that time; but it was marked by the spirit of acerbity towards rising English composers that has since characterized its author as a reviewer in the several periodicals upon which he has been engaged. The "Harmonicon" had doubtless a beneficial influence on the progress of the art, appearing as it did at a time when that art was at its lowest among us; but the editor lost the better part of his power in disregarding that the nursing artists of the period of regeneration required encouragement no less than instruction.—G. A. M.

AYSCOUGH, GEORGE EDWARD, editor of "The works of George Lord Lyttleton, formerly printed separately and now first collected, together with some other pieces never before printed," was a lieutenant in the first regiment of Foot Guards, and led a profligate life. The date of his birth is not mentioned, but he had George III. and the Duke of York as his godfathers. In 1776 he published "Semiramis," a tragedy acted at Drury Lane with an epilogue by the elder Sheridan; and in 1778 "Letters from an officer in the Guards to his friend in England, containing some account of France and England." Died October 1779.

AYSCOUGH, JAMES, a London optician of the early part of the last century, author of "A short account of the nature and use of spectacles, in which is recommended a kind of glass for spectacles, preferable to any hitherto made use of for that purpose," 1750. Several editions were printed under various titles.

AYSCOUGH, SAMUEL, a laborious bibliographer and cataloguer of books, was born at Nottingham in 1745. His father had squandered his means in wild projects, and Samuel was obliged to work in early life as a miller. By aid of an old school-fellow he removed to London, and was engaged by Mr. Rivington the bookseller, after which he entered the British Museum, as an assistant to the principal librarian. In 1785, after many years of subordinate duty, he was officially appointed "assistant librarian," and, about the same time, took holy orders, and became assistant curate of St. Giles-in-the-Fields. For fifteen years he preached the annual Fairchild lecture at Shoreditch church before the Royal Society. A year before his death, he obtained the living of Cudham in Kent, and performed duty there, although still residing in the British Museum, where he died, October, 1804. Ayscough's labours, although confined to the department of catalogues, were extremely multifarious, and eminently useful. Among his works were:—1. "A Catalogue of the Manuscripts preserved in the British Museum hitherto undescribed, consisting of five thousand volumes, including the collection of Sir Hans Sloane, Bart., the Rev. Thomas Birch, D.D., and about five hundred volumes bequeathed, presented, or purchased at various times." 2. "Remarks on the Letters of an American Farmer, or a Selection of the Errors of Mr. J. H. W. Johns." 3. "A General Index to the Annual Register from 1758 to 1780, both inclusive." The third edition, published in 1799, extends the Index from 1781 to 1792. 4. "A General Index to the Monthly Review, from its commencement to the end of the seventeenth volume." 5. "A General Index to the first fifty-six volumes of the Gentleman's Magazine." 6. "An Index to the remarkable passages and words made use of by Shakespeare." 7. "A General Index to the first twenty volumes of the British Critic." 8. The catalogue of the printed books in the British Museum was prepared by Dr. Maty, Mr. Harper, and Samuel Ayscough. 9. "Catalogue of the ancient Rolls and Charters of the British Museum," unpublished. Ayscough also prepared indices for many particular works, and from this branch of labour alone, received the sum of £1,300. He was a man of very extensive acquirements, rather blunt in manner, but remarkable for the benevolence of his disposition, and much respected by his colleagues, who placed a monumental inscription on his tomb in St. George's, Bloomsbury.—P. E. D.

AYSCU, EDWARD, author of "A Historie contayning the Warres, Treaties, Marriages, and other occurrents between England and Scotland, from King William the Conqueror until the Happy Union of them both in our grataions King James; with a brief declaration of the first inhabitants of this island, and what several nations have sithence settled themselves therein, one after another," London, 4to, 1607. All known of him, is that he resided at Cotham in Lincolnshire.

AYSCUE, AYSCOUGH, ASCOUGH, or ASKEW, SIR GEORGE, an English admiral in the service of the Commonwealth, and afterwards in that of Charles II., born at South Kelsey, Lincolnshire, son of William Ayscue, one of the gentlemen of the privy chamber to Charles I., and brother of Sir Edward Ayscue, who was one of the parliamentary commissioners appointed to remain with the Scottish army. George Ayscue entered the navy early in life, and received knighthood from Charles I. In 1648, when a number of ships quitted the service of the parliament, and declared in favour of the Prince of Wales, Ayscue did not join the revoltors, but brought his ship the *Lion* into the Thames. He was then appointed to the command of a squadron; and in March, 1649, an order was passed for him to command "as Admiral of the Irish Seas;" in which capacity he conveyed Cromwell's army to Ireland, and gave such satisfaction in his command, that the parliament continued him in the office, paid his arrears, and presented him with £100. In 1651, Ayscue went to the West Indies, and performed signal service, by securing Barbadoes and other islands to the side of the parliament. On his return he was employed in the naval wars with the Dutch, but, from some misunderstanding, was either superseded or laid down his commission, receiving, however, a grant of £500, and an estate in Ireland. In 1658 he went, at Cromwell's desire, to Sweden, and was honourably received by King Charles Gustavus. At the Restoration, he was admitted into the royal service; and in 1664, held a command under the duke of York. The following year he was rear-admiral of the blue under the earl of Sandwich, and led the attack on the Dutch fleet on the 3d June. In the action of the 1st June, 1666, he served under Monk in the attack on Van Tromp, and on June 3d, ran his ship, the *Royal Prince*, on the Galloper sand, and was compelled to surrender to Admiral Swers. He was sent to Holland, and shut up in the fortress of Lævestein, but the date of his return to England appears to be uncertain, nor is it known where or when he died. Most probably he did return, and lived in retirement, or held commands in ships not employed in active service. He appears to have been a good officer of average ability and unquestioned courage.—P. E. D.

AYSSON, DIEGO XIMENES, a Spanish poet of the latter part of the sixteenth century, author of "Los famosos y eroicos hechos del Cavallero," &c., Antwerp, 1668.

AYTA or AYTTA, ULRIC-VIGER VAN ZUICHM, a jurist and statesman of the Spanish Netherlands, born 1507; died 1577; employed by Charles V. in several negotiations. In Italy and Germany he came in contact with most of the celebrated men of his time; but after the death of his wife, entered the church, and in 1556 was appointed to the rich abbey of St. Bavon, and became a councillor of the States of Holland. At Zuichom he founded an hospital, and at Louvain endowed the college of Vigilius. He left the following works:—"Institutiones D. Justiniani in Graecam Linguam per Theophilum Antecessorem olim traductae, ac nunc primum in lucem restitutæ curâ ac studio Vigili Zuichemi Frisiæ," Louvain, 1534, being the Greek version of the Institutes which he had discovered during his residence at Padua, and considered a standard edition; "Justificatio rationum ob quas regina Hungaria, Belgii gubernatrix, contra ducem Cliviæ arma sumpsit," Antwerp, 1543; two "Commentaries;" and "Epistolar politica et historica ad Joach. Hopperum," Louvain, 1661.

AYTON, SIR ROBERT, was born in 1570 at Kinloch in Fifeshire, on an estate which had belonged to his family for several generations. From St. Andrews, where he took the degree of M.A., he went to France, and, according to Dempster, highly distinguished himself in that country as a linguist and poet. He proved himself also a good courtier by his poem on the accession of James I. to the throne of England; a piece of ingenious bombast which was all the more refreshing and delectable to the monarch, that the burden of it was his prodigious erudition, and not the mightiness of his state. Ayton was

rewarded with various appointments in the royal household. "He was acquainted," according to Aubrey, "with all the wits of his time," especially Hobbes and Jonson. His Latin poems passed through two editions in his lifetime; but his English songs and lyrics, which alone are of much value, have come down to us only traditionally, and therefore maimed and altered.

\* AYTOUN, WILLIAM EDMONSTOUNE, was born at Edinburgh in 1813. He studied at the university of his native city, and was called to the Scottish bar in 1840. In 1845 he was appointed by the crown to the chair of rhetoric and belles-lettres in the university of Edinburgh, and after the formation of the Derby administration in 1852 was made sheriff of Orkney and Shetland. He married a daughter of the late Professor Wilson. If Professor Ayton's publications are not numerous, they are all characterized by high merit. The "Lays of the Cavaliers" is the work by which he will be remembered. In addition, he has written "Firmilian, a Spasmodic Tragedy," and "Bothwell," and has edited an admirable collection of the ballads of Scotland. He has also, for many years, been one of the most constant and brilliant contributors to Blackwood's Magazine.—A. S.

AZAIS, PIERRE HYACINTHE, a French philosophical writer, born at Sorreze, 1766; died at Paris 1845. In early life he was employed as secretary to the bishop of Oleron en Bearn, but the bishop was desirous that Azais should enter the priesthood, and he quitted the episcopal palace for an abbey in the Cevennes, where he officiated as organist. When the Revolution revealed the horrors of insurrection, he denounced its atrocities in a vehement pamphlet, which obtained for him a sentence of transportation, but he found refuge in the hospital of Tarbes. He there developed the theory of compensation with which his name has come to be associated, and which meant that, in the constitution of the world, happiness and unhappiness were proportionate to each other, and compensated each other. In 1806 he repaired to Paris, developed his doctrines before a brilliant audience, and obtained an appointment as inspector of the library at Nancy. In 1815 he wrote in favour of Napoleon, and in consequence was deprived of his office; but Madame de Staél interested herself on his behalf, and obtained for him a pension from the government. His garden then became the scene of philosophic instruction, and there he discoursed to his disciples with a grave eloquence which suited the simplicity of his life, and the elevated nature of his conceptions. His principal works are "Des Compensations dans les destinées humaines," 1809; "Système Universel," 1812; "Manuel du Philosophe," 1816; "Du Sort de l'homme," 1820; "Jugement impartial sur Napoléon;" and a "Course of Philosophy."—P. E. D.

AZALAIS or ADELAIDE DE PORCAVAGUE, a French poetess, who died about 1160. Only one of her compositions has been preserved, a ballad or romance, in which she lovingly sings the praise of Guy, and charges Rambaud with infidelity.

AZAMBUJA, DON JONO ESTEVES D', cardinal-archbishop of Lisbon, raised to that dignity in 1402. In 1409 he was sent to the council of Pisa, and from Italy went to Jerusalem. On his return, Gregory XII. made him a cardinal. Died 1415.

AZAMBUZA, DIOGO D', a Portuguese navigator of the latter part of the fifteenth century, charged by King John II. with the establishment of a colony on the west coast of Africa. The expedition consisted of twelve vessels, which sailed from Lisbon in 1481, and after twelve days of prosperous navigation arrived at the small port of Besequichi. There Azambuza notified his arrival to the negro monarch Casamense, who appointed a meeting for the morrow. The Portuguese landed in state, and celebrated mass on the shore. Azambuza was clad in a robe embroidered with gold, and, marshalling his men, awaited the approach of Casamense, who came accompanied by a large multitude of negroes armed with lances and spears. The Portuguese leader made two demands—that he should have leave to instruct the people in the Christian faith, and that he should have leave to erect a fort. The first was deferred for consideration; to the second, the negro chief, after some hesitation, gave consent. The Portuguese selected an eminence which seemed suitable for their purpose, and commenced work on the following day. In three weeks the fort was completed, though not till after the risk of a conflict with the natives, who had taken umbrage at the accidental appropriation of some materials which they held sacred. When the work was achieved, Azambuza sent a portion of his squadron to Portugal to inform the king of his success, and King John named the establishment Fort St. George El Mina, grant-

ing, at the same time, certain privileges to any subject who should repair to his newly-acquired dominion. He also added to his own titles that of lord of Guinea, and made Azambuza the first governor of the colony. The latter remained at the settlement for three years, and traded with the natives. He then returned to Portugal. He was a man of great ability, and one of the best of the early European adventurers who opened up the highways of the ocean to after generations.—P. E. D.

AZANZA, DON MIGUEL JOSE D', a Spanish statesman, born 1746, died 1826. At the age of seventeen he went to the Havana, and afterwards to Mexico, where he became secretary to the marquis of Sonora. In 1769 he accompanied the marquis to New California, in search of gold mines, which were supposed to have been discovered in that country, and concealed by the jesuits. He then entered the military service, and in 1781 was present at the siege of Gibraltar. Shortly after, he joined the Spanish embassy to St. Petersburg, and from thence passed to Berlin, where he remained two years. In 1788 he was appointed corregidor of Salamanca, and in 1789, intendant of the army and kingdom of Valencia. In 1793, on the breaking out of the war with France, he became minister of war, which office he held till 1796, when, in consequence of a dispute with the prime minister, Godoy, he resigned, and took the post of viceroy of New Spain. Humboldt bears testimony to the favourable impressions he had made on the Mexicans by the uprightness of his rule. In 1799 he returned to Spain, and remained without public employment till the fall of Godoy in 1808. He was then appointed minister of finance, and a member of the supreme junta, which was to take charge of the national affairs in the absence of King Ferdinand. Murat having virtually suspended the powers of the junta, that body applied for instructions to Ferdinand, who was at Bayonne. The king sent two decrees by a courier, who was charged to deliver them to Azanza; but the latter suppressed the documents, and when Ferdinand abdicated in favour of a Buonaparte, destroyed them, and submitted to the French. Joseph Buonaparte received the throne from his imperial brother, and Azanza was summoned to Bayonne to lay before the emperor the financial state of the kingdom. He was there captivated by the apparent confidence of Napoleon, and became president of the junta which Napoleon had appointed to inaugurate a new constitution and a new king. Azanza, at the first meeting, made a speech in honour of the emperor, and prepared an address to Joseph. Several other sittings were devoted to minor discussions, and at the twelfth and last, on the 7th July, King Joseph swore to the constitution, and Azanza and the assembly took the oath of fidelity to the foreign monarch; after which they waited on Napoleon, to thank him for all he had done for Spain. The address so staggered Napoleon, that Southey says, "For the first and perhaps the only time in his public life, he was at a loss for a reply." Azanza was appointed minister of the Indies, but resigned that office to become minister of Justice. He was also appointed commissary-royal of the kingdom of Grenada, and in 1810 became duke of Santa-Fé, and was sent to congratulate Napoleon on his marriage with Maria Louisa. When the fortunes of the French began to wane, Azanza did not forsake his new master, but, after the battle of Vittoria, accompanied Joseph to France, and resided at Paris till 1820, when the decree of the central junta of Cadiz, declaring the ministers of Joseph "traitors," was annulled, and he returned to Spain with a view to service under King Ferdinand. His offers were declined, but he obtained a pension of 6250 francs, and took up his residence at Bordeaux, where he died in his eightieth year. In estimating the conduct of Azanza, and the other Spaniards who took service under the French, it must be remembered that the throne of Spain had been vacated, and that the appointment of a new government might hold out the hope—fallacious as it might be—that better principles of administration would be introduced. Azanza appears to have desired the political reformation of his country. He governed Mexico well, and during his residence there, collected the reports of the expeditions to the north of California, under his predecessors. These manuscripts were consulted by Humboldt. In 1815, he and his colleague O'Farrill drew up a memoir in justification of their conduct—"Memoria de Don Miguel Jose de Azanza y Don Gonzalo O'Farrill sobre los Hechos que justifican su conducta politica desde Marzo, 1808, hasta Abril de 1814," Paris, 1815, 8vo; a work containing official documents which do not appear elsewhere.—P. E. D.

**AZARA, DON JOSEF NICOLAS D'**, a Spanish diplomatist, born in 1731; died at Paris in 1804. In 1765 he joined the Spanish embassy to the court of Rome in a subordinate situation, but gave so much satisfaction, that in 1785 he was appointed ambassador, and retained the office till 1798. At Rome he was a liberal patron of the fine arts, and, through his influence, Raphael Mengs was allowed to reside at Rome, on a pension from the king of Spain. On the death of Mengs, Azara supported his family, and superintended the publication of his works. The most celebrated artists were his frequent visitors, and Canova, Winckelmann, Gavin Hamilton, Visconti, Angelica Kauffmann, Fea, and Leroux d'Agincourt, might be seen at his weekly entertainments. With the prince of Santa Croce, he undertook excavations at Tivoli, on the site of the villa of the Pisos, and there, among other antiquities, discovered the bust of Alexander the Great, which he presented to Napoleon, who sent it to the Louvre. It is supposed to be the only authentic representation of Alexander. Azara was one of those who had contributed to the abolition of the order of the jesuits, by Clement XIV., in 1770, and this circumstance led him to be regarded with disfavour by Pius VI.; but the French invasion of Italy called his services into play, and he succeeded in saving Rome from invasion by the armistice of Bologna, which he concluded with Napoleon in 1796. In 1798 he was appointed Spanish ambassador to Paris, and in 1802 held the post of Spanish plenipotentiary at the peace of Amiens. By desire of Napoleon he was allowed to remain at Paris; and while preparing with his brother Don Felix, the South American traveller, to return to Italy, was seized with a fatal illness. Azara's only independent work was a pamphlet on the virtues of Juan de Palafox, a Spanish foe to the jesuits, Rome, 1777, but his editorial labours were of considerable importance. He published:—"The Works of Garcilaso de la Vega," 1765, to which he prefixed a history of the Spanish language; "An Introduction to the Natural History and Physical Geography of Spain," Madrid, 1775, a work translated and composed from the notes of William Bowles, a native of Ireland; "The Works of Raphael Mengs," Parma, 1780. This work was translated into English, in 2 vols. 8vo, 1796; "A Translation of Middleton's Life of Cicero;" and "La Religion Vengée," a posthumous poem of Cardinal de Bernis.—P. E. D.

**AZARA, FELIX DE**, a Spanish traveller, was born 18th May, 1746, at Barbunales, and died at Arragon in 1811. He was, in the first instance, a military man, and attained the rank of brigadier-general. In 1775 he was wounded in the expedition against Algiers. He subsequently went to America as one of the commissioners appointed to trace the line of demarcation between the Spanish and Portuguese possessions in the New World. He did not return to Madrid until 1801. He published a work on the Natural History of Paraguay, in which he gives an account of the animals and plants of that country. He also published an Account of his Travels in North America, from 1781 to 1801.—J. H. B.

**AZARIAH** or **AZARIAS**, the name of several persons mentioned in the Old Testament:—**AZARIAH**, called also Uzziah, king of Judah.—**AZARIAH**, the name given to two sons of Jehoshaphat, slain by their elder brother Jehoram. **AZARIAH**, one of the high-priests, second in descent from Zadok.—**AZARIAH**, grandson of the above, supposed to be the same as Zechariah the son of Jehoiada.—**AZARIAH**, high-priest in the reign of Uzziah, whose attempt to assume the office of priest he withstood (2 Chron. xxvi).—**AZARIAH**, high-priest under Hezekiah.—**AZARIAH**, high-priest under Josiah.—**AZARIAH** (*Abednego*), one of the three companions of Daniel.

**AZARIAH** or **AZARIAS**, a general of the Jews in the time of the Maccabees, defeated by the Syrians under Gorgias.

**AZARIAH DE ROSSI OR DE RUBEIS**, an Italian rabbi, distinguished as the father of historical criticism among the Jews. He flourished in the sixteenth century, was a native of Mantua, but resided in Ferrara. His great work, "Meor Euayim" (the Enlightener of the Eyes), was printed at Mantua in 1574. It is divided into three parts—the first describes an earthquake in Ferrara in 1571, and contains a learned dissertation on the causes of earthquakes; the second is a Hebrew translation of the History of the Septuagint by Aristaeus; the third and most important section treats of various matters of history, chronology, philology, &c., and displays singularly varied erudition.

**AZARIO, PIETRO**, an Italian chronicler of the fourteenth

century, author of "Liber Gestorum in Lombardia et præcipue per Dominos Mediolani ab anno 1250 usque ad annum 1362."

\* **AZEGLIO, MARCHESE MASSIMO D'**, one of the most distinguished men of the day in Italy, is a native of Turin, where he was born in 1798. Although educated for a diplomatic or military career, he acquired his first celebrity as a historical landscape painter, a branch of art in which he soon became entirely absorbed. With very few exceptions, all his pictures were illustrations of the history and poetry of Italy; and it is necessary to note this peculiarity in the choice of subjects as a proof of that constant patriotism which characterises the whole life of this great man. The style displayed in his paintings is original, poetical, grand; it both surprises and attracts; the figures of his subjects are full of life and action; the general effect strikingly impressive. It is difficult to imagine or to express the sensation that the exhibition of Azeglio's pictures used to produce upon the masses of the Italian public. They were as many direct appeals of the patriotic artist to his slumbering nation; and so the nation felt them, and was proud of such a son. But, however active the painter might be, it was impossible for him to satisfy the daily-increasing demand of his countrymen for such demonstrations. It was then (1833) that he published his first novel, "Ettore Fieramosca." This book, and the one that followed it, the "Nicolò de Lapi," published in 1841, have done more towards reawaking and improving the spirit of the Italians than all other writing or proselytism put together. Nor did d'Azeglio, whilst fostering the regeneration of his countrymen, limit himself to works of fiction. An essay on the events of the day in the Roman states, published in 1846, placed him boldly before the public as the champion of wise reforms and moderate liberalism. The fame that this pamphlet deservedly procured to Azeglio was such that, when Pius IX. was called to the see of Rome, that pontiff did not disdain, in those days of honest intentions, to consult him on many a matter of internal and external policy; and it is firmly believed that the few steps in the right direction that the good pope succeeded in making during the first year of his reign, may be attributed to the influence and advices of Azeglio, who was then publishing more and more of the results of his studies on public matters.

The events of 1848 having overtaken the development of progressive reform, Azeglio is found fighting, as one of the leaders of the Roman auxiliaries, in the Venetian provinces, for the common cause of independence; thus supporting the doctrines he had enunciated and spread, until seriously wounded at the battle of Vicenza, he was obliged to retire awhile from the scene of action. But if the body retired from the strife, the mind did not. By a series of pamphlets and articles in the newspapers, written during and after his convalescence, he exerted himself to keep the national movement within the limits of independence and constitutionalism, combating the diffusion of republicanism, to which he was opposed. Then came the suspension of hostilities with Austria, during which he was called to the Piedmontese parliament, where he soon became one of the leading members. But it was after the disastrous battle of Novara, in 1849, that all his personal and political qualities were most called into play. At that difficult moment a man was required, who, full of love for the country and for liberal institutions, should also possess firmness and courage equal to the difficulty and importance of the moment, to assume the direction of affairs for the new king, Vittorio Emanuele, under circumstances of the most disheartening disadvantages. Azeglio accepted the mission, replaced Gioberti's ministry, and by his wise and firm conduct succeeded in freeing Piedmont from the immediate pressure from abroad, and in protecting and consolidating the recently-established constitutional liberties at home, against the attacks both of retrogrades and ultras. During the various periods in which he remained in power, Azeglio proved that, although not sharing the more advanced ideas of liberalism, and earnestly opposed to republicanism, Italy does not possess a more staunch and more sincere champion in the support of national independence and constitutional government. The improved state of affairs which resulted from his exertions having restored repose to the country and increased its vitality, the moderate views of Azeglio ceased to be on a par with the expectations of the day. This caused him to retire once more to his old pursuits, art and literature, leaving the direction of affairs in the more daring hand of Count Cavour.—R. M.

AZEGLIO, TAPARELLI CESARE, Marquis d', a councillor of Victor Emmanuel, king of Sardinia, born at Turin, 1763, died 1830. He served in the army against the French in 1792, was made prisoner, and detained in France till 1796. In 1798 he emigrated with the court of Turin, and in 1814 was appointed ambassador extraordinary to Rome. In 1822 he founded a journal called "L'Amico d'Italia," which continued till 1829.

AZEMAR, FRANCOIS BAZILE, a French general, born at Cabannes, 1766, died 1813. He served with the army of the North, and in Holland. In 1798 he was made prisoner in Italy, and on his return, became chef de bataillon. He was killed at the battle of Gros Drebintz, and his name is inscribed on the bronze tablets of Versailles.

AZEVEDO, ALONSO D', a Spanish poet, who published at Rome in 1615, a poem entitled "Crecion del Mundo." It is divided into seven days, and is written in octave rhyme.

AZEVEDO, ALONSO D', a Spanish lawyer, was born at Placentia in the first half of the sixteenth century, and died 23rd July, 1598. There is in the British Museum a collection by Azevedo of the laws enacted by Philip II., from 1552 to 1564. It was published at Salamanca in 1565, under the title of "Repertorio de Todas las Pragmaticas y Capitulos de Cortes," &c. He also, according to Antonio, was sole editor of the collection of "Royal Constitutions," published at Salamanca in six vols. folio, in 1583-98, under the title of "Nueva Recopilacion."

AZEVEDO, ANGELA D', a female dramatic author, who lived in the first half of the seventeenth century. She was a Portuguese by birth, but her works are written in Spanish.

AZEVEDO, DOM JEROME, viceroy of the Indies, was born in the sixteenth century, and died about 1618. His administration commenced 15th December, 1612, and terminated 16th November, 1617. He devoted much attention to geography, and set on foot an exploration of the island of Madagascar.

AZEVEDO, FELIX ALVARES, a Spanish general, was born at Otero, in the province of Leon, and died 9th March, 1808. He held for some time the office of rector of the college of St. Pelago at Salamanca, but afterwards went to Madrid, became an advocate, was subsequently enrolled among the royal guards, and was sent by that body to Leon to raise troops for the War of Independence. Being appointed to a command in the constitutional army, he signalized himself in various engagements with the royalist forces; and fell at the village of Padornello.—G. M.

AZEVEDO, FRANCISCO D', a Portuguese poet, was born at Lisbon in the beginning of the seventeenth century, and died 4th April, 1680. He left, in manuscript, a poem entitled "Epigrammatum Liber Unus."

AZEVEDO, IGNACIO D', a Portuguese jesuit, was born at Oporto in 1527, and died 15th July, 1570. He was sent on a mission to Brazil, but the vessel in which he sailed was attacked and captured off the island of Palma, by Jacques Sourie, vice-admiral of the queen of Navarre, when Azevedo, and his brethren of the order who accompanied him, were massacred, and their bodies thrown into the sea.

AZEVEDO, JOAO, a Portuguese monk, was born at Santarem, 27th January, 1665, and died at Lisbon, 16th June, 1746. He devoted much of his time to the study of theology, and entered into the order of the eremites of St. Augustine. His published works mentioned by Machado are—"Tribunal Theologicum et Juridicum contra Subdolos Confessarios in Sacramento Poenitentiae ad Venerem Sollicitantes;" "Tribunal de Desenganos Dividido em 24 Desenganos Deliberaciones Theologicas Escriturarias Doutrinariae, Politicas e Christianas."—G. M.

AZEVEDO, JOAO, a Portuguese canon, was born at Lisbon about the year 1625, and died 19th November, 1697. He held the office of judge-depute of the Inquisition, first in the bishopric of Coimbra, and afterwards in Lisbon. He was subsequently made a member of the king's council, and of the council-general of the Inquisition.

AZEVEDO, LUIZ ANTONIO D', a Portuguese grammarian, was a native of Lisbon, and, in 1815, held the office of regius professor of grammar and the Latin language in that city.

AZEVEDO, LUIZA D', a poetess, whose works obtained some celebrity in the seventeenth century. She was born at Villa de Iaredes in 1635, and died in 1679.

AZEVEDO, LUIZ D', a Portuguese jesuit and missionary, was born at Chaves, on the frontier of Gallicia, in 1573, and died 22nd February, 1634. He was admitted into the order at sixteen years of age, and was sent to Goa to finish his studies.

In 1604 he was sent to Abyssinia, where he established a school for children. He is said to have been much beloved for his active humanity. He attained a perfect acquaintance with the different dialects of Abyssinia, particularly the Amharic, into which he translated the books of the New Testament. He wrote also a catechism in the same dialect, and a grammar of that dialect in Latin, with several other works, mentioned by Southwell, in his "Bibliotheca Scriptorum Societatis Jesu."

AZEVEDO, MANUEL SOARES D', a jurisconsult, and member of the Portuguese Academy of History, lived in the first half of the eighteenth century. He wrote a work entitled "Dissertatio Historica-juridica de Potestate Judaeorum in Mancipia."

AZEVEDO, PEDRO, a Spanish physician, lived in the first half of the eighteenth century. He graduated at Paris, and afterwards taught in the medical schools for many years. He wrote a number of works, which, however, have never appeared in a collected edition. Among these are two discourses, one entitled "Sur l'Utilite des Experiments dans la Pratique," and the other, "An in Inflammationibus Kermes Minerale."—G. M.

AZEVEDO, PEDRO, was born in the Canary islands, and was originally destined for the church. He, however, turned his attention to medicine, and wrote a work on the plague, which was published at Saragossa in 1589, under the title "Remedios contra Pestilencia," 8vo. This work was written also in Portuguese by the same author, but was not printed.—G. M.

AZEVEDO, SYLVESTER, a Portuguese friar of the order of the Dominicans, died in 1587. He was sent from Malacca on a mission to Camboia, and composed, in the language of that country, a treatise on the mysteries of the Christian faith.

AZEVEDO-COUTINHO, a Portuguese bishop, was born in Brazil, 8th September, 1742, and died 12th September, 1821. In 1791 he published a treatise entitled "Ensaio Economico Sobre o Commercio de Portugal e Suas Colonias." In 1794 he was appointed bishop of Pernambuco, and published at London a work which was intended as an answer to a motion in the British parliament for the abolition of slavery. It was entitled "Analyse sur la justice du commerce du rachat des esclaves de la côte d'Afrique." He was afterwards chosen to represent the capital of Brazil in the Cortes of Portugal.—G. M.

AZEVEDO-COUTINHO, MARCOS, a Brazilian traveller, was born in the sixteenth century, and died in the seventeenth. He was an intrepid explorer of the solitudes of Brazil; and, in 1596, is said to have discovered the famous emerald mine, during an expedition known under the name of "Jornada das Esmeraldas."

AZEVEDO-COUTINHO Y BERNAL, JOSEPH-FELIX-ANTOINE FRANCOIS D', a Belgian genealogist, was born at Mechlin, 22nd April, 1717, and died about 1780. He held the rank of canon in his native town, and compiled a great number of genealogical tables, three of which, illustrative of the genealogy of the family of Corten, are now in the library of the British Museum.

AZEVEDO-DA-CUNHA, FELIX D', a Portuguese naval officer, who acquired some reputation as a poet in the beginning of the eighteenth century. He published at Lisbon in 1706, "Patrocinio empênhado pelos clamores de hum prezo dirigido ao senhor Luiz-Cezar de Menezes, governador o capitao general do Estado do Brasil."

AZEVEDO-MORATO, MANOEL D', a Portuguese poet of the eighteenth century, was born at Coimbra. He published, in 1716, a little poem entitled "Saudades de dona Ignez de Castro."

AZEVEDO-TOJAL, PEDRO D', a Portuguese lawyer and poet, who lived in the first half of the eighteenth century. In 1716, he published at Lisbon a heroic poem in twelve cantos, entitled "Carlos reduzido, Inglaterra illustrada."

AZEVEDO-Y-ZUNIGA, CASPAR D', fifth count of Monterey, viceroy of Mexico, and afterwards of Peru. He equipped a fleet for the discovery of the great southern continent; and Pedro Fernandez de Quirós, to whom the command of the expedition was intrusted, is said to have discovered some islands about the 28th degree of south latitude. The count died on the 16th March, 1616.

AZIM-ED-DAULAH-BEHADOUR, the last titular nabob of the Carnatic, born 1770, and died 18th August, 1819.

AZIN, — D', a French engineer, lived about the commencement of the eighteenth century. He wrote a work entitled "Nouveau systeme sur la maniere de defendre les places par le moyen des contremines."

AZINHERO, CHRISTOPHE-RODRIQUE, a Portuguese jurist and historian, was born at Evora in 1474. He practised as an advocate, and occupied much of his leisure in the study of history. He wrote a work entitled "Summario das Chronicas dos Reys de Portugal revisto."

AZIZI-KARA-CHELEBIZADE, A'BDU-L-AZIZ EFFENDI, a Turkish historian and poet, was born at Constantinople in 1591, and died in 1667. He held various high offices, both civil and ecclesiastical, and was one of the most intriguing politicians of his age and country. He was author of a variety of works, none of which have been printed. Among these, one of the most remarkable is the history of his own time.—G. M.

AZNAR or AZINARIUS, count of Gascony, died in 836. He is first mentioned in history under the title of the count of Jaca, and from him is traced the descent of the ancient kings of Navarre. In 819 he was invested by the Emperor Louis le Debonnaire with the government of the March of Aragon; and, in 824, he became connected with the unsuccessful expedition from Aquitaine against the Navarrese, who had entered into alliance with the Moors. He subsequently contrived to render himself independent in his county of Gascony (citerior Vascony), of which he died in possession.—G. M.

AZO or AZZO, or AZZOLINUS, PORTIUS, an eminent Italian jurist, was born about the middle of the twelfth century, and died in 1200. He became professor of jurisprudence in the university of Bologna; and such was his popularity, that, it is said, the number of his students soon amounted to ten thousand, so that he was obliged to lecture in the open air, in the square of San Stefano. He was author of six juridical works, which were so highly valued, that Azo's fame as a jurist surpassed that of all his predecessors. He was styled "The fountain of law;" "The trump of truth;" and, in his epitaph, "The god of jurists."—G. M.

AZOPARDI, FRANÇOIS, a musician of Malta, where he acted as *maitre de chapelle* about 1750. He is best known as the author of a treatise on composition, published in 1760, under the title of "Il Musico Practico."

AZOR or AZORIUS, JUAN, a Spanish theologian, born at Zamora 1533; died 1603. Entering the order of the Jesuits, he first taught theology in the college of Alcalá, but his reputation caused his superiors to remove him to Rome, where he was appointed to the chair of moral theology in the college of Jesus. He there professed and published his system under the title of "Moral Institutes," and developed his ideas of right and wrong on principles which are sufficiently curious. He maintained, for instance (book ii., page 105), that it is lawful "for a man of honour" to kill those who may attempt to give him a box on the ear, or a blow with a stick—at least he thinks it probable. So also (book xi., c. 1) we may kill those who deprive us of our goods, even though we do not anticipate violence, as, for instance, when they take flight. The Dominicans, out of opposition to the jesuits, attacked the "Moral Institutes;" but Clement VIII. issued a brief approving of the publication, and it is to be found at the beginning of the first volume. Pascal took up the discussion in the "Provincial Letters," and introduces Father Azorius and the doctrine of "probable-ism," of which Azorius was one of the principal defenders. Notwithstanding the opposition, however, the "Moral Institutes" were widely circulated in Spain and France, and attracted the attention of Bossuet, who thought that they might be useful to priests, "especially to curés and confessors." He even recommends them to his clergy in his synodical statutes. Editions of the Institutes were multiplied by the presses of Rome, Venice, Cologne, Lyons, &c.; and Azorius published some other works, but none that attained to similar celebrity.—P. E. D.

AZORIA. See AQUILA, CASPAR.

AZRAKI, a Persian poet and philosopher of the eleventh century, was born at Herat. He was the author of a work called "The Book of Sindbad," consisting of maxims of practical philosophy. Some other works have been ascribed to Azraki, but it is doubtful whether they are still extant.

AZULAI, ABRAHAM-BEN-MORDECAI, a Jewish cabalistical writer, died at Hebron in 1644, wrote "Zohare Chamma," and "Chesed le Abraham."—His grandson, R. CHAJIM DAVID AZULAI, is the author of a celebrated bibliographical history of Hebrew writers, named "Shem Hagedd Olim" (the Names of the Great Ones).

AZUNI, DOMENICO ALBERTO, an Italian lawyer and an-

tiquary, was born at Sassari, in Sardinia, 3rd August, 1749, and died at Cagliari, 23rd January, 1827. He studied law at the university of Turin. Before the Revolution he was a senator at Nice. He afterwards went to Paris, and was appointed one of the commissioners for drawing up a commercial code of laws. In 1807 he was president of the Genoa court of appeal, but finally returned to Sardinia, and discharged the duties of judge at Cagliari, and became director of the library of the university. Azuni published many important legal works. He devoted some time to the study of natural history; and in his work on "The Geographical, Political, and Natural History of Sardinia," he gives an account of the zoology and botany of the island.—J. H. B.

AZURARA or ZURARA, GOMEZ-EANNES D', a distinguished Portuguese historian, who was born at Azurara in the first half of the fifteenth century; and died in the second half. At an early period of life he entered the order of Christ, and was soon after invested with the title of commander of Alcains. His style as a writer is characterised by a certain ease and firmness of diction, rather than by profound and instructive views. In 1454 he was charged with the formation of the library founded by Alfonso, and appointed to write officially the chronicles of the kingdom. He was author of a variety of historical works, which have been republished in recent times—"Memorias da Academia das ciencias, Coleccao de livros ineditos da Historia Portugueza," i. ii.; "O Panorama, Journal Literario;" "Ferdinand Denis, Chroniques Chevaleresques de l'Espagne et du Portugal" 2 vols. in 8vo.—G. M.

AZZANELLO, GREGORY, an Italian writer, born at Cremona about the end of the fourteenth or beginning of the fifteenth century. He was attached to the court of Jean-Galias Visconti, first duke of Milan.

AZZARI, FULVIO, an Italian historian, a native of Reggio in Lombardy, flourished about the middle of the sixteenth century. Though attached to the army, in which he rose to the rank of captain, he wrote, in Latin, a history of Lombardy, of which an abridgment was published in 4to in 1524.

AZZARKAL, ABOUL-KAHIN-IBN-ABDERRAHMAN, an Arabian astronomer and mathematician. He lived in the first half of the eleventh century at Toledo, where he is said to have studied. His great scientific acquirements recommended him to Al-Mamoun, king of Toledo, who appointed him his principal astronomer.

AZZ-ED-DAUALAH-BOKHTYAR, sovereign prince of Chusistan and Bagdad. He succeeded his father, Moezzed-Daulah, 1st April, 967, and died 30th May, 978.

AZZEMINO, PAOLO, a Venetian artist of the early part of the sixteenth century, who possessed great skill in "niello," or inlaying on gold, silver, and iron. Works of this kind are called "Damascheni," from the city most celebrated in earlier times for inlaying; and from the expression "All'Azzemina," or "Alla Gemina," apparently a corruption of "Damascheni," Paolo derived his name.—A. M.

AZZI, FRANÇOIS-MARIE D', an Italian poet, born at Arezzo, 6th May, 1655; died 8th September, 1707. His poetical pieces were published in 1 volume, entitled "Genesi, con alcun sonetti morali del cavalier Francesco-Maria degli Azzi," Florence, 1700.

AZZI, HORACE DEGLI, an Italian theologian, and native of Parma, lived about the end of the seventeenth or beginning of the eighteenth century. He entered the order of the Minorites, among whom he was known under the name of Horace de Parma. He is the author of several theological works.

AZZI NE' FORTI, FAUSTINE D', an Italian poetess, born at Arezzo, 1st March, 1650, and died in her native town, 4th May, 1724. Her poetry, consisting of odes, sonnets, madrigals, eclogues, and fugitive pieces, was much admired by her contemporaries. Nearly the whole of her poems were published at Arezzo, in one volume, quarto, under the title of "Serto Poetico d'Faustina degli Azzi Ne' Forti."

AZZO, ALBERTO, a lord of Canossa, and feudatory of the bishop of Reggio, lived in the second half of the tenth century. He is distinguished for the construction, under the rock of Canossa, of an impregnable fortress, in which he sheltered Queen Adelaide, widow of Lothaire, in 956. He was afterwards raised by the emperor to the rank of marquis.

AZZO, ALBERT, Marquis of Este, died in 1029. During his marquise, the hostilities of the house of Este against the emperors of Germany commenced. In 1014 he and his son

Ugo were placed under the ban of the empire, stripped of their estates, and thrown into prison. They contrived, however, to escape, and to recover possession of their property.

AZZO II., Marquis of Este, son of the above, died in 1097. He was appointed lieutenant of the emperor, Henry II., and in that capacity, presided over two assemblies at Milan. He increased his influence, and extended his dominions, by forming alliances with some of the most powerful houses of France and Italy. He afterwards treacherously usurped possession of the province of Maine, which he had been solicited to defend.

AZZOGUIDI, TADDEO, head of the party that expelled the papal troops from Bologna, 20th March, 1376, and thus secured the independence of the city.

AZZOGUIDI, VALERE-FELIX, an Italian antiquary, born at Bologna in 1651; died 18th April, 1728. He published a curious work, in which he attempts to prove that Bologna is seven centuries older than Rome. He is also the author of "Chronologica et apologetica dissertatio super questiones in sacrae Genesi historiam excitatis."

AZZOGUIDI, GERMAIN, an Italian physician, born at Bologna in 1740; died in 1814. He was appointed professor in the university of his native city. The following are among his published works—"Observationes ad uteri Constructionem Pertinentes;" "Opuscula Anatomica Selectiora," Leyde, 1788; "Institutiones medice in usum Auditorum Suorum," 2 vols. 8vo; "Lettere sopra i mali effetti dell' Inoculazione," in 12mo; "Compendio di Fisiologia et di Anatomia Comparata," in 4to.—G. M.

AZZOLINI, DECIVUS, surnamed the Young, an Italian cardinal, born at Fermo, in the papal states, in 1623; died at Rome in 1689. He wrote a volume of political aphorisms, which was translated into Latin by Henning.

AZZOLINI, LORENZO, an Italian poet, and a native of Fermo, died in 1632. He entered into orders, and became successively secretary to Pope Urban VIII., and bishop of Narni. His works, since published, are—"Stanze nelle Nozze di Taddeo Barberini et di Anna Colonna;" and "Satira contra la lussuria dans Scelta di Poesie Italiane."

AZZOLINO or MAZZOLINI, GIO. BERNARDINO, a very talented Neapolitan painter and modeller in wax, who settled in Genoa in 1510, or, as Orlandi thinks, on plausible grounds, 1610. The "Annunciation," by this artist, in the church of the Monache Turchine, and his "Martyrdom of St. Appollonia," in San Giuseppe, are pronounced by the art-historians to be very fine pictures. Lanzi says he formed heads in wax "with an absolute expression of life."—A. M.

AZZONI-AVOGARI, RAMBALDO DEGLI, an Italian archæologist, born at Treviso in 1719; died in 1790. Among the works of Azzoni are the following—"Memorie del beato Enrico, morto in Trivigi l'anno 1315;" "Corredate di Documenti; con una Dissertazione sopra san Liberale e sopra gli altri santi d' quali riposano i sacri corpi nella Chiesa della già detta citta;" and "Considerazioni sopra le prime notizie di Trivigi contenuti negli scrittori e ne' marmi antichi, opera postuma."

AZZUBEYDI, MOHAMMED-IBN-EL-HASAN, an Arabian grammarian and lexicographer, born at Seville in Spain; died in 989. Among his works still extant, are "An Arabic Dictionary;" "Biography of Spanish Mussulmans, distinguished by their skill in grammar and rhetoric;" a work on the "Syntax of the Arabian Tongue;" and a collection of poems.

AZZYZ BILLAH, ABOU-MANSOUR-NEZAR, a caliph, born at Madieh A.D. 955; died in 996. Many of the public edifices and mosques at Cairo were erected by his orders.

# B

BAA

BAADER, CLEMENT-ALOIS, a Bavarian counsellor, was born 8th April, 1762, and died 23rd March, 1838. He is known as the author of a biographical work, entitled "Gelehrtes Baier."

BAADER, FRANCIS-XAVIER, born at Munich in 1765; died in the same city on 23d May, 1841. A very vigorous thinker and writer, recently exercising much influence over philosophical and religious speculation in Germany—Julius Muller, whose work on Sin and Redemption is well known in this country, was taught by Baader, and owns his great obligations to him. Baader's life was curious, and very honourable. The king of Bavaria, having the ambition to erect the university of Munich into the Metropolis of Reaction against the pantheisms desolating Germany, imagined that he had found in Baader a philosopher to his taste; and he promoted him, accordingly, to the suitable chair. But he did not thereby further his favourite aims. Not unlike another Sovereign in the north of Germany, Louis' conceptions of christianity were limited to the fancies and figments of the middle ages, whose doctrines and presence he desired to restore—all of them at least, except their daring, and the degree of liberty which Philosophy even then enjoyed. Baader to some extent was a mystic, but an independent one withal; and the King's christianity was not *his*. He did not think that painted windows mean religion. Neither did the two agree better as to politics. In 1815, Baader made a fervent appeal to the sovereigns constituting the Holy Alliance, to legitimize their cause by a grand inaugural act of justice,—viz., by restoring the Polish nationality; and he further told them that their professions must not be mere professions—that the French Revolution had rendered it imperative, alike for kings and combinations of kings, that they *realize*, socially, the gospel principles of justice and charity. Of course, Baader endeavoured vainly to charm the deaf adder: his reputation and personal influence, however, preserved him his professorship.—Baader's writings are far from clear. He never gave out his opinions in a systematic form; his chosen office was that of a controversialist, and what he thought, has to be collected from a whole host of pamphlets. These pamphlets, however, have a peculiar interest. Their style is odd, but the thought is always sharp and clear; and, whether wielded in offence or defence, Baader's weapons cut deep. Although considerably affected by mysticism, he rests his polemic on the fullest assertion of human liberty. Nothing else, indeed, will destroy pantheism; and such assertion is ever fatal to it. It is asserted that Baader's writings had much influence over Schelling in his latter years,—whether altogether for good, we do not at present undertake to say. Concerning his Theosophy and Theory of Redemption, our space will not permit us to speak: they are made known to the English student by the work of J. Muller. Irrespective, however, of his larger theories, his writings abound with passages and discussions of great interest! No man, for instance, has shown more forcibly the dependence of the intelligence, and of belief generally, on the state of the conscience and the vigour of the will. We cannot, he says, split man into parts. Uncontrolled by the moral will, and uncorrected, at every step, by conscience, the intellect wanders—occupying itself with *Ignes Fatui*. To think rightly, one must live well.—Should the student desire to know more of Baader, we commend him to Hoffman's Introduction to the doctrines of this philosopher.—J. P. N.

BAADER, JOSEPH, a Bavarian engineer, born at Munich in 1763, died in his native city, 20th November, 1835. He at first studied medicine, but afterwards gave himself up exclusively to engineering. His principal writings (in German) are the following—"Theory of the Forcing and Suction Pump," Baireuth, 1797, in 4to, 2nd ed., Hof. 1820; "Advices concerning the Improvement of Hydraulic Machines employed in Mines," Baireuth,

1800, in 4to, 2nd ed., Hof. 1820; "A New System of Locomotion," Munich, 1817; and "Huskisson and the Railways," Munich, 1830.—G. M.

BAAK-HATTIGH, JOHANN, a landscape painter of the Dutch school. In 1642 he presented a picture, in the manner of Poelenburg, to the hospital of St. Hiob of Utrecht, his native town. His works are very scarce.—R. M.

BAAL, king of Tyre, died about the year 592 B.C. He succeeded Ithobal, and was dethroned by Nebuchadnezzar.

BAALE, HENRY VAN, a Dutch dramatic poet, died in 1822. "De Saracenen" and "Alexander," are the two poems by which he is known.

BAALEN, PETER DE, a Dutch physician, known only as the author of a medical work entitled "De Cortice Peruviano, ejusque in febribus intermittentibus Usu," Leyden, 1735, 4to.

BAAN, JACOB VAN, son of Johannes, born at the Hague in 1673. Under the tuition of his father, he became, at an early age, nearly as skilful as he in portrait painting; came with the prince of Orange to this country, when the latter was elected king of England. Here he executed several portraits, amongst which that of the duke of Gloucester is particularly noted. Although fully occupied, he could not resist his wish to see Rome; to which place he proceeded, declining, on his way thence, the offer of the grand duke of Tuscany to fix himself at his court. When in Rome, besides portraits, he executed several frescoes and pictures of interiors. His fine appearance and great activity procured him, amongst the Italians, the surname of the "Gladiatore." Having proceeded to Vienna (where he met with the most flattering reception), he died there of a violent malady in 1700, universally regretted.—R. M.

BAAN, JOHANNES VAN, a Dutch portrait painter of the seventeenth century, equally distinguished for his artistical skill and for his personal character, was born at Haarlem in 1633; died at the Hague in 1703. Having lost his parents when only three years old, he was intrusted to the care of his maternal uncle Pieman (an artist of the school of Velvet Breughel), who, after having inspired his young ward with a taste for art, and given him the first rudimental instructions, put him under Jacob Backer at Amsterdam to complete his studies. Baan, however, did not follow the manner of either of his masters, but preferred imitating Van Dyck, in which he succeeded to such an extent that his works are often taken for productions of that great artist. Having thus obtained a considerable fame, he was called to England by Charles II., where he executed the portraits of the king, of the queen, and of many of the nobility of the day. On his return to Holland, amongst other portraits, he painted those of Cornelis and Jan van Witt; and when the two brothers were murdered by the infuriated mob, he refused to give up their pictures to the assassins who wanted to have them destroyed. He declined also to paint Louis XIV. of France, when invading Holland in 1672, and, later, to become the court painter of the electors of Brandenburg. Baan continued to work at the Hague up to the last years of his life, the object of great esteem to his friends, and implacable envy to his enemies and rivals, who repeatedly attempted to murder him. As his master-pieces are reckoned the portraits, above-mentioned, of the Van Witts, at Amsterdam; that of the count of Nassau, at the Hague; and his own at Dresden.—R. M.

BAAR or BAR, GEORGE LOUIS DE. See BAR.

BAARLAND or BARLAND, ADRIAN VAN, a Flemish historical and geographical writer, born in 1488; died in 1542. A collected edition of his writings was printed at Cologne in 1532

BAARLAND or BARLAND, HUBERT VAN, a Flemish physician, but a native of Barland in Zealand, lived in the first half of the sixteenth century. He practised first at Namur,

and passed afterwards a part of his life at Basil. His published works are—"Epistola medica de aquarum distillatarum facultibus;" Antwerp, 1536, in 8vo. "Velitatio medica cum Arnoldo Nootsio, qua docetur non paucis abuti nos vulgo medicamentis simplicibus, ut capillo veneris, xylaloe, xylobalsamo, spolio;" Antwerp, 1532, in 8vo. He also published translations from the Greek into the Latin of the two following works—"Sancti Basillii oratio de agendis Deo gratiis et in Julittam martyrem;" and "De medicamentis paratu facilius," of Galen.

BAARSDORP or BAERSDORP, CORNELIUS, physician and chamberlain of Charles V., was born at Baarsdorp in Zealand, and died in 1565. He left a work entitled "Methodus universitatis medicae," after Galen; Bruges, 1538, in fol.

BAASHA, king of Israel, son of Ahijah, usurped the kingdom after slaying Nadab, the son of Jeroboam. (1 Kings xv.)

BAART or BAARDT, PETER, a Dutch physician and poet of the seventeenth century. His "Friesch borre Practica" is compared by his countrymen to the Georgics of Virgil.

BAAZ, BENEDICT, a Swedish writer, died in 1650. He was governor of the palace at Stockholm. His "Oratio de geminis germanis sororibus, sobrietate et castitate" was published at Upsal in 1629.

BAB, JOHN, an Armenian theologian, who died about the end of the ninth century. He left the following manuscripts—"A Commentary on the four Gospels;" "Explanation of the Epistle of St. Paul to the Romans;" "Chronology of Ecclesiastical History," from the birth of Jesus Christ until the time of the author.

BABA, a Turkish impostor, who lived in the first half of the thirteenth century. His followers adopted as their confession of faith, "There is but one God, and Baba is his deputy."

BABA, SEVADJI ABEVERDI, a Persian poet of some celebrity, born at Abiverd in the Khorassan, lived in the fourteenth century. His verses, which are not without merit, are still repeated by his countrymen.

BABA-ALI, the first independent dey of Algiers, died in 1718. He was elected in 1710 in the place of Ibrahim, who was swept from power by a revolution. Baba-Ali, not long afterwards, threw off the yoke of the Turkish pashas, arrested the pasha who had wished to prevent his election, and sent him to Constantinople. Thither also he dispatched an ambassador, with orders to declare that Algiers had no longer any need of a pasha, as the dey was perfectly competent, without such supervision, to perform all the functions of government. His demand was conceded, and, from that day, Baba governed the Algerine territory until his death.—G. M.

BABA-LAL, the leader of a peculiar sect, named Bâbâ-Lâlis, was born at Malwa about the beginning of the seventeenth century. He left a great number of verses on religious subjects.

\* BABBAGE, CHARLES, born in 1790; one of the ablest mathematicians and most philosophic thinkers now in England. Mr. Babbage's early career while at Trinity College, Cambridge, was distinguished by his efforts, in association with Sir John Herschel and Mr. Peacock, now dean of Ely, to introduce into their university, and among the scientific men of this country generally, a knowledge of the refined analytic methods which had so long prevailed over the continent. Much that is valuable and characteristic in the structure of the mind of Englishmen has sprung out of the insular nature of their home: that a great many drawbacks have accompanied these undoubtedly advantages, is well illustrated by the fact, that while the calculus of Leibnitz had in France been carried to a high perfection—in reference especially to the facility of its applications—and had branched out in many important directions, we continued satisfied in this country with the clumsy algorithm of fluxions, and with geometrical methods which had not then acquired any generality, and that rarely overpassed the cramped domain of the ancient synthesis. The youthful triumvirate just named, made a successful inroad on these prejudices and predilections. In the first place, they translated or rather edited the smaller treatise on the calculus, by Lacroix,—edited we say, for, partly because of the admirable notes, and partly through the merit of Sir John Herschel's appendix on Finite Differences, the English work greatly surpassed the French original. They next accomplished, also in conjunction, another important victory—the publication of a solution of exercises on all parts of the infinitesimal calculus—a volume which, notwithstanding more recent works with a similar aim, remains of greatest value to the student. To the

volume now referred to, Mr. Babbage contributed an independent essay on a subject at that time quite new, viz., the solution of Functional Equations—betraying, thus early, an inclination which has remained with him through life, towards the study of the calculus of forms, or of operations in themselves; i.e., of operations independently of the nature of the quantities operated upon. Something of this predilection may be traced in Mr. Babbage's essays on Porisms. It afterwards guided him to a remarkable proposal, as yet not adequately realized, viz., the proposal of a notation of mechanical actions; but it shines most clearly through what, with justice, we may consider his crowning scientific effort—the invention and partial construction of his famous calculating engine. The possibility of constructing a piece of mechanism capable of performing certain operations on numbers, is by no means new; it was thought of by Pascal and other geometers, and very recently it has been reduced to practice by M. Thomas of Colmar, and those excellent Swedes the MM. Schentz; but neither before nor since has any scheme so gigantic as that of Mr. Babbage been anywhere imagined. His achievements were twofold;—he constructed a Difference Engine, and he planned and demonstrated the practicability of an Analytical Engine. As the facts connected with this whole subject are of great interest, and bear, as will be seen below, on a just appreciation of Mr. Babbage's character and life, we insert, contrary to our wont, an account of these two unparalleled enterprises, extracted from Professor Nichol's "Cyclopædia of the Physical Sciences." "In the first place, Mr. Babbage perfected a difference engine of very comprehensive powers. It is well known to the mathematician, that any series—be the relation uniting its terms as complex as it may—will, in the end, yield a certain order of differences that shall be 0. The complicity of the relationship merely affects the order of those differences which becomes 0—the more complex the relationship, the higher that order. Now, Mr. Babbage's enterprise was this,—he undertook to construct an engine capable of managing a series so complex, that the differences of its terms do not reach zero until we ascend to the seventh order: or, in analytical language, he undertook to manage the integral, defined by the equation  $\Delta^7 \varphi.z = 0$ . And this holds when  $\varphi.z$  contains no power of a variable higher than the sixth; or, when,

$$\varphi.z = a + b z + c z^2 + d z^3 + e z^4 + f z^5 + g z^6.$$

An immense range of nautical and astronomical tables lies within the limits now defined; but, still further, while an engine with such capabilities commanded everything within its grasp, accurately and completely, it also tabulated approximately, or between intervals of greater or less extent, any series whatsoever that could be treated by the method of differences. The student will readily see that the hope to succeed in such an enterprise, how novel soever it appeared, was not chimerical; it rested on this only, that an engine could be made capable of performing at command all operations of addition. The chasm between the idea and the realization of it, is in this case vast indeed; but we believe it has been universally conceded, that all difficulties had yielded to the genius of Mr. Babbage. Secondly, During the construction of the difference engine, Mr. Babbage's views enlarged—probably through his growing familiarity with the capabilities of machinery; and a new and much more gigantic conception arose before him in perfect definiteness. If an engine could be constructed to perform, at command, the process of addition, no reason seemed to exist why one might not perform the whole of the elementary changes to which quantity can be subject, viz., addition, subtraction, multiplication, and division. "But all changes that can be produced on quantity, or any development to which quantity can be subject, are mere combinations of these: so that an engine capable of performing these, might become an instrument to execute any development whatever. And such an instrument is the proposed analytical engine. Without stopping to describe the machinery, we shall take it as a fact accepted everywhere, that Mr. Babbage devised the means of executing directly all elementary operations. And the next requisite was, that he should be able to cause his engine perform all these, according to any special order; or, what is the same thing, to develop any function whatsoever, whose law of development is ascertained and fixed. To obtain a clear conception of the mode in which he realized this object, it is necessary that the reader have in his mind a distinction, already of vast value in analytical science, and exemplified everywhere in our industrial mechanisms—the

distinction, viz., between the operations to be performed, and the quantities or substances operated on. An *operation* is the method, or the *law*, according to which some object or material is to be changed: and is perfectly distinct from consideration of the material or object itself. Can an engine be made, then, so that it be adjusted to the performance of any order of operations, however complex; so that, whatever its abstract capacities, it may, at any time, be constrained to work according to *some fixed law or order* to the exclusion of every other? Suppose the *zero*, or neutral state of the *analytical engine*, to be a mere expression or possession of capability to execute all the elementary and essential changes on quantity, can it be adjusted to perform these according to a fixed law, or what is the same thing, to *develop any function?* The answer has been practically given by the JACQUARD LOOM. In this case, the cards oblige a machine, in which there really is a latent power to work any pattern—to work out one particular pattern; and Mr. Babbage saw that, in the same way, a peculiar and appropriate set of *cards of operation* might compel the calculating machine to act for the time according to one certain fixed law and no other. The wonderful results of the Jacquard, illustrate the amazing comprehensiveness of this principle; and it may further assist our conceptions, if we liken the *numerical* or other quantities, which form the subject-matter of the functions, to the *material* on which the Jacquard mechanism works. These *numbers*, or *subjects*, are introduced into the analytical engine, by arrangements quite independent of those which regulate the *operations* to which they are to be subjected. The two, in fact, work independently, although harmonizing throughout; and the result of the two is the reproduction of the matter—introduced in a *raw* state—in the shape of cloth with the pattern woven. It is clear, too, that the matter or things acted on need not be *numbers*. Such an engine could overtake any problem concerning *objects*, whose natural fundamental relations can be expressed by the relations  $+$ ,  $-$ ,  $\times$ , and  $\div$ :  $-$ . For instance, if the fundamental relations of pitched sounds were susceptible of any similar expression, the engine would be capable of *weaving* elaborate and scientific pieces of music of any degree of complexity or extent."—The nature and foundation of these undertakings being understood, the reader will follow with lively interest the rather singular history of Mr. Babbage's transactions in connection with them. The earliest public notice on record, in relation to these extraordinary contrivances, is contained in a letter addressed by Government to the council of the Royal Society, bearing date 1st April, 1823, and requesting the consideration of the council for the plan submitted to the government by Mr. Babbage, "for applying machinery to the purposes of calculating and printing mathematical tables." This proposal had reference, of course, only to the difference-engine: the analytical engine not being invented or even imagined at that time. It must be observed that Mr. Babbage had previously explained the principles of his invention in a letter to Sir Humphrey Davy, bearing date July 3, 1822. The council of the Royal Society had no doubt whatever on the subject; and they recommended that government should undertake the pecuniary responsibility of the construction of an engine so invaluable to science, and that required an outlay for which the inventor could never be recompensed. The construction of the difference-engine was undertaken accordingly, and commenced under the guidance of Mr. Babbage, who stipulated from the beginning that no pecuniary reward should, in any case or form, accrue to him personally. Mr. Babbage considered himself fortunate in engaging the aid of Mr. Clements, a talented and very ingenious engineer; but, as often occurs with associations, the result was not auspicious. No man can answer for more than his personal efforts: when bound by association, the course of his acts and their results are beyond his control. Considering the necessity of inventing and constructing tools for the execution of the necessary operations, it is not wonderful that delays occurred, not expected by over-sanguine persons; and that the expense exceeded the first estimate. In 1828 government again required the advice of the Royal Society. It was given after full investigation, and amounted to an earnest recommendation that the engine be completed. This latter recommendation was accompanied by the statement that Mr. Babbage had already expended £6000 of his private fortune in furtherance of the enterprise. The government resolved to persevere, and determined that the workshop should be removed to the immediate neighbourhood of Mr.

Babbage's house, in Dorset Square. But to add to the authority of the opinion of the Royal Society, and farther to test the value of the invention, a voluntary and formal commission of inquiry was instituted, consisting of men eminent as to science, station, and public influence. The report of this commission was entirely favourable. Soon after, government appeared to hesitate; and the hesitation was increased by two circumstances. First, Mr. Clements withdrew from the work, and in virtue of a singular legality, took possession, as belonging to himself, of all the valuable tools constructed for the completion of the engine, at the mutual expense of the treasury and Mr. Babbage. Secondly, the idea of the analytical engine—one that absorbed and contained, as a small part, the difference-engine—arose before Mr. Babbage. Of course he could not help it, that vast idea of this kind should spring up before him, or that he saw means to realize it. Like a faithful man, he communicated the fact of his discovery,—the upshot being, that an alarmed government, with Mr. Goulburne and Sir R. Peel at the head of the Treasury, abandoned the great enterprise. They offered Mr. Babbage in recompense, that the difference-engine, as constructed, should be considered his own property,—an offer which the inventor courteously declined to accept. That engine is now in the museum of King's college, London. The drawings of the machinery not constructed, and of many other contrivances, are also in King's college. The result is a very melancholy one: great hopes in the meantime have perished, and the realization of vast benefits has been postponed. On recently abandoning the chair of the Royal Society, the earl of Rosse nobly performed his duty by entering a protest in the name of the leading savans of England—Mr. Babbage has many other claims on the gratitude of his countrymen. We pass by his physical researches, such as those on rotatory magnetism. His volunteer or ninth Bridgewater Treatise is perhaps the most profound and remarkable of that rather unfortunate series of publications. The electors of Finsbury, however, did not choose to send him to the House of Commons. The *vox populi*—at least the voice of our present electors—certainly emits at times rather odd utterances.—J. P. N.

BABBARD, RALPH, an English mechanician, who lived in the second half of the sixteenth century. He addressed to Queen Elizabeth a list of his inventions. From the details of one of these, he is believed to have been the first mechanician who formed an idea of the steam-boat.

BABEK or PAPECK, a Persian lord, who lived in the first half of the third century. Babek had a servant named Sasan, in whom he discovered such high qualities that he made him his son-in-law; and from this marriage sprung the celebrated Artaxerxes.

BABEK, surnamed HORREMI or HORREMDIN, a kind of atheistical Persian, who lived about the eighth century. He became the head of a numerous sect, whose religion is represented as consisting in joy or pleasure. He afterwards raised an army, with which he conquered and slew the general of the caliph Al-Mamoun, by whose successor, however, he was made prisoner, and subjected to a cruel death.—G. M.

BABEL, HUGUES, a philosopher and rhetorician of the Netherlands, who died in 1556. He taught Latin, Greek, and Hebrew at Louvain, and afterwards travelled in England and Holland. He published "Grammatica; Dialetica; Rhetorica;" and left some poems which have not been published.

BABELL, WILLIAM, organist of the church of All-Hallows, Bread Street, London, and a member of the private band of George I. He was celebrated as a performer on the harpsichord, and is stated to have been the first English musician who simplified music for keyed-stringed instruments, and divested it of the crowded and complicated harmony with which, before his time, it had been embarrassed. He arranged the favourite airs in the operas of Pyrrhus and Demetrius, Hydaspe, Rinaldo, &c., as showy and brilliant lessons for the harpsichord. There are also extant of his compositions—"Twelve Solos for a Violin or Hautboy;" "Twelve Solos for a German Flute or Hautboy;" "Six Concertos for small Flutes and Violins;" and some other works. He died, a young man, about the year 1722, having considerably shortened his days by intemperance.—E. F. R.

BABELOT, a Franciscan friar, and almoner of the duke de Montpensier, lived in the second half of the sixteenth century. He exchanged a monastic life for that of a soldier, and gave himself up to an implacable hatred against the Calvinists, many of whom he put to death. He was, however, in turn, taken

prisoner by the soldiers of the prince of Condé, and hanged, according to Brantome, on a gibbet of extraordinary height.—G. M.

BABENO, SR. HUBER, LOUIS, a German philosopher, born at Leinenigen in Bavaria in 1660, died in 1726. He entered the order of the Benedictines in 1682. He was afterwards professor of scholastic theology, and chancellor and vice-rector of the university of Salzburg. He published "Problemata et theorematum philosophica," Salzburg, 1689; "Quæstiones philosophicae," Salzburg, 1692; "Fundatrix etatalensis, id est, thaumaturga," Munich, 1694, in 4to; "Regula morum, seu dictamenta conscientia," Salzburg, 1697; "Tractatus de jure et justitia," 1699; "Deus absconditus in sacramento altaris," Salzburg, 1700; "De statu parvulorum sine baptismo morientium," Salzburg, 1700; "Philosophia Thomistica Salisburgensis," Augsburg, 1716, 1724, in fol.; "Principia bonitatis et malitiae actuum humanorum," Salzburg, in 4to; "Vindicationes prædeterminationes physicae," Salzburg, 1707, in 4to; "Dissertationes theologicae contra Onesnelii propositiones," in 8vo; "Prolusiones academicæ," 1724.—G. M.

BABER, OR THE TIGER, is the surname by which history knows Zehr-ed-din Mohammed, the conqueror of India, and founder of the so-called Mogul dynasty. Descended from Timur on the father's side, and from Genghis Khan on the mother's, Baber was of mixed Turkish and Mongol origin. But in feeling, as in personal characteristics, he was a Tartar (Turk), and often in his memoirs speaks most contemptuously of the Mongols or Moguls. Yet Hindoo ignorance has designated as that of the Great Mogul (Mongol), the throne which Baber established in Hindostan.

On the death of Timur, his dominions in Central Asia were divided among his sons and other princes of his family, and for several generations the descendants of the great conqueror waged perpetual war with each other for the inheritance of their common ancestor. One of the most powerful and successful of Timur's descendants was his great-grandson, Abu Syed, the grandfather of Baber, who reconquered a great portion of Timur's ancient empire, and left the most important provinces of Central Asia to his sons. The third of these, Omar Sheikh Mirza, father of Baber, was sovereign of Ferghana, a fruitful but inconsiderable region of Turkistan, lying in the valley of the Sir (the ancient Jaxartes), and now included in the khanate of Kokan. Baber was born on the 14th of February, 1483, the birth-year of Luther. When he was a boy of twelve his father died, bequeathing to him the insecure throne of Ferghana, and wars on all sides with his paternal and maternal uncles, the other princes of Turkistan. Besides these complications, the Uzbecks, under Sheibani-Khan, were mustering in the desert, planning the conquests which they afterwards effected in Turkistan.

Baber had inherited from his father a restless, profuse, and good-natured disposition. He had, moreover, an innate love of letters, and this was fostered by the general culture, strange to say, diffused among the courts of the descendants of Timur, in spite of their perpetual wars. In the interesting "Memoirs" which he wrote in his later years, he naively avows that he was "always ambitious," and the wars of self-defence into which he was forced by the attacks of his uncles, when he ascended the throne of Ferghana, soon became wars of aggression on his part. The youth of fifteen seized on Samarcand, the capital of Timur; but while engaged in this enterprise, a revolt broke out in Ferghana which lost him for the time his hereditary dominions. For the next eight years Baber's career was one of romantic vicissitude. At one time he was in triumphant possession of Transoxiana; at another time he was a fugitive among the mountains, destitute and lonely, meditating flight to China. At last, when fortune pronounced against him in Turkistan, and the Uzbecks were masters of Ferghana, he determined to give up the game, and push his fortunes south of the Hindoo Koosh, where one of his cousins, the ruler of Cabul, had been dispossessed by a minister, and where any descendant of Timur had some sort of claim to sovereignty. Considerable obscurity rests on this portion of his adventurous career. But it is certain that his incursion into Cabul was tolerably successful, and in a few years we find the despairing fugitive master of the key of India. Baber had now two different objects, which drew him different ways. One was to recover his paternal dominions; the other, to repeat his ancestor Timur's invasion of India. In the former of these designs, in spite of many attempts and some

considerable successes, he ultimately failed. The Uzbecks were too strong for him. But in the other, and seemingly more difficult enterprise, he succeeded. After several expeditions, which are to be considered forays rather than invasions, he became padisha of Hindostan, and where Timur had failed to perpetuate his sway, Baber founded a dynasty.

At the date of Baber's last two and successful expeditions (1524-5), Sultan Ibrahim, the nominal sovereign of India, was the representative of the Mahomedan and Afghan dynasty of Lodi, founded in the middle of the preceding century by a successful adventurer. But in the hands of the cruel and incompetent Ibrahim, the sceptre of Hindostan was wielded so as to produce universal discontent and general rebellion; the hour which in his "Memoirs" he tells us that he had long looked for, had come at last for Baber. Ibrahim had in a younger brother a pretender to the throne; and in the governor of the Punjab, who feared that his turn as a victim was coming next, he had a subject disaffected and powerful. Doultut Khan, the viceroy of the Punjab, invited the aid and presence of Baber, who marched his forces to Lahore, and there defeated an army of Afghan chiefs, who objected to the intervention of the monarch of Cabul. But from this expedition Baber, personally, was recalled by an attack of his old enemies, the Uzbecks, upon Balkh. While Baber was repulsing the Uzbecks, his army of India was making way under the command of Allah-ad-din, the prince-pretender, whose claims Baber nominally supported, but abandoned as soon as supremacy in India was within his own grasp. Returning from Balkh to Lahore, Baber reassumed the command, and marching forward, was met by Ibrahim with a large army, some seventy miles to the north of Delhi. The battle of Paniput, which decided the fate of India, was fought on the 21st of April, 1526. According to Baber's own account, he had only 12,000 men to oppose Ibrahim's army of 100,000. But Baber was completely victorious, and Ibrahim was slain. Delhi surrendered to the Tartar conqueror, and Baber established himself at Agra. With characteristic generosity, the victor, in his joy, sent a coin by way of present to every man, woman, and child, whether slave or free, in the kingdom of Cabul.

The victory of Paniput, and its immediate results, still left much to be done. Baber occupied only the country to the north-west of Delhi, with a narrow tract along the Jumna to Agra. Ibrahim was defeated and dead, but his rebellious Mohammedan vassals were as little disposed to submit to Baber as to Ibrahim, and were preparing to make common cause with the Hindoo princes against the daring invader. Worst of all, Baber's own chiefs and troops began to murmur. The natives were openly and passively hostile, refusing allegiance and supplies; the task of conquering India, seemed, they said, interminable. To hunger and thirst was added the heat of the Indian summer, and they clamoured for leave to return to the friendly shelter of the mountains of Cabul. It was in emergencies like these that the spirit of Baber showed itself, in a way which explains to us how he could achieve so much with scanty means. He harangued his chiefs and officers, not imploringly, but defiantly; granting them permission to return, but declaring that, if left solitary, he at least would remain. The declaration was successful; but, before long, Baber's influence over his followers was still more severely tried. The powerful and warlike Rajpoot princes had laid aside their differences, and united their forces under Rana Sanka. With a large army they were at Sikri, only twenty miles from Agra. Baber's advanced guard suffered a check. An astrologer publicly predicted a defeat. A panic seized on the Tartar army. Baber's oratory was tasked to the uttermost. Finally, by appealing less to religious fanaticism or to their love of plunder, than to their sense of honour, he succeeded once more; and the victory of Sikri, gained in Feb., 1527, was to the Hindoo princes what the battle of Paniput had been to their Mohammedan and Afghan suzerains. The worst was now over. By degrees, Baber's soldiers grew to like the country, and were reconciled to the climate. With the victory of Sikri, Baber himself assumed the title of padishah, or emperor, and of ghazee, or, "victorious over the infidels." The ensuing four years were spent in the easy subjugation of Hindoo rajahs and Mohammedan viceroys. When after having ruled in India little more than four years, Baber died near Agra, on the 26th of December, 1530; and only in the forty-eighth year of his age, he left an Indian empire to his successors to consolidate

and expand. He died comparatively young; for his constitution had been shattered by habits of intoxication, to which he often refers penitently and sorrowfully in his "Memoirs." During the last fifteen months of his life he was unable to attend to the business of government; but his death was preceded by the exhibition of a fine trait of generosity and parental affection. His favourite son (and successor), Humayoun, was dangerously ill, and the father, in accordance with the Oriental superstition, resolved to sacrifice his own life to preserve that of his son. He walked three times round the bed of Humayoun, and then, after deep prayer to God, exclaimed, "I have borne it away, I have borne it away." Humayoun recovered, and Baber died. In accordance with his own wishes, his corpse was removed to and buried at Cabul. Where he lies, according to Sir Alexander Burns, "a running and clear stream yet waters the fragrant flowers of the cemetery, which is the great holiday resort of the people of Cabul." "There is," adds the same writer, "a noble prospect from the hill that overlooks Baber's tomb." He is described as a man, above the middle size, and of great vigour of body.

As a conqueror, Baber cannot be compared to his ancestors, Timur and Genghis Khan; nor as a ruler, to his descendants, the wise Akbar and the splendid Aurungzebe. It is as a man, much more than as a conqueror or a ruler, that Baber attracts; and this is owing to the frankness with which he has exhibited himself in his autobiographical "Memoirs," a work unique in Oriental literature. In that singular book, which in style alone, by its easy and familiar simplicity, contrasts most favourably with the studied pomposity of so much of Eastern composition, we are presented with the picture of a wild Tartar prince engaged from early boyhood in savage and desperate warfare, and yet preserving through life the warmest and most sleepless affection for his friends; a strong love and ceaseless cultivation of poetry; a keen relish for the beauties of nature; a moral sense which the necessities and temptations of his position could not extinguish; and a fund of sentiment, which seems strangely but charmingly out of place in the emulous descendant of the terrible Timur and Genghis. It is as if Alexander the Great were writing with the pen of Béranger! In his worst plights he never omits to console himself with the muse, or forgets to note and describe anything beautiful or picturesque in the scenery amid which he is wandering, perhaps a hopeless exile. When the Mogul dynasty (erroneously so-called) is extinguished and forgotten, India will still owe to Baber the new plants and fruit-trees which, in his love of horticulture, the often cruel invader introduced into his conquered dominions. Baber's affectionate disposition gives, perhaps, the principal fascination to his book; and nothing reads more pleasantly than his garrulous and loving gossip about his relatives and friends. He never forgets persons and places once dear to him. On the throne of Cabul he sighs for the pleasant fields of Ferghana, endeared by recollections of boyhood; and in the midst of his triumphant Indian campaigns "a musk-melon from Cabul" excites in the wild Tartar a strange feeling of home-sickness, and he "shed tears on eating it." "Sentiment" is generally considered to be a recent and European growth, but it is to be found not only in abundance, but genuine in quality, scattered among the pages of Baber's "Memoirs," and rescuing from dulness his details of marches and battles. The most accessible form in which this work has appeared is the English translation, excellently edited and annotated, published in London in 1826, as "Memoirs of Zehir-ed-din-Mohammed Baber, emperor of Hindostan, written by himself in the Jaghatai Turki, and translated partly by the late John Leyden, Esq., M.D., partly by William Erskine, Esq., with notes and geographical introductions." There may be also consulted an abridgment of this translation, executed by R. D. Caldecott, Esq., and published in 1844 as "The Life of Baber, emperor of Hindostan." A succinct, lively, and sympathetic account of Baber's career is to be found in the second volume of Mr. Mountstuart Elphinstone's "History of India," London, 1841.—F. E.

BABER or BABOUR, a Persian prince, grandson of Timur, governed Asterabad in 1446, and died of intemperance in 1467.

BABEU, FRANCIS NOEL, a French writer and political theorist, was born at St. Quentin in 1764; died at Paris, 27th May, 1797. Left an orphan at the age of sixteen, he commenced his career as apprentice to an architect, and was subsequently engaged in land-surveying. When the Revolution broke out, he was one of its earliest and most violent partisans,

defending and propagating its principles in the Correspondent Picard, a journal published at Amiens. For these writings he was prosecuted, carried to Paris and tried, but was acquitted 14th July, 1790. He was then appointed administrator of the department of the Somme; dismissed soon after, but managed to procure a similar appointment at Montdidier. He was here charged with forgery, fled to Paris, was arrested, and sent for trial before the tribunal of the Aisne, where he had the good fortune to be once more acquitted. In 1794 he returned to Paris and established a journal called "Le Tribun du Peuple, ou Le Defenseur Liberté de la Presse," in which he wrote under the name of Caius-Gracchus, taking for his motto the maxim of Rousseau, that "the end of society is the public good." He here promulgated the doctrines of absolute equality, which he soon after endeavoured to reduce to practice. In March, 1796, Babeuf and his adherents formed themselves into a secret committee of the Société du Panthéon, a society supposed to number about 16,000 persons, divided into local sections, and directed by commissioners who communicated with the central leaders, but not with each other. Their plan was to seize Paris by a simultaneous attack of all the sections, and they hoped to enlist in their favour a certain number of the troops, as well as to secure the aid of the working classes as soon as the fray had commenced. The plans in fact were drawn up with considerable skill, and might possibly have been successful, but for the treachery of an agent named Grisel, who revealed the plot to the government. To ascertain the true nature of the danger, the director Barras pretended to join the conspirators; and next day, at a meeting held to fix the time for action, the principal movers of the scheme were arrested. Babeuf was captured at his own house, while engaged with Buonarotti (who afterwards wrote the narrative of the conspiracy) in drawing up the manifestos that were to be issued on the day of the insurrection. The trial was commenced at once. The conspirators, to the number of sixty-five, were brought before the high court of Vendôme; an inferior court not being able to try one of the prisoners, Drouet, who was a representative of the people. The trial lasted three months. Babeuf pleaded the truth of his principles, but the plea was of course rejected. On the 26th May, 1797, the jury returned a verdict condemning Babeuf and Darthé to death; seven others, among whom were Buonarotti, were sentenced to transportation, and fifty-six were acquitted. Babeuf and Darthé stabbed each other in the very presence of the judges when sentence was pronounced, and, like Robespierre, were dragged in an expiring state to the scaffold.

Babeuf's principles, though containing some elementary truths, were of the wildest and crudest description. Absolute equality was his one idea, and to this he would have sacrificed, if necessary, all the arts of life, and all the fruits of civilization. "Philosophy, theology, poetry, fiction, painting, sculpture, &c., were little more than superfluous recreations." He was a communist, and would have had no *property*; a uniformist, and would have had all people dressed alike. He was, however, perhaps the first who perceived that the great Revolution was a change in the social condition of France, and not merely a political overturn. He left a work on surveying, entitled "Cadastré Perpetuel," Paris, 1789, and a "Systeme of Depopulation, or the Life and Crimes of Carrier," Paris, 1794.—P. E. D.

BABEU, EMILE, a French writer, son of the preceding, was born in 1795. He followed the calling of bookseller till 1814, when his enthusiasm for Napoleon carried him to Elba, in the suite of the emperor. After the Restoration he was condemned to imprisonment for offensive political writing, but regained his liberty in 1818.—J S. G.

BABEY, ATHANASE MARIE PIERRE, a French advocate, deputy to the states-general from Laval, and afterwards a member of the convention, was born at Orgelet in 1744. He distinguished himself in July, 1791, by a motion for the dethronement of the king, in the event of his refusing to subscribe the constitution. After the trial of Louis, Babey voted for banishment, and recommended the convocation of the original assemblies. He was imprisoned in 1793, but escaped to Switzerland, whence he was recalled the year following. Died in 1815.

BABI, JEAN FRANÇOIS, born at Tarascon in 1759, commanded during the Reign of Terror the army of Toulouse. After the fall of Robespierre he was arrested, and brought to trial as

one of the most unscrupulous agents of the "Comité de Salut Public," but escaped with a few months' imprisonment. He was executed in 1796 for having taken part in an attack on the camp of Grenelle.—J. S. G.

BABIÉ DE BERCENAY, FRANÇOIS, a voluminous French littérateur, born at Lavaur (Tarn) in 1761; died about the year 1830. Of his numerous works, the most important are:—"L'éducation Militaire Nationale," 1789, dedicated to Lafayette; "Mémoires sur les Consulats," 1798; "Vie de Marie Antoinette d'Autriche," 1802.

BABIN, FRANÇOIS, a French theologian, born at Angers in 1651; died in 1734. He was grand-vicar and deacon of theology in his native town, and wrote the first eighteen volumes of the "Conférences du diocèse d'Angers."

\* BABINET, JACQUES, an eminent French physicist of our own time, member of the Academy of Sciences. It were not easy to enumerate the obligations of physical science to M. Babine's fertile genius. His original labours mainly illustrate the department of physical optics, and those natural and chiefly atmospheric phenomena connected with that very interesting subject. He has written and experimented on the curious appearances of coloured rings; on the theory of the colours of double surfaces somewhat apart; on the phenomena of depolarization; on dichroism; on vibrations of the polarized rays; on polarimeters; on the polarization of the atmosphere and the neutral points; on the theory of the rainbow; on crowns, antihelia, &c., &c. We owe him also many admirable analyses of original memoirs, such as those of Jamin, and of Fizeau and Foucault. But the production by which he is most widely known, is probably the four volumes of that interesting and exceedingly perspicuous, "Etudes et Lectures sur les Sciences d'observation et leurs applications pratiques." These essays were, for the most part, contributed at first to the "Revue des deux mondes." They include discourses on almost every physical speculation or practical invention attracting the attention of the day. We have essays on the electric telegraph, on the great comet, on the stereoscope, on table-turning, on special points in meteorology, on the general progress of meteorology, on the diamond, on the plurality of worlds, &c., &c. The information conveyed by these nonchalant essays is very great, and no style can surpass Babine's in clearness. They ought to be translated into our tongue. The wide circulation they must obtain, ought to attract for them the notice of some enterprising publisher. We expect yet much more from M. Babine.—J. P. N.

BABINGTON, ANTHONY, an English gentleman, distinguished by his attachment to the cause of the unfortunate Mary, queen of Scotland, died 20th September, 1586. He was a wealthy landed proprietor in Derbyshire, and a zealous Roman catholic. Having, in conjunction with a number of other gentlemen, and an obscure fanatic of the name of Savage, entered into a conspiracy for the liberation of Mary, and the assassination of Queen Elizabeth, he was arrested and brought to trial, along with fourteen of his accomplices. Babington was found guilty, condemned, and put to death.—G. M.

BABINGTON, CHARLES CARDALE, an English botanist, resident at St. John's college, Cambridge, has devoted his attention in a special manner to British botany. He has published a manual of British botany, containing the flowering plants and ferns, arranged according to the natural system: "Flora Bathoniensis, or a catalogue of the plants indigenous to the vicinity of Bath;" "Primitiae Floraë Sarnicae, or an outline of the flora of the Channel Islands;" besides numerous monographs in the Transactions of the Linnean Society of London, and the Botanical Society of Edinburgh. He is an M.A. of Cambridge, an F.R.S., and a member of the Archaeological Society.—J. H. B.

BABINGTON, GERVASE, Bishop, was born of a good Nottinghamshire family about 1551. He became fellow of Trinity college, Cambridge, and enjoyed considerable reputation as a university preacher. Henry Herbert, earl of Pembroke, made him his chaplain, and afterwards, in 1591, procured for him the bishopric of Llandaff. This see, in consequence of the land having been alienated by Bishop Kitchen, Babington used to call the see of "Affe." In 1594, Queen Elizabeth promoted him to Exeter, and, in 1597, to Worcester, which bishopric he held till his death in 1610. He was much respected by his contemporaries as a prelate and preacher, and his character may be summed up in the following verses placed under his picture in the beginning of his works, which consist of Notes on the

Pentateuch, and an exposition of the Creed, Commandments, and Lord's Prayer:—

"Non melior, non integrior, non cultior alter,  
Vir, præsul, præco, more, fide, arte fuit;  
Osque probum, vultusque gravis, pectusque serenum:  
Alme Deus, tales præfice ubique gregi."—J. B. O.

BABINGTON, JOHN, an English mathematician of the first half of the seventeenth century, author of a treatise on "Fire-works," published at London in 1635. A treatise on geometry is appended to the work.—J. S. G.

BABINGTON, WILLIAM, M.D., an eminent chemist and mineralogist, was born at Portglenone, a village in the county of Antrim in Ireland, June, 1756. He received the rudiments of his education in the town of Londonderry, where he was subsequently bound to an apothecary. Having completed the term of his apprenticeship, he left Ireland and proceeded to London, and obtained employment in Guy's hospital under Mr. Frank, then surgeon to that institution. Leaving Guy's hospital for a short period, he went to Haslar's hospital, and afterwards to Winchester, but eventually returned to Guy's hospital, to which he was elected apothecary. Here he displayed his ability, especially in the branch of chemistry, and was associated with Dr. Saunders, then the lecturer in chemistry to that institution. Mineralogy next engaged his attention; and the fine collection of mineralogical specimens belonging to the earl of Bute being for sale, Babington purchased them. In 1797 Babington took out his degree of doctor of medicine, on which occasion he resigned his situation in Guy's hospital, and commenced to practise as a physician. He was, ere long, again connected with the scene of his former labours, being elected physician to Guy's hospital, and a fellow of the Medical Society. He may be said to have been one of the founders of the Geological Society of London, of which he was elected vice-president in 1810, and president in 1822. Dr. Babington was also mainly instrumental in establishing the Hunterian Society, to the Transactions of which he contributed several valuable papers; and he was admitted a fellow of the Royal Society, and also of the College of Physicians. In 1833 Dr. Babington presided at the Centenary Festival in honour of Dr. Priestley, upon the 26th of March, being then in his 77th year. Here he caught cold, which ultimately resulted in influenza, then prevalent, and he died on the 29th of May following. Dr. Babington was deservedly esteemed for his scientific and professional acquirements. He formed the connecting link between the departed and living philosophers of the 18th and 19th centuries: for, from Priestley down to Wollaston and Davy, he was the personal friend, associate, and collaborateur of the most distinguished men of England. Besides papers in the Transactions of several societies, Dr. Babington published "A Systematic Arrangement of Minerals, Founded on their Chemical, Physical, and External Characters;" a "New System of Mineralogy;" and "A Course of Chemical Lectures."—J. F. W.

BABO, JOSEPH MARIA VON, a German dramatic writer, was born at Ehrenbreitstein, 14th January, 1756, and died at Munich, 5th February, 1822. He was for about forty years intendant of the Munich theatre, which, under his management, rose to a high degree of eminence. He will be longest remembered by his chivalric drama, "Otto von Wittelsbach" (1782), the best imitation of Goethe's Goetz von Berlichingen, that has ever appeared, and which is still frequently represented at the inferior German theatres. His dramatic works were published at Berlin, 1793 and 1804.—K. E.

BABO, L., BARON DE, an agricultural writer, president of the agricultural society of Heidelberg, was born at Manheim in 1790. He first studied jurisprudence, and subsequently devoted his attention to agriculture. He has published works on the culture of the vine, on the husbandry of meadows, and on agriculture in general.—J. H. B.

BABON, BURGRAVE, of Ratisbon, died in 1030. He had thirty-two sons and eight daughters, who were all portioned by the Emperor Henry II. Many of the noble houses of Germany trace their descent from the family of Babon.

BABOU, JEAN, Baron de Sagonne, lord of Bourdaisière, died 11th October, 1569. About 1529 he held the post of grand-master of the artillery, and was afterwards governor and bailiff of Gien. He commanded the artillery at the battle of St. Denis, 10th November, 1567, and served at the battle of Jarnac, 13th March, 1569. In the month of May following he was raised to the dignity of counsellor of state.—G. M.

**BABRIUS, BABRIAS,** (*Bαρβιος, Βαρβιας*), the author of a collection of *Aesopian fables*, in choliambic verse, is supposed to have lived some time before the Augustan era. He is mentioned by Avianus and quoted by Suidas, but no notices of his history have reached us. His fables, since the time of Tyrwhitt, have been edited by various persons, and of late years a large addition has been made to their number by the discovery of a MS. belonging to the convent of St. Laura, on Mount Athos. The recent edition of M. Boissonade, Paris, 1844, contains all that is known of the works of this author, and is valuable also for the critical commentary and the Latin translation with which it is accompanied.—J. S. G.

**BABUER or BABURE, THEODORUS,** a Dutch painter of interiors and perspective; lived at Antwerp at the beginning of the eighteenth century. He was a pupil and an imitator of Pieter Reefs. His masterpiece is at Rome in the church of St. Peter in Montorio.—R. M.

**BABYLAS, SAINT,** bishop of Antioch, suffered martyrdom in the reign of the Emperor Decius, A.D. 251.

**BACCA, PETER,** a Hungarian theologian, author of "Defensio simplicitatis ecclesiae Christi adversus decisionem quæstionum aliquot theologicarum, ejusque vindicæ adversus Irenæi Simplicii Philadelphi epistolam," 1653.

**BACCALAR-YSANNA, VINCENTIUS,** Marquis de S. Philipe, a Spanish historian, born in Sardinia of a Spanish family, was ennobled by Philip V. for his services to the cause of royalty during a revolt of the Sardinians. He wrote a history of the Jews in Spain, and memoirs of the times of Philip V.

**BACCARINI, GIACOMO,** an Italian painter of the seventeenth century, native of Reggio, by Modena, was pupil of O. Talami, whose imitation of the Caraccis' manner he faithfully followed; died in 1682.

**BACCANELLI or BACCANELCIUS, JEAN,** an Italian physician, born at Reggio in the sixteenth century. He disguised his writings after the manner of *Aesop*, which were full of life and spirit. He wrote two works which were printed together—"De consensu medicorum in curandis morbis libri quartus;" "De consensu medicorum in cognoscendis simplicibus liber," 1554. We find in these works all that is most useful in the practice of Greek and Arabian physicians.—E. L.

**BACCHEREST,** a Dutch admiral, who lived in the second half of the eighteenth century. He commanded a squadron of the fleet sent to the relief of the English admiral, Sir Charles Hardy, who had been blockaded in the Tagus by Rochambeau.

**BACCHIDES,** a general of Demetrius Soter, and governor of Mesopotamia, lived in the second half of the second century B.C. He invaded Judea, for the purpose of reinstating Alcineus in the priesthood; and Judas Maccabeus having attacked him with inferior forces, perished in the contest. Bacchides, however, was forced by Jonathan to quit Judea.—G. M.

**BACCHINI, BENEDETTO,** born at Florence, 31st August, 1651. After having studied theology and sacred history, he entered the order of St. Bernard, in which he became an eminent preacher. He was considered a good Greek and Hebrew scholar, and having reached the highest dignities in the order, he visited the principal cities of Italy, sought by all the literary men of that epoch, and particularly esteemed and honoured by Francis, the second duke of Modena. He is the author of many philosophical and polemic works, and has left a great number of manuscripts. He died at Bologna, 1st September, 1721.—A. C. M.

**BACCHYLIDES,** a Greek lyric poet, was a native of Julis, a town on the island of Ceos. He was a cousin of the still more famous lyric poet Simonides, with whom he remained for some time at the court of Hiero in Sicily. He travelled also in Peloponnesus. He is said to have been a rival of Pindar. He flourished about 470 B.C. Only fragments of his various poems have come down to us. They are too few to afford us clear insight into the worth of the man. They seem to have been very carefully finished, and abounded in beautiful, well-chosen epithets. He frequently alludes to the changeableness of fortune; appears depressed with the ills of this life, and thinks, like many other classic poets, that it is best for man not to be born at all. There is one beautiful fragment, descriptive of a time of peace. His fragments have been collected by Neue, and are also given by Schneidewin and Bergh in their collections.—J. D.

**BACCHYLUS** (*Βάκχυλος*), bishop of Corinth in the second half of the second century, is referred to by Eusebius and St. Jerome as the author of a treatise, "De Pascha."

**BACCI, ANDRÉ,** a celebrated Italian physician, born at Sant' Elpidio, in the district of Ancona, towards the middle of the sixteenth century. He became physician to Pope Sixtus V., and lectured on botany at Rome from 1567 to 1600.—W. S. D.

**BACCIARELLI, MARCELLINO,** an Italian historical and portrait painter, born at Rome, 1731; died at Warsaw in 1818. He was pupil of Benefale, whose abhorrence of the existing mannerism he equally shared. He was called, when still very young, to the court of August III., elector of Saxony and king of Poland, at Dresden. In that place he became acquainted with Stanislas Poniatowski, whom he followed to Warsaw on his succession to that throne. His proficiency in art and high character deservedly obtained for him letters patent of nobility from the Polish parliament, and the degree of Senior for Fine Arts from the university of Warsaw, besides the appointment of director of the works and palaces of the Polish crown. He was elected a member of almost all the academies of the time. His numerous works bear a slight resemblance in colouring to those of Boucher and Vanloo, but are far superior to them in correctness of costume and design. His series of Polish kings, and the six large pictures illustrative of Polish history, in the palace of Warsaw, are considered his master-pieces.—R. M.

**BACCIO, DELLA PORTA, or FRÀ BARTOLOMEO DI SAN MARCO,** called also simply IL FRATE (the Friar), one of the greatest painters of the Cinquecento in Italy, was born at Savignano, near Prato in Tuscany, in 1469. Having shown a remarkable disposition for the arts of design, he was introduced by Benedetto di Majano to Cosimo Roselli (a Florentine painter of considerable merit), under whom he began his studies, and very soon made great progress. It was in Roselli's studio that he met Mariotto Albertinelli, who became and remained, throughout his life, his most intimate friend and faithful companion. When Baccio left Roselli, he gave himself up entirely to study the works of Leonardo da Vinci, towards whose style he always felt a decided inclination. It is said that the surname of Della Porta was given to him during this period on account of his living at that time near the gate (porta) San Piero, in Florence. Impressed with deep-rooted religious sentiments, Baccio soon distinguished himself in the treatment of sacred subjects, and found ample scope for the exercise of his talents in this branch, working for the Dominican monks of San Marco. Amongst the works that he then executed, assisted by, or to say better, in company of Mariotto, is the fresco of "The Last Judgment," in which he displayed all the characteristics of his early style,—purity of design, tenderness of expression, and softness of colouring. About this time he became acquainted with Savonarola, a friar of the convent for which he was employed. The animated sermons by which that reformer and patriot strove to stop the corruption of the rich classes, the intrigues and usurpations of the Medicis, the venality and abuses of the court of Rome, made the deepest impression upon the already enthusiastic mind of our painter, who nearly abandoned his art to follow the steps of the inspired monk; but the voice of truth was soon to be silenced. The populace that gathered with bewildered admiration round the denouncing preacher, was so far tampered with by the Medicis, that, at once turning round against him, they attacked the convent, massacred his partisans, and burned upon a pile as a heretic Savonarola himself, whom, but few days before, they worshipped almost as a saint. Baccio miraculously escaped from sharing a similar fate; but, either disgusted with the world, or in compliance with a vow he had made in the moment of danger, resolved upon entering the monastic life, and became a Dominican friar in the convent of that order at Prato. To his friend Mariotto was left the completing of those of his works that were still unfinished. During four years from that time Baccio, now Frà Bartolomeo, gave himself up entirely to the practices of his new calling, and never touched a picture until, at the end of that period, he was ordered to do so by his superior. Whilst obeying this command and deeply engaged in new works, in which his old skill and his wonted softness and harmony of colour shone unimpaired, a stranger called at the cloister inquiring for the Frate (as he used then to be styled by the artists). This visitor was no less than the divine Raphael Sanzio, who, although only twenty-four years old, had already acquired an immortal fame; and between these two noble spirits so differently circumstanced in the world, yet so kindred in their inward artistic aspirations, there sprung up, to last for their lives, the most intimate, the most sympathetic friendship,—the

marriage of the beautiful and the holy, I would almost call it, from which so many and such great wonders of art were to be brought into light. During the placid hours of their long and intimate interviews, the Frate revealed all the recondite mysteries of his incomparable colouring to his new friend, who, in return, initiated the pious man into all the intricacies of perspective. But more important results were being prepared during these interviews than the two artists themselves were then aware of. From that time dates the second period of Bartolommeo's style; a spark of the greater genius had kindled a stronger light of expression for his future works. Energy had joined and united with devotion; and, on the other side, the delicate blending of colours that Raphael introduced after this time, and the greater breadth and freedom in the cast of draperies which he adopted, are entirely due to the influence and example of the good monk, who was an unparalleled master in both, especially in the treatment of drapery; he having made it the subject of particular studies, with the aid of lay-figures invented and introduced into use by him. It was perhaps on account of the remembrance of the happy hours passed together, and the friendship that had then ensued between Raphael and himself, as well as out of love for art, or out of religious sentiments, that Frà Bartolommeo, eight years afterwards, when bereft by death of his old friend, the faithful Mariotto, felt an irresistible desire to visit Rome. The humble and submissive monk communicated this ardent wish to his superior, who, luckily for art, was pleased to consent. Thus the next year, 1513, saw the Frate in Rome. There, in the presence of the sublime works on which the great Michel Angelo and the divine Raphael were engaged for Pope Leo X., the poor monk was quite taken by surprise. But this surprise, although for a while it depressed his spirit, did not sow any invidious feeling in the honest heart of Bartolommeo. On the contrary, his affection for his friend grew with his admiration, and during all the time he remained in Rome he constantly frequented Raphael's studio; and when, either recalled by his superior, or obliged to leave on account of the Roman air not agreeing with him, on his starting for Florence he intrusted two of his unfinished pictures to Raphael to complete; and Raphael, notwithstanding his numerous occupations, completed them with as much care, if not more, as if they had been his own works. No wonder that art should reach such a climax, when her ministers were so great, so noble, so affectionate to each other! Once more in his cloister, and recovered from the momentary awe which so naturally had come over the modest and inexperienced monk whilst in the vortex of Rome, Frà Bartolommeo, reassuming his brush, executed several pictures which proved the master-pieces of his life; amongst them, it suffices to quote, the "Saint Mark" (now in the gallery of Florence), and the "Madonna della Misericordia" at Lucca. Every successive work was now showing, if it were possible, traces of still further progress, when, in 1517, death stopped his career, he being only forty-eight years old. Few of his works are to be seen out of Italy, and these are—one at Vienna, two small ones at Paris, and another at Berlin—all of them in the public galleries. In England, the Grosvenor collection only possesses a work by this great master. Frà Bartolommeo is justly styled by Mrs. Jameson, in her excellent memoirs of the early Italian masters, the last of the elder painters of the first Italian school; and that lady aptly quotes some words of Sir David Wilkie which I must repeat:—"Here," he says, "a monk, in the retirement of the cloister, shut out from the taunts and criticism of the world, seems to have anticipated, in his early time, all that this art could arrive at in its most advanced maturity; and this he has been able to do without the usual blandishments of the more recent periods, and with all the higher qualities peculiar to the age in which he lived."—R. M.

BACCIOCHI. See BUONAPARTE.

BACCIOCHI-ADORNO, lieutenant-colonel in the army of Condé, born in Corsica, entered the French service in 1761. His attachment to the cause of the Bourbons throughout the times of the Revolution, was rewarded after the second Restoration by the dignity of "inspecteur aux revues," and the cross of the legion of honour.—J. S. G.

BACCIOCHI, FELIX PASCAL, husband of the eldest sister of Napoleon, was born in Corsica in 1762, and died at Bologna 28th April, 1841. His family was of noble blood, but poor. He entered the army at an early age, and in 1797, while only a captain of infantry, he married Maria Eliza Buonaparte—Napo-

leon being at that time general-in-chief of the army in Italy. The young general was by no means pleased with the marriage, but nevertheless permitted his new relative to share the fortunes of the family, and Bacciochi became successively colonel, president of the electoral council of the Ardennes, senator (1804), general, and grand cross of the legion of honour. He obtained finally the principality of Piombino and Lucca, and was crowned with his wife on the 10th July, 1805—the coronation being the prelude to a separation. Bacciochi remained the general, and Eliza Buonaparte, as sister of the emperor, assumed the state of the princess. He afterwards retired to Germany, and in 1831 was allotted a revenue of 100,000 crowns, with the title of a prince of the Roman empire.—P. E. D.

BACCIUS or BACCIO, ANDREA, an Italian physician of the second half of the sixteenth century, was a native of Milan. Professor of botany in one of the colleges at Rome, and physician to Pope Sixtus Quintus, he squandered his fortune, and was obliged to seek refuge from his creditors in the house of Ascanius Colonna. His principal work is entitled, "De naturali vinorum historia, de vinis Italie et de convivis antiquorum, deque Rheni, Galliae, Hispaniae, et de totis Europa vinis," 1576.—J. S., G.

BACCUS, HEINRICH, a German printer of the first half of the seventeenth century, author of an account of the kingdom of Naples, printed in the *Thesaurus Antiq. et Hist. Italicae*.

BACCUSI, IPPOLITO, a musician, was born at Verona, some say so early as 1550, but there is better reason to believe, later in the same century. He was maestro di capella in the cathedral of Verona in 1590; and all his known works were published subsequently to this date. These consist entirely of ecclesiastical music, among which his arrangements of Psalms are avowedly formed upon the model of the famous Flemings, his predecessors. He was the first to write instrumental accompaniments to church music. He is said to have been a monk. A list of his works is given in Féti's Biographie.—G. A. M.

BACELLAR, ANTONIO BARBOSA, a Portuguese historian and poet, born at Lisbon in 1610, was educated at a jesuit seminary for the profession of law, and became a magistrate of Porto. His verses are without particular merit, but an account of Brazil, which he published in 1654, had great success, and was translated into Italian. Died in 1663.—J. S., G.

BACH. The family of musicians remarkable above all others for the number and ability of its members who, for two centuries, successively distinguished themselves throughout Lutheran Germany. Their origin is traced to Veit Bach, a miller and baker of Presburg, who left his native country in consequence of the religious troubles that prevailed there in the latter part of the sixteenth century, and settled at Wechmar, a village of Saxegotha, where he pursued his calling, and became noted for singing to his accompaniment on the guitar. He had two sons, both reputed for their musical talent, the elder of whom, Hans, a carpet weaver, died in 1625, leaving three sons, who were all sent by the count of Schwarzburg-Arnstadt to Italy, to develop the great disposition for music which they evinced. In the next generation Johann Christoph and Johann Bernhard at Eisenach, and Johann Michael at Gehren, were distinguished organists and composers. Johann Ernst, the son of Bernhard, born at Eisenach in 1722, at which place he was afterwards kapell-meister, took a prominent rank beside his cousins, the distinguished sons of the colossal Sebastian. His music has great merit. The descendants of the earlier branches of the family, who followed music as a profession with less consideration, were so numerous, that towards the end of the seventeenth century there was scarcely a town in Thuringia, Saxony, or Franconia, that had not one of them as organist, or cantor, or official head of all musical arrangements. These were as much united by brotherly as by artistic feeling, and they held an annual meeting at Eisenach, Erfurt, or Arnstadt, for interchange of greetings and comparison of progress. So many as a hundred and fifty of these relatives have assembled on such occasions, when their chief amusement always consisted of mutual musical performances. The compositions of all of them were kept together in a constantly-growing collection, that was called the Archives of the Bachs; which valuable and interesting family memorial was in the possession of C. P. E. Bach at Hamburg, when he died in 1788, and then passed into the hands of M. Poelchau, a famous collector of music at Berlin. The sons of Emmanuel were the first of the Bachs that deserted the pursuit of their ancestors. The latest of the name publicly engaged in music—but of whose

connection with this family there is no certainty—was Johann David of Stargard in Pomerania, who printed a book of chants in 1831.—G. A. M.

BACH, JOHANN SEBASTIAN, the great musician, not only the most distinguished of his remarkable family, but one of the most illustrious men in the history of the art, was born at Eisenach on the 21st of March, 1685, and died at Leipzig on the 30th of July, 1750. His father, Johann Ambrosius, was one of twin brothers, who were so much alike in person and voice that their wives could only know one from the other by their dress; their temper, their constitution, their talent, and their music were alike; when one was sick the other was ill, and their death took place very nearly at the same time. This occurred when Sebastian was but ten years old, whose elder brother, Johann Christoph, took him under his protection, and taught him the principles of the art for which his family was famous, and in which himself was destined to become pre-eminently distinguished. It is not to be supposed, however, that in the household of his father, a musician, he had not made the early familiarity with music, without which even his marvellous organization could not have been developed. His own ardent love of his pursuit, and his brother's want of sympathy with this, are equally proved by an anecdote of his desire to study some of the compositions of the most profound writers of the day, and his being forbidden the use of a volume which contained them. He procured the book, however, by stealth, and copied the valued pieces, which, as he was obliged to do in secret, he could only write on moonlight nights, and thus spent six months upon the task. He had scarcely finished his labour, when his brother discovered the transcript and took it from him, and he did not regain it until shortly afterwards the death of Christoph left the boy again without a protector. In this destitute condition he went with a schoolfellow to Luneburg, and obtained there an engagement as treble singer in the choir of St. Michael's school, which he kept till his voice broke. With enthusiasm that no difficulties could check, he walked several times to Hamburg to hear the performances of Reinken the famous organist, and also to Zell to witness those of the prince's band, losing no opportunity that could afford him gratification from or improvement in his beloved art. When he was eighteen, he was engaged to play the violin in the band of the duke of Weimar, and it was probably then that he became acquainted with the concertos of Vivaldi, to which he always attributed his ideas of the principles of musical construction that he subsequently developed to such completeness as makes his works a model of form for all time. Especially devoted to the organ as an instrument, and anxious for the field in which to exercise his wonderful powers of invention, he gladly quitted the duke's service in the following year, to accept the office of organist at Arnstadt, in which, for the first time, he had an opportunity to prove his remarkable ability. While in this situation he made several art-pilgrimages, for the sake of hearing any player from whose experiences he might derive any improvement. In particular, he once walked to Lubeck, where the celebrated Buxtehude was organist of St. Mary's church, with whose playing and composition he was so delighted that he prolonged his stay for three months. In 1707 he was appointed organist of the church of St. Blasius at Mühlhausen, in which place we may suppose he married his relative, the daughter of Johann Michael Bach of Gehren, by whom he had seven children. The year following he returned to Weimar, no more in the subordinate capacity of an orchestra player, but in the important character of organist. His reputation as an executant, as a composer, and as an extempore, began now to spread itself all over Germany, and his unremitting study gave ever further justification to the high esteem in which he was held. In 1717 Prince Leopold of Anhalt Köthen, a great lover of music, observing and appreciating the rare talent of Bach, offered him the office of master of his chapel and director of his concerts, which, as giving him still greater opportunity than he had yet enjoyed, he gladly accepted. On the death of Zachau, the master of Handel, Bach was invited to succeed him as organist at Halle, and went there to prove his fitness for the appointment; but, for some unknown reason, the post was given to Kirchhoff, a pupil of the former organist. About this time Marchand, a French player, was exciting great admiration in the court of Dresden; and it was proposed that Bach should make a trial of skill with him, to prove the superiority of French or German art. Accordingly Bach went to Dresden, and having heard his rival, and so satis-

fied himself that he was worthy to compete with him, sent him a most courteous challenge, which Marchand accepted. On the appointed day Bach appeared before the elector and his retinue; but Marchand, after he had been long waited for, was ascertained to have suddenly quitted the city, and thus left the field to his opponent, who made such a performance as satisfied all present of his incomparable ability. In 1722 he revisited Hamburg, for the purpose of again hearing the veteran Reinken, then nearly a hundred years old. It was not as a mere listener that he now met the master; he was on this occasion to prove himself a noble successor to the old man's reputation, which he did by extemporizing at great length, and with such effect as only his wonderful genius could produce, on one of the Lutheran chorals, or hymn tunes, when Reinken exclaimed, "I thought this art would die with me; but here I find it has a more able representative." In this year Bach's first publication appeared; for, although from a very early period he had with ceaseless assiduity studied and practised composition, and thus developed the style entirely his own, it was not until his thirty-eighth year that one of his works was printed. This may have been because of the less frequency of publication at that time than at present; because he never wrote anything for popularity, and so there could not have been a general demand for his music; and because it was his habit so carefully to perfectionize what he wrote by correction and recorrection, that he must have been reluctant to let a work pass through the press, as this would be an obstacle to further improvement. Even this first publication, the first part of "Das Wohltemperirte Clavier," known in England as the "Forty-eight Preludes and Fugues" (the latter half of which was written some years later,) which was reprinted three times during his life, underwent very important modifications in each successive edition. With reference to this work it is appropriate to state, that Bach liked especially to play upon the clavichord, "a portable keyed instrument of small power, which, unlike the harpsichord, yielded more or less tone according to the force used by the player;" and that, disregarding the custom which had prevailed until his day, of writing in a few keys only, and tuning keyed instruments so as to render these nearly perfect at the expense of the rest, he used to tune this with equal temperament, a task he never would trust to another, and which he accomplished with singular rapidity. It is also to be remarked, that he was the first who used the thumb and the fourth finger in fingering on the pianoforte key-board; and his preludes and fugues in each of the twelve major and twelve minor keys, exemplify as well his method of tuning as his system of fingering. In 1723, the most important event in his career, his appointment to the organ of St. Thomas' school in Leipzig, obliged him to resign his engagement with Prince Leopold, who, however, remained his warm friend till he died, when Bach wrote a funeral cantata for his obsequies. In his new situation, the master, now generally acknowledged as such, had a larger field of action than he had yet enjoyed. His playing became more and more famous, and he had constant opportunity for the production of important works.

His income was soon increased by his additional appointment as composer to the duke of Weissenfels; he had many pupils for composition and for playing; he was frequently engaged to judge new organs, and to elect organists, and he now published numerous works. Many as were these sources of income, the expenses of his numerous family, and his hospitality to the artists from all countries who visited him, necessitated frugality in his household; but though he might, had he travelled as a player, have gained riches and honours wherever he went, since there was no one who could equal him as an executant, he preferred the simple life with its simple means, which enabled him to labour uninterruptedly in his art, and to win the personal regard of all who had occasion to meet him. His playing on his favourite clavichord was remarkable for the beauty of his touch, and the depth of his expression; his playing on the organ was widely distinguished from this, as were his compositions for the one from those for the other, by the breadth and grandeur characteristic of this comprehensive instrument; and he had a peculiar felicity in the choice and combination of the stops, which gave an entirely unique effect to his performance. He now wrote the greater part of his enormous number of church compositions, including most of his motets and church cantatas, and his services for every Sunday and festival day for five years, for the use of his choir. Though he never wrote what we now would esteem as light music, he was not without relish for the

compositions of others of a less severe character than his own, and, accordingly, used to make frequent pleasure-trips to Dresden, with his eldest son, for the sake of hearing the operas of Hasse, then constantly given there. He had lost his first wife, and married a second, by whom he had thirteen children, making a family of twenty in all, eleven sons and nine daughters. In 1736 he received the further appointment of kapell-meister to the court of Dresden, under Augustus III., king of Poland, and elector of Saxony, who had, like his father, abjured the Lutheran faith, in favour of that of the church of Rome, and this office gave Bach occasion to write his Masses and other pieces for the Roman service. He had now attained the summit of his greatness; his simple and homely nature found its chief pleasure in his family circle, in witnessing the successes of his elder sons, whom he had taught to emulate himself, and in training his younger children to follow in their course. He had some quarrels with the master of his school, which were not, however, of a nature to disturb his comfort; at least, they did not interrupt his artistic pursuits. He was unaffectedly pious, without any of the polemical scruples that induced his ancestor to leave Hungary, since he wrote indifferently for the Lutheran church and for that of Rome, although a zealous member of the former. He never sought applause, and his self-satisfaction being the goal of his endeavour, he disregarded the honour that everywhere awaited him, and thus he lived, composing, and playing, and teaching; advancing his art in all. He always had a great wish to know Handel, the only one of his contemporaries whom posterity ranks with him; and in 1719, while residing at Köthen, on hearing that the famous Saxon was visiting his native town of Halle, he went there in hopes to meet him, but found that he had departed on that very day. While Bach was at Leipzig, Handel again visited Halle, when Bach, being prevented by illness from leaving home, sent his eldest son to invite him to come there, but equally in vain. Frederick the Great, famous for his love of music as renowned for his battles, often inquired of Bach's second son, Emmanuel (who had an engagement in his court), after his father, in consequence of which Bach was persuaded in 1747 to visit Potsdam, where the Prussian monarch was staying. The king was surrounded by his musicians, the usual evening concert was about to commence, and Frederick, with his flute in his hand, was ready to play the solo which was to be the first piece, when, according to custom, an officer presented to him the list of the arrivals in the town, on which he saw the name of the master. "Gentlemen," cried the king, "old Bach is come," and so broke up the meeting; the presence of the great musician engrossing all his attention. A messenger summoned Bach to the palace, without allowing him time to change his travelling dress, and the king received him with the most eager welcome. In the palace were several pianofortes, then a newly-invented instrument, made by Silbermann, and Bach must play upon them all; the king was delighted with his guest, and wrote him a subject for a fugue on which the master extemporized to the amazement of the many musicians and courtiers who gathered to hear him. Bach afterwards wrote a very elaborate work upon this theme, which he dedicated to his royal admirer. The following day he went to Berlin to try the principal organs in that city, and to see the opera-house and concert-room, where he astonished those who accompanied him by the deep acoustical knowledge he displayed in his remarks on these buildings. He returned to Leipzig to quit it no more. His sight had been injured at a very early age, probably by the moonlight transcription of his brother's forbidden volume; and it now failed him so greatly that he was persuaded to let an English oculist operate upon him; the experiment was unsuccessful, and a second attempt reduced the sufferer to total blindness. It is supposed that this course of treatment, and the violent medicines that accompanied it, induced the illness which prostrated him for six months, and ended with his death. Ten days before this took place, his sight suddenly returned, but after a few hours he became delirious; then he had an apoplectic fit; and then he breathed his last.

He was, perhaps, the most severely conscientious artist that ever devoted himself to music; he deemed that to compromise his art would be to compromise himself, and that to lend himself to anything which did not, to the utmost of his power, tend to exalt it, was in the last degree unworthy of him and of music. He was the greatest contrapuntist that has been, and is especially remarkable for the strict integrity of his part-writing,

the complexity of which, we must own, often prevents the broad and massive effect that greatly distinguishes the music of Handel from his; his very extensive employment of passing notes induces many harshnesses which will not bear analysis; and his principle of making each part in his score an independent melody, is often carried out at the cost of the euphony, and the clearness of the whole. These peculiarities were the result of his never-ending study; his wonderful power of expression evinced in his free movements, in his great choral works, particularly in his famous "Passions-Musik," is the manifestation of his transcendent genius. As he despised popular applause, so his music is little open to popular appreciation, and it is, and always will be, much more interesting and much more satisfactory to those who participate in its performance, than to any passive listener; his music is beyond that of any other composer, difficult of comprehension, but its measureless beauties will ever repay the pains of the student who unravels them. His principles of playing are detailed in his son, C. P. Emmanuel's "Versuch über die wahre Art das Clavier zu spielen," and his system of composition in his pupil Kirnberger's "Kunst des reinen Satzes." A list of all his known works is given in Dr. Forkell's *Life*, and in M. Fétis's *Biographie*. A monument to Bach was erected at Leipzig in 1841, at the instigation of Mendelssohn, who contributed largely towards its expenses, and gave some public performances of the master's music, to further the fund. The Bach Society in London was founded in 1849, by Dr. W. Sterndale Bennett for the study of the master's works. A complete edition of his instrumental compositions is now in course of publication by Peters of Leipzig, of which at present eight volumes for the organ, and twenty-three for the pianoforte, have appeared; and one of his still more numerous vocal works is being issued by the Bach Gesellschaft, which was instituted at the centenary of his death, to produce this publication by annual subscription. Both of these series contain works that have never before been printed.—G. A. M.

BACH, WILHELM FRIEDEMANN, a musician, the eldest son of the great Sebastian, was born at Weimar in 1710, and died at Berlin in 1784. His father taught him the organ and the clavichord, and the principles of composition, and thought very highly of his ability; he learnt the violin of the elder Graun. His father's appointment at Leipzig, when he was thirteen years old, gave him the opportunity to study jurisprudence and mathematics in that university, in which he attained considerable proficiency; he was for many years his father's constant associate, accompanying him wherever he went. In 1733 he was appointed organist of St. Sophia's church in Dresden, but held the office only a short time, and then returned to Leipzig. In 1747 he was engaged as organist at St. Mary's church in Halle, and in consequence of his long residence of twenty years in that city, he is often called Bach of Halle. His brother, C. P. Emmanuel, used to speak of him as the only artist worthy to succeed their illustrious father; and other contemporaries describe him as the greatest player, the greatest master of fugue, and the greatest extempore of his day. His strangely uncooth temper, however, his moroseness, his constant fits of abstraction, and his addiction to drinking, rendered him a disagreeable acquaintance, and incapacitated him for his duties: thus, he had no friends, and even his talent failed to render him popular. When he left Halle, probably because his eccentricities could no longer be tolerated, he went successively to Leipzig, Brunswick, and Göttingen, and finally settled at Berlin, where he died in extreme poverty. He was too idle to write, and, therefore, he has left but few proofs of his power: a list of these, including music for the festival of Advent and for that of Whitsuntide, and some elaborate organ fugues, is given in M. Fétis's *Biographie*.—G. A. M.

BACH, CARL PHILIP EMMANUEL, musician, the second son of the immortal Sebastian, was born at Weimar on the 14th of March, 1714; died at Hamburg on the 14th September, 1788. His father's settlement at Leipzig when he was nine years old, gave him opportunity for the study of jurisprudence in that university, which he afterwards continued at Frankfort-on-the-Oder. He learned music from his father, and attained such eminence as a player, that Clementi professed to have derived from him that beautiful manner of singing upon the pianoforte, for which himself was especially famous, and which may be regarded as the distinguishing merit of all the disciples of his style; and such distinction as a composer, that Haydn ascribed to him the principles of construction upon which he based his own greatness; and that Mozart used to speak of his productions as the standard at

which he aimed in his own. This high esteem in which he was held, however, is mainly to be attributed to the little knowledge that there existed of his father's playing and compositions; and the illustrious authorities quoted above, extolled in his reflection what they knew not in the great original. The qualities most valuable to the art, which the habitual privacy of the father's life concealed from the world, the son, whose courtly manners, personal amiability, and general intelligence rendered him the universal favourite of society, made public, and thus the art and the world have the advantage of them. The highest eulogium that can be passed upon his playing is to say, that it was an imitation of his father's; the general character of his music is immeasurably below that of the same great model: it has the merit of expression, but presents little other token of genius, while its technical correctness has all the appearance of laborious production. At Frankfort he established an academy of music, for which he wrote many compositions. He left this town in 1738 to settle in Berlin, where, two years later, he was appointed chamber musician to Frederick the Great; his chief duty being to accompany the king's flute performances upon the pianoforte. From his long residence in the Prussian capital he is often called Bach of Berlin, as, from his subsequent settlement for twenty-one years at Hamburg, he is also sometimes called Bach of Hamburg. He went to this latter place to succeed Telemann as kapell-meister in 1767, when, so great a favourite was he at court, that he had the utmost difficulty to leave Berlin; and when he protested against his detention that he was not a Prussian subject, his wife, whom he had married there, and his children who had been born there, were for some time refused the permission without which they could not quit their native country. When, at last, he departed, the Princess Anna Amalia gave him the honorary title of her kapell-meister. The recollection of these difficulties made him for ever afterwards refuse to quit the free city of Hamburg for any of the appointments which were offered him at different German courts. He was the conservator of the famous "Archives" of the Bachs, which passed at his death into the hands of M. Pöelchau of Berlin. His two sons—one an advocate, and the other a painter, who died at Rome—were the first members of the Bach family that were not musicians. His most important works are the oratorio of "Die Israeliten in Der Wüste," and a setting of Klopstock's "Morgen-gesang am Schöpfungsfeste;" besides which, and several other vocal compositions, he wrote very extensively for his instrument. A list of his published and unpublished music is to be found in M. Fétis's *Biographie* and Dr. Schilling's *Lexicon*. His life, as narrated by himself, is given in Burney's *Musical Tour*.

BACH, JOHANN CHRISTOPHER FRIEDRICH, a musician, the ninth son of the famous Sebastian, was born at Leipzig in 1732, and died at Bückeburg in 1795. He studied jurisprudence in the university of his native city, being designed for the profession of an advocate; but his talent for music, which could not but be developed in his father's household, soon became conspicuous, and the count of Schaumburg appreciating this, and entertaining a strong personal regard for him, engaged him as his kapell-meister, and he lived at Bückeburg in fulfilment of the office: whence he is often distinguished by the addition of the name of this town to his own. From the time of his appointment till his death, he had the custom, which nothing induced him to break, of devoting certain hours in every morning to composition. He never quitted Bückeburg save for a few months, when he visited his brother Christian in London. His numerous compositions are remarkable rather for their purity than vigour. A list of these is given in M. Fétis's *Biographie*. His son WILHELM, born at Bückeburg in 1754, and his grandson AUGUST WILHELM (son of the last named), born at Berlin in 1786, were both reputed composers of instrumental music.—G. A. M.

BACH, JOHANN CHRISTIAN, a musician, the eleventh and youngest son of the pre-eminent Sebastian, was born at Leipzig in 1735, and died in London in January, 1782. As his father died when he was but fifteen years old, he had less of the incalculable advantage of this great man's instruction, than either of his brothers: he completed his musical studies under his distinguished brother, C. P. Emmanuel, whose position at the court of Berlin enabled him to give the young orphan not only a home, but an introduction to the best society. Christian's talent soon attracted attention, his excellent harpsichord-playing was admired, and his compositions were successful. The gallantry, not to say sensuality of his disposition, made him ever

passionately devoted to the society of women, and this brought him into connection with the Italian singers of the Berlin opera, by whose persuasion, when he was nineteen, he went to Milan. He had been but a year in the Lombard capital, when, by the interest of the empress, he was appointed organist of the Duomo. Here he wrote several operas, in which the severe school of his education gave way to the lighter Neapolitan style, and he won general favour. From his residence in this city, he is sometimes called Bach of Milan, but he is better known as Bach of London, from his longer settlement there. In 1762 (not in 1759, as stated by M. Fétis and Dr. Schilling), Signora Matei, directress of the Italian opera in London, engaged him to come to England, and, save for an occasional trip, he never quitted this country. His opera, "Orione ossia Diana vendicata," was produced in February, 1763, with decided success; in this work the richness of the instrumentation exceeded anything that had been heard, and in it the clarinet was employed for the first time in England. Bach at once became a general favourite. He was engaged by the queen as chamber musician, organist, and composer. He wrote constantly for the opera; he gave concerts in conjunction with Abel, the player on the viol da gamba; and he produced countless instrumental works, all of which were extremely popular. His playing had fallen into neglect while he was in Italy, and now, though he purposed to resume his practice, he never regained his execution. Probably from this reason, he never wrote any difficulties for his instrument, and, as his music was as easy to understand as it was to play, it was as much admired by all the ladies as he was himself. His brother Emmanuel often reproved him, by letter, as a renegade from the classical style of his father; and when those around him admonished him of the difference between his music and that of his accomplished and conscientious mentor, he used to reply—"Emmanuel lives to compose, but I compose to live." It was his love of pleasure and his gaiety of character that induced the prevalent lightness of his music, rather than his want of ability to write in a more earnest style, as is proved by some motets he wrote for Germany, some Masses he wrote for Rome and Naples, and even some pieces he wrote for the English church, all of which severe critics warmly praise. In 1767, Cecilia Grassi was engaged in London as prima donna at the opera, and she had not been long in this country when Bach married her. Though this may have reformed him of his gallantries, it did not cure him of another unfortunate propensity; for his habit of drinking became so strong that he now rarely wrote save under spirituous excitement. Such a course of life could not endure, and thus he died at a much earlier age than his brothers, leaving debts to the amount of four thousand pounds, a brilliant popularity which did not long survive him, and a widow, who received from the queen fifty pounds to carry her to her native country, and a pension of eighty pounds a year as a tribute to his memory. M. Fétis gives a list of the greater part of his works.—G. A. M.

\* BACH, ALEXANDER, Baron, Austrian minister, born 4th January, 1813, at Loosdorf in Austria Proper, is the son of a solicitor. He studied law, and took his degree at the Vienna university. Having obtained a subordinate place under the crown-solicitor, he travelled in Europe and in the East, and at the death of his father succeeded him in his law business, getting soon an extensive practice. Young, successful, and ambitious, he entered on a political career under unusual circumstances. Prince Metternich's long administration, with its obstructive policy, which viewed with distrust even the development of literature and the construction of railroads, had in the course of time created a general feeling of opposition among the educated classes of Vienna, which found its centre in the Juridisch-politische Verein, a club founded by Dr. Bach and his friends, who used there socially to assemble, and to discuss the questions of the day from the legal point of view, and succeeded by their strict adherence to the letter of the law in preventing its dissolution by the police. The sudden outburst of the Paris revolution in February, 1848, had taken Prince Metternich by surprise, and as his prestige broke down, by the fact that he was unable to prevent or to suppress (March 18th) a noisy street demonstration in favour of constitutional government and the freedom of the press, he was dismissed from his high post by the imperial family, and found it safe to seek an asylum in England. The system of government was altered by this event, which was countenanced by Bach's club, but the members of the administration remained the same as before. Prince Metternich's

underlings, however, unaccustomed to work on their own responsibility, proved utterly unfit for the task of reorganizing the Austrian government. They failed to allay the fears of the aristocracy, to command the respect of the middle classes, and to grapple with the increasing financial difficulties. When in May they published the new constitution—in fact a bungling transcript of the Belgian fundamental law—a street demonstration, headed by the students of the university, but favoured by the national guard, turned them out of office, and extorted the recognition of the principle of manhood-suffrage and the promise of a speedy convocation of a constituent assembly. They were replaced by some members of the above-mentioned club. Dr. Bach, who in the meantime had become common-councilman and member of the provincial deputation, was appointed minister of justice. He at once began to develop his political creed, opposed on one side to the idea of German unity, by which most of his more ambitious friends had been dazzled; on the other, to the historical rights of Hungary, and to the aspirations of Italy, Bohemia, and Austrian Poland. His aim was a centralized, constitutional, democratic Austrian empire, disregarding the history, rights, and claims of the different provinces, and the widely-spread schemes of German unity. His colleagues, however, were too weak either to carry or to repudiate a scheme which was inevitably leading to war with Hungary, and even in case of success, to the predominance of the army, and to the rule of the sword. The administration of Baron Pillerstorf was therefore signalized by continuous vacillation, by street meutes at Vienna, and by bloodshed at Prague and Lemberg. The cabinet yielded to the mob in the capital, but refused to close the Italian war by negotiation, and to come to good understanding with Hungary. They supported the Servian insurrection, and Ban Jellachich in his private war against Hungary, against the wishes of the Austrian constituent assembly; but they controlled it often successfully by the silent votes of Galician peasants, though none of the ministers was an eloquent man, and with the exception of Dr. Bach, not even a debater. Thus they lost the support of the people, and especially of the inhabitants of Vienna, who yearned for peace with Italy, and did not wish to jeopardize the very existence of the empire by a Hungarian war. Therefore, when the ministry ordered imperial regiments to the support of Ban Jellachich, defeated by the Hungarians on the 29th of September, a portion of the garrison of Vienna mutinied on the 6th of October, and, together with the population of the capital, expelled the troops, stormed the arsenal, killed the minister Count Latour, and sought the life of Dr. Bach, who had to flee. The court retired to Olmütz, where a new cabinet was formed under the premiership of Prince Schwarzenberg, Dr. Bach remaining minister of justice. Under this administration, Vienna was beleaguered and stormed, Italy subdued, and Hungary, refusing to merge into an ideal Austria, and clinging to its institutions, was invaded by all the available forces of the empire. After the complete defeat and expulsion of the imperial army, Prince Schwarzenberg sought the intervention of Russia, supported in his views by Dr. Bach, whilst Count Stadion opposed them, and became a lunatic when they were carried against his wishes. Dr. Bach succeeded him at the home office in March, 1849, and remained after the death of Prince Schwarzenberg, the leading member of the cabinet. He drew up the constitution of the empire at the end of the Hungarian war, but had now to learn that a country won by the sword, cannot be ruled but by the sword: his schemes remained on paper, and his constitution was still-born. During the Russian war he supported Count Buol against the military party in his leanings towards the Allies, and his "astounding ingratitude" (in the words of Prince Schwarzenberg) towards Russia. By this course he earned the enmity of the Austrian aristocracy, always unfriendly towards the man who had risen from the middle classes to one of the highest posts of the realm. This hatred, however, was soon allayed by Dr. Bach's successful endeavours to have the Austrian concordat signed, which surrendered the rights of the crown about the church exclusively to the papal see. His services were lately rewarded by the title of baron. He is a bachelor.—F. P., L.

BACH, VICTOR, a physician, born about the year 1770 at Villefranche (Aveyron); died at Paris in the year 1799. He practised his profession in Paris during the period of the Revolution, the principles of which he strongly espoused. He took an active part in the struggles of the convention, and was nomi-

nated elector of the department of the Seine. His opinions were strongly democratic. He was tried for an expression of these opinions in a pamphlet in the seventh year of the Revolution. After the fall of Larevelliére-Lépaux and his colleagues, he addressed the club of Manége on the dangers of the country, and proposed, in order to secure its safety, a constitution similar to the system of Babeuf. Bach had often predicted that the Republic would be destroyed by a soldier, and subsequent events justified his predictions. Faithful to his principles, and not willing to live under a military despotism, he shot himself at the foot of the statue of Liberty on the "Place de la Concorde," the same spot where Louis XVI. was guillotined.—E. L.

BACHARTIER-BEAUPUY, MICHEL ARMAND, a French general of division, born at St. Medard, Dordogne, 14th July, 1755, killed at the battle of Reutlingen, 19th October, 1796. In 1773 he was sub-lieutenant in the regiment of Bassigny, and was raised to the rank of general of division in 1795, having, in the interval, passed through all the intermediate grades.

BACHAUMONT, FRANÇOIS LE COINGNEUX DE, a French litterateur, born in 1624, was "conseiller-clerc" to the parliament of Paris. He was one of the most successful epigrammatists of an age in which epigrams were at their highest value, and served equally the purposes of statesmen and of wits. Bachaumont found ample scope for his pleasantries in the character and measures of Cardinal Mazarin, and in the burlesque war of the "Fronde" to which one of his bon mots gave rise, showed himself a persevering, as well as a formidable enemy of the minister. He wrote in conjunction with Chapelle, "Voyage en Provence." Died in 1702.—J. S. G.

BACHAUMONT, LOUIS, a French litterateur, born towards the end of the seventeenth century, is the author of a curious literary and historical miscellany, published after his death, with the title "Mémoires Secrets." The work is in great part a record of the gossip and scandal current among the libertine churchmen, marquises, players, men of letters, and intriguing couriers, whose society he frequented. Died in 1771.

\* BACHE, ALEXANDER DALLAS, LL.D., the able and most efficient superintendent of the gigantic survey of the American coasts, so creditably undertaken, and so admirably carried out by the government of the United States. Dr. Bache was selected for the highly responsible office, which he has now occupied for many years, on account of the reputation he had acquired through other important services. Nominated in early life professor in the Girard college, he visited Europe in search of the freshest thoughts and the newest arrangements connected with practical education; and the result of his tour was one of the best and most thoughtful surveys of the actual condition of things, in regard to this great subject, that has yet appeared. Fortunately he was soon transferred from the Girard college to the service of the State. The former—through whatever cause—has not turned out a success. We suspect that, like many such institutions in our own country, its riches outran its objects. Charitable institutions are not needed on a great scale in the United States, and therefore do not thrive there. The Girard college is apt to remind the visitor of those enormously overgrown and comparatively useless "hospitals" in Edinburgh. Dr. Bache escaped from the sinecure, and entered on a sphere of activity that could not be occupied unless by a man of large acquirement, and who, at the same time, was eminently a man of work and sagacity. The department of the Coast Survey is, in reality, his own creation. It is not slightly to the credit of the Houses of Congress, and of the government at Washington, that they so heartily inaugurated, and have so liberally sustained so great and so necessary an enterprise; but we feel assured that they apportion to the intelligence and conscientious industry of Dr. Bache a due share of its success. The survey department of Washington is now a large national institution. It has already given forth most accurate maps, not only of the contours of the coasts, but of the soundings of every harbour and channel as yet utilized; and we have little hesitation in saying, that when it is completed, it will take its place as a model survey, that should be imitated—according to its means—by every maritime nation now existing, or which circumstances may henceforward endow with power. It might repay the trouble, if our own legislators would compare what has been done for some of our own comparatively limited coasts, with the results established by this American survey. But Dr. Bache did not confine himself to his primal and simple duty—that of fixing contours and recording sound-

ings. His reports are becoming a repertory of all the phenomena of currents and tides on the coasts of both oceans. Like the wise man who, while husbanding his strength, evokes from it all it can accomplish, he has arranged that his staff take note of magnetic and meteorological phenomena. His last report on magnetism has just reached this country. We cannot within our narrow limits go into detail; but in fullest sincerity, and not without a certain portion of the adequate knowledge, we congratulate the United States that they possess an officer like Dr. Bache, and express, at the same time, our assurance that the support so liberally given by that government, will have its reward in the recognition, by all nations, of the value of the contributions thus obtained to the "physics of the globe."—J. P. N.

BACHE, BENJAMIN FRANKLIN, an American printer and journalist, grandson of Dr. Franklin. He was apprenticed to an eminent printer in Paris, and on his return to America began the publication of the *General Advertiser*. Died in 1799.

BACHE, WILLIAM, an American physician, author of some papers on subjects of natural history, died in 1797. He was a grandson of Dr. Franklin.

BACHELET-DAMVILLE, LOUIS ALEXANDRE, a French general of brigade, born at St. Aubin, in the Lower Seine, 1st November, 1771; killed at the attack of the village of Gossa in Saxony, 16th October, 1813. He entered as a soldier in the first battalion of the Lower Seine, in March, 1792, and was engaged in the campaigns from 1793 to 1799, when he became aide-de-camp of General Vandermaessen. He afterwards served in the Spanish campaigns, and on the 30th May, 1813, was promoted to the rank of general of brigade. His name is inscribed on the bronze tablets at the palace of Versailles.—G. M.

BACHELIER, JEAN JACQUES, a French landscape painter, born at Paris in 1724; died in 1805. He consecrated the whole of his long life to the benefit of his art, especially in its application to porcelain and encaustic painting. He founded in 1766 a free school for artisans, and remained for forty years at the direction of the Sèvres manufacture, where he substituted artistic designs for the Chinese patterns in use when he entered it. He enjoyed the friendship of the count of Caylus, whom he assisted in his artistic researches and experiments.—R. M.

BACHELIER, JEAN MARGUERITE, a French notary, and in 1793 member of the revolutionary committee of Nantes; died in that city, 10th August, 1843. He was condemned to death as an accomplice of Carrier, but was pardoned shortly after.

BACHELOT, JEAN ALEXIS AUGUSTIN, a French theologian, born in 1790. He was sent by the pope, with the title of "prefet apostolique," to the Sandwich islands in 1826, but was met by the opposition of the English missionaries, and obliged to withdraw from the islands. Died in 1838.—J. S. G.

\* BACHELOT DE LA PYLAIE, A. J. M., a distinguished French naturalist and antiquary, born at Fougeres in the department of Ille-et-Vilaine in 1786, has published, besides a manual of conchology and some other treatises, an interesting work on the Flora of Newfoundland, entitled "Flore de Terre Neuve et des îles Saint Pierre et Miquelon," Paris, 1829. M. Bachelot de la Pylarie generously presented to the museum of Paris, some years ago, the most curious of the plants he had collected in his numerous travels.—J. S. G.

BACHELU, GILBERT-DESIRE-JOSEPH, Baron, a French general, born at Dôle (Jura), 9th February, 1777; died at Paris in June, 1849. He served under Napoleon at Quatre Bras and Waterloo. After the disbanding of the army of the Loire, he was arrested and sent into exile, but was recalled in 1817. In 1831 he became member of the council-general of Jura; in 1837 he was chosen deputy by the electoral college of Dôle; and in 1838 by Châlons-sur-Saône.—G. M.

BACHET, GASPARD, born in 1593, died in 1638; one of the earliest members of the French Academy of Sciences, and an excellent and original analyst. We owe to him an edition of Diophantus and a commentary on his works. Bachet, among the first of the moderns, cultivated this curious and rather difficult branch of analysis;—he effected the general and complete resolution of indeterminate equations of the first degree, whatever the number of the indeterminate quantities and of the equations. He gave this solution in a work published at Lyons in 1612, entitled "Pleasant and delectable Problems depending on the Properties of Numbers." This work is the precursor of the "Mathematical Recreations."—J. P. N.

BACHEVILLE, the brothers BARTHÉLEMY and ANTOINE,

French officers and travellers, both born at Trevoux; and died, the younger at Marseilles, in June, 1820; the elder at Paris, in 1835. They both entered the army, and assisted at all the battles in which the French arms were distinguished from 1804 until 1814. On the abdication of Napoleon, the elder brother, Barthélemy, followed him to Elba, and afterwards both brothers fought at Fleurus and at Waterloo. After that brief and disastrous campaign they retired into domestic privacy; but having been accused of a political conspiracy, they contrived to escape from France, where a price had been set upon their heads, and sought refuge in Switzerland. They afterwards travelled through Bavaria, Saxony, and Silesia, and arriving at Varsovie, were kindly received by the Countess Dembinska, with whom they resided several months. They next proceeded to Moldavia, where they separated. Antoine remained at Jassy, and Barthélemy departed for Bucharest, which he soon after left for Constantinople. Learning that the French ambassador there was negotiating for his extradition, he embarked for Smyrna, whence he passed to Athens. Reduced to indigence, and almost to despair, he one day received a visit from the agent of the celebrated Ali Pacha, who took him into his service. He now departed with a caravan for Janina, but after some days' journey they were assailed in the gorges of Mount Olympus by a band of brigands, by whom the country was infested. Barthélemy took the command of the caravan, attacked and defeated the banditti, and compelled them to seek their safety in flight. The success of this encounter gained him the confidence of Ali Pacha, who, however, subsequently treated him with great inhumanity.

In the meantime, Antoine, becoming extremely impatient once more to see his brother, set out for Constantinople, afterwards travelled into Egypt and Persia, and finally reached Marseilles, where the fatigues of his journey, and his grief on account of his separation from his brother, brought on the disease of which he died. At length Barthélemy, disgusted with the atrocities of Ali Pacha, secretly quitted his service, and returned to France; and, having purged himself of his contumacy, he was acquitted.—G. M.

BACHIARIUS, an ecclesiastic of the fifth century, said by Miraeus, following Bâle, to have been an Irishman, and a disciple of St. Patrick; but this statement has been impugned as wanting authority. It would seem to be clear that, whatever was his native land, he left it, either on account of the heresies or troubles which disturbed it. He was the author of a treatise, "De Fide," and other works, as Gennadius mentions. There is extant also an epistle of considerable length written by him to Januarinus, "De Recipiendis Lapsis," which is to be found in the *Bibliotheca Patrum*. Besides these, Florius, who has edited the writings of Bachiarus, attributes two other treatises to his authorship. From the writings of Bachiarus, it is not easy to form an exact judgment of his erudition and abilities, but they indicate considerable knowledge of the theological learning of the times, and display an amiable temper and christian spirit.—J. F. W.

BACHILANI, an Arabian philosopher and theologian, who was sent by the caliph from Bagdad to Constantinople about the commencement of the tenth century, to confer with the Greek theologians on certain points of doctrine.

\* BACHMANN, GOTTLÖB LUDWIG ERNST, professor ordinary and head-master of the gymnasium at Rostock, was born at Leipzig, 1st January, 1792. He studied at Leipzig and Jena, and soon after became teacher at several schools. In 1824 he resigned his post, and during three years occupied himself in searching the great libraries of Vienna, Rome, Naples, and Paris, for Greek manuscripts. As the fruits of these researches, he published "Die Ägyptischen Papyri der Vaticanienschen Bibliothek" (The Egyptian Papyri of the Vatican Library), 1828; "Anecdota Græca a Codicibus Bibliothecæ Regie Parisiensis," two vols.; the "Alexandra" of Lycophron; "Scholia in Homerii Iliadem," and other philological works.—K. E.

BACHMANN, JAMES JOSEPH ANTHONY LEGER, Baron de, major-general in the Swiss guard of Louis XVI., was born in Switzerland in 1733. He headed the Swiss guard in defence of the king on the 9th August, 1792, and was next day consigned to the Abbaye. He pleaded in vain the right of a foreigner before the revolutionary tribunal, but was condemned and executed.

BACHSTROM, JOHANN FRIEDRICH, a German theologian and physician, born in Silesia towards the end of the seventeenth century, died about the middle of the eighteenth. In the course of his unsettled life he became professor of theology at Halle,

almoner of a regiment at Warsaw, fellow of the Royal Society of London, and, finally, chief of a printing establishment at Constantinople. He wrote "Nova Aestus Marini Theoria."—J. S., G.

BACICCIO. See GAULI, GIAN BATTISTA.

BACILLUS, a Roman pretor, lived in the second half of the first century before the Christian era. In a fit of despair, in consequence of the refusal of Cæsar to place him at the head of a province, he committed suicide. It is possible that this may be the same person as Babullius, whose death, according to Cicero, took place at the same date.

\* BACK, Sir GEORGE, a naval officer in the British service, and highly distinguished as an arctic explorer and navigator, is a native of Stockport in Cheshire, where he was born in 1796. Entering the navy as midshipman in 1808, he served during that and the following year on the French and Spanish coasts, assisting in several of the warlike operations carried on during the contest then in progress between France and Britain. At the destruction of the guns and signal-posts of Baigio, he was made prisoner and sent to France, where he remained until 1814. Upon regaining his liberty, Mr. Back was employed for a time on the Dutch coast, and afterwards on the Halifax station. In the beginning of 1818, we find him entering on that course of adventure in the arctic regions which forms the most distinguishing feature in his career, and which subsequently led to his receiving in 1839 the honour of knighthood. The first of Sir George Back's experiences in arctic discovery was acquired in 1818, when he served as admiralty-mate under Lieutenant (afterwards Sir John) Franklin, appointed to the command of the *Trent*, one of the two vessels which constituted the expedition of Captain Buchan, undertaken at the instance of the British government in that year. The *Dorothea* and *Trent* left England in the spring of 1818, and were compelled to return, after encountering many perils, in the autumn of the same year. This voyage is more particularly referred to elsewhere. (See BUCHAN.) In the following year, we again find Mr. Back associated with Franklin, whom he accompanied in each of the perilous land journeys made by that officer through the northerly regions of the American continent—the first between the years 1819-22, and the second in 1825-27. The narrative of the former of these expeditions (see FRANKLIN) constitutes one of the most exciting tales of perils encountered, and hardships endured, that the records of discovery present. During a great portion of two successive years, the whole party were for months together in imminent danger of starvation; their ultimate safety being in a great measure due to Mr. Back's almost unexampled powers of endurance. His journey of more than eleven hundred miles, performed on foot, in snow shoes, and during the depth of winter, between Fort Enterprise (the winter quarters of the party) and Fort Chipewyan—often without food for several days in succession—is a memorable instance of heroic devotion to the cause in which he and his companions were engaged. In Franklin's second land journey, Lieutenant Back (his promotion to that rank having taken place in 1821) again shared the fortunes of his friend, passing two successive winters at Fort Franklin, upon the shore of the Great Bear Lake. During the period of this expedition, his promotion as commander took place, 1825. Back returned to England in 1827, and an interval of between five and six years occurred before his next appearance upon the scene of arctic adventure. In 1833 he undertook the command of an expedition fitted out for the purpose of obtaining information respecting Captain John Ross and his companions, who had then been absent from England, in the prosecution of discovery in the polar seas, for a period of nearly four years. (See ROSS.) The course which it was determined that the searching-party should take, consisted in a land journey from the western coast of Hudson Bay to the banks of the Great Slave Lake; and thence, in a north-easterly direction, to the nearest shores of the polar sea. Captain Back was accompanied upon this occasion by Dr. Richard King, who filled the post of surgeon and naturalist to the expedition. Fort Reliance, near the eastern extremity of Great Slave Lake (lat.  $62^{\circ} 47'$ ; long.  $109^{\circ}$ ), was made the head-quarters of the party, and there Back and his companions passed the two successive winters of 1833-34 and 1834-35. In the interval, during the summer and autumn of 1834, our hero discovered, and traced to its outlet in the polar sea, after a course of between five and six hundred miles through a rugged and "iron-ribbed" country, the Thlew-ee-choh, or Great Fish river—since more generally known by the name of its discoverer. The hardships endured,

and difficulties surmounted, in the course of this undertaking, can only be appreciated by a perusal of Captain Back's own narrative of his achievement. The sufferings from cold during the first of the two winters passed at Fort Reliance were extreme—the thermometer falling on one occasion to  $70^{\circ}$  below zero. "Such, indeed, was the abstraction of heat, that with large logs of dry wood on the fire, I could not get the thermometer higher than  $12^{\circ}$  below zero. Ink and paint froze. The sextant cases and boxes of seasoned wood, principally fir, all split. The skin of the hands became dry, cracked, and opened into unsightly and smarting gashes, which we were obliged to anoint with grease. On one occasion, after washing my face within three feet of the fire, my hair was actually clotted with ice before I had time to dry it." The sensations produced by the intensity of cold were found to bear curious resemblance to those resulting from excessive heat. The hunters compared the sensation of handling their guns to that of touching red-hot iron. The main purpose for which the arctic land expedition of Captain Back had been undertaken, was rendered nugatory by the arrival from England during its progress, towards the close of the winter of 1833-34, of news of the safety of Captain Ross and his companions; but it was in an eminent degree serviceable to the cause of geographical discovery. Upon his return to England in the autumn of 1835, Back was promoted to the well-earned rank of post-captain. His period of repose from active duty was a brief one. In the following spring he was appointed to the command of the *Terror*, and sailed from the Orkneys upon a new expedition of discovery on the arctic shores, undertaken at the instance of the Royal Geographical Society. The narrative of this journey, from the pen of its commander, exhibits renewed instances of the dauntless fortitude and patient endurance by which British enterprise within the polar seas has been so conspicuously distinguished, and forms a thrilling record of perilous adventure. Becoming tightly frozen in the ice, off the shore of Southampton Island, at the northern extremity of Hudson Bay, in September, 1836, the *Terror* was drifted along with the frozen mass in various directions, and did not get released until July of the following year, when the injuries she had sustained made it absolutely necessary to seek a homeward passage across the Atlantic, which she miraculously accomplished in safety; putting into Lough Swilly, almost in a sinking state, in September, 1837. With this enterprise, Captain Back's career of active discovery closes. Shortly after his return, he received the medal of the Royal Geographical Society; and in 1839 had the honour of knighthood conferred upon him. During the interest so generally excited, within the subsequent period, by the melancholy fate of his early friend and companion in arctic adventure, Franklin, the opinion of Sir George Back has naturally been looked to with the deference due to practised experience, and to the matured judgment of a highly cultivated intellect.—W. H.

BACK, JACQUES DE, a Dutch physician, born at Rotterdam in the beginning of the seventeenth century. He was the first to adopt and sustain Harvey's doctrine of the circulation of the blood. He published a work entitled "Dissertatio de Corde, in qua agitur de nullitate spirituum, de haematosi, de viventium calore," Rotterdam, 1648. The author denies in this work the existence of the nervous fluid, and refers all the operations of the nervous system to the action of vibrations.—E. L.

BACKER, ADRIAN VAN, a historical and portrait painter of Amsterdam, was born in 1643, and died in 1686.

BACKEREEL, GILES, of Antwerp, a landscape and figure painter of the Flemish school, born in 1572, died in the early part of the seventeenth century.

BACKER, JACOB VAN, also called THE PALERMO, a historical painter, born at Antwerp in 1530; died in 1560. He was one of the best colorists of the Dutch school, and excelled in the ordonnance and drapery of his works. He derived his surname from being employed to paint for the Italian picture-dealer Palermo, by whom he was actually worked to death.—R. M.

BACKER, JACOB VAN, born at Harlingen in 1608, a Dutch painter of history and portraits of considerable merit. He studied and worked mostly at Amsterdam, where he produced a large number of pictures, especially remarkable for the skilful treatment of the nude. He was exceedingly quick in his work, and an instance is quoted in which he began and finished, in one morning, a life-sized half-length portrait. Died 1651.

BACKER, PETER, a Prussian sculptor of the seventeenth century, a pupil and assistant to Schlüter; executed several of

the statues surrounding the one of Friedrich Wilhelm on the great bridge at Berlin.—R. M.

**BACKHOUSE, JOHN**, under-secretary of state for foreign affairs, receiver-general of excise, born at Liverpool, son of John Backhouse, a merchant of that town. About 1812 he was appointed by the commercial bodies of his native town their agent in London for the protection of the trading privileges of Liverpool. This led to his acquaintance with George Canning, then member for the town, who in a few years appointed Mr. Backhouse his private secretary. Through Mr. Canning's interest, he was appointed in 1822 to a clerkship to the India board, which office he resigned after two years on being made a commissioner of excise. In 1827 he was appointed receiver-general of that department, and about the same time he was advanced to the office of under-secretary for foreign affairs, which appointment he held for sixteen years. He edited the "Narration of Robert Adam's Residence in the Interior of Africa," &c., and wrote frequently in some of the periodicals. He died at Chelsea, November 13, 1845.—T. F.

**BACKMEISTER, HARTMANN LUDWIG CHRISTIAN**, a German historian, born in 1736; became principal of the German college at St. Petersburg in 1770. He wrote a history of Sweden, memoirs of Peter I., and other works which contributed greatly to the progress of letters in the Russian empire.

**BACLER D'ALBE, LOUIS ALBERT GHISLAIN**, a French painter, engineer, and topographer, who, from a retreat among the Alps, which he had chosen for the prosecution of his labours as a painter, was summoned by Napoleon at the commencement of his first Italian campaign, to assume the direction of the bureau topographique; and who, following the fortunes of the emperor, earned by his courage under arms, and his ingenious and indefatigable labours in the particular service to which he belonged, a high rank among soldiers, as well as among artists. He was born at Saint Pol in the department of Pas-de-Calais, in 1762, and died at Sevres in 1824. He became adjutant-commandant in 1807, and in 1813 general of brigade. His paintings, the more ambitious subjects of which were drawn from the campaigns in which he served, are remarked for the same beauty of drawing which characterized his exquisite topographical sketches. He published "Annales Pittoresques et Historiques de Paysagistes," &c., 1803; "Souvenirs Pittoresques ou Vues Lithographiées de la Suisse du Valais," &c., 1818; "Souvenirs Pittoresques, contenant la campagne d'Espagne," 1824; "Promenades Pittoresques dans Paris et ses Environs;" and "Vues Pittoresques du haut Faucigny."—J. S., G.

**BACON, ANNA**, wife of Nicolas Bacon, keeper of the seals, and mother of the celebrated philosopher, Francis, was the daughter of Anthony Cook, tutor to Edward VI. She was a woman of remarkable accomplishments, and to her Francis owed the greatest part of his early education. A translation by Anna Bacon of Jewel's *Apology for the Church of England*, was published in 1564.

**BACON, ANTHONY**, eldest son of Sir Nicolas Bacon, lord-keeper to Queen Elizabeth, by his first wife, and half-brother to the celebrated Lord Bacon, was born in 1558, and educated at Cambridge. He was personally acquainted with most of the learned men of that age, and at Geneva he lodged in the house of Theodore Beza. In 1585 he visited Henry of Navarre, then at Berne. Here he became acquainted with Lambertus Danæus, who dedicated several of his works to him. In 1586 he formed an intimacy with Philip Plessis de Mornay at Montaubon. In 1591 he returned to England.—T. F.

**BACON, FRANCIS**. Of our renowned intellectual names there are only two, or at most three, others that, even with his own countrymen, rank before or beside that of Bacon; in the estimation of Europe he is incontestably the most illustrious of Englishmen. Shakespeare and Milton are (like all poets) for their own language only; Newton (like all men of science) is of no language or land; Bacon alone belongs at once to his own country and to every other.

The space that he fills as an actor on the stage of life may be said to extend over the last quarter of the sixteenth century and the first of the seventeenth, comprehending more than half the reign of Elizabeth and the whole of that of her successor. He was born on the 22nd of January, 1561 (according to our modern reckoning), at York house, London, so called as being properly the town mansion of the archbishops of York, but at this date the pleasant residence on the north bank of the Thames, not far from

Charing Cross, of his father Sir Nicolas Bacon, who held the great seal, with the title of Lord-keeper, throughout nearly the first half of the reign of Elizabeth. He was the younger of the two sons of Sir Nicolas by his second wife Anne, the second of the four, or, as some accounts say, five (one goes the length of six) learned daughters of Sir Anthony Cooke, all of whom made good marriages (as well as, we are assured, good wives). That of the eldest with Sir William Cecil, afterwards Lord Burghley, connected Bacon with what was throughout the reign of Elizabeth, although a new family, yet the most powerful in the kingdom. His brother of the whole blood, Anthony, appears to have been his senior by about three years, and he had three half-brothers and as many half-sisters, who were all married once, twice, or thrice. The light that was within him early began to show itself, and to attract attention and admiration. Elizabeth herself, we are told, delighted to converse with the wise and ready boy, and would call him her young lord-keeper. He appears never to have been at any school, but to have been educated at home, possibly under the superintendence of his learned mother, till, when his brother Anthony went to the university, he, although so much younger, was sent up to Cambridge along with him, and entered of Trinity college. This was in 1573, when he had not yet completed his thirteenth year; and he left at sixteen, thus getting through all the formal education he ever had a considerable time before the age at which it is now customary to go to college. This peculiar training is eminently worth noting in reference to what he afterwards became. Was it the scheme of his mother, herself in like manner educated at home by or under the eye of her own father, and likely, both from temper and upon principle, to be no great friend either of public schools or of colleges? Bacon never became what is called a learned man; his mere scholarship perhaps may be thought to show something of a feminine character in its entire texture and spirit; still, although deficient both in extent and in depth, it is superior of its kind, and has the readiness and practical applicability commonly belonging to woman's wit, and also eminently in accordance with the general nature of his own genius and intellect. It may be questioned if a more masculine institution in learning would have proved more serviceable to him either instrumentally or in nourishing his native powers. His first biographer, Dr. Rawley, informs us, on Bacon's own authority, that it was while resident at the university that "he first fell into the dislike of the philosophy of Aristotle;" "not," it is added, "for the worthlessness of the author, to whom he would ever ascribe all high attributes, but for the unfruitfulness of the way; being a philosophy, as his lordship used to say, only strong for disputations and contentions, but barren of works for the benefit of the life of man; in which mind he continued till his dying day." In a letter written in 1623 or 1624 Bacon speaks of having about forty years before written an exposition of his method of philosophy, to which he had given the magnificent title of "Temporis Partus Maximus" (the Greatest Birth of Time). This would be within seven or eight years after he left the university. Lord Campbell asserts that the sketch in question was published, although "it seems," he says, "to have fallen still-born from the press;" but that fact is unknown to all Bacon's other biographers.

On leaving Cambridge, apparently in 1576, the boy, who, with his college education finished, and his head filled with what he believed to be a new philosophy, must have felt himself already a man, was sent to Paris under the care of Sir Amyas Paulet, the English minister, and he remained in France till the death of his father in February, 1579, possibly for some months longer. Meanwhile he had in November, 1576 (which may, after all, have been before he went abroad), been entered a student of Gray's inn; he and his four brothers (some of whom must have been as much beyond as he was within the usual age) were all entered on the same day. On his return to England he appears to have applied himself forthwith to the study of the law. As the son of a judge, he had the privilege of an abridged course; and he was called to the bar, as we now say, or became what in those days was designated an outer barrister, in 1582. All that need farther be noted here of his early advancement in his profession is that in 1586, probably through the influence of his uncle the lord-treasurer, he appears to have been called within the bar, and to have become a bencher of his inn; and that in 1588 he was elected Lent reader.

But he had also some years before made his entry upon a

higher scene. He was returned to parliament for Melcombe-Regis in 1585; this was Elizabeth's fifth parliament; and he sat also in all the five subsequent parliaments of that reign, as well as in all those of the next that were called while he remained a commoner, having been returned successively for Taunton, for Liverpool, for Middlesex, for Ipswich, again for Ipswich and also for St. Albans, when he elected to serve for the former place, once more for the same two places, when he again elected to serve for Ipswich, and finally, to James's short second parliament which met in 1614, for Ipswich, for St. Albans, and for the university of Cambridge, when he took his seat for the university.

It is said to have been in the house of commons that he first attracted attention as a speaker; the first years of the practice of his profession may not have afforded him any considerable opportunity of coming forward in that capacity; but it may be presumed that, along with whatever he may have felt of patriotic ardour or political ambition, he was not without some consciousness also of the power that was in him, though as yet undeveloped, to sway a popular assembly by the force of eloquence, when he sought a place in the great council of the nation. He became undoubtedly one of the greatest English orators of his time, in some respects, perhaps, the greatest of any time. In addition to the evidence of some of his speeches, which have been preserved, both in parliament and at the bar, we have the testimony of those to whom he was best known, and who were the best able to judge. "No man," Ben Jonson writes of him after he was gone, in a rapture of affectionate remembrance and unbounded admiration, "no man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of his (its) own graces. His hearers could not cough, or look aside from him, without loss. He commanded where he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end." On one occasion, when he was attorney-general, he himself gives the king an account of a case he had argued for the crown a few days before in the court of king's bench. He had to reply to a distinguished counsel of great learning, and who had had all the long vacation to study the case:—"Of myself," he says, "I will not, nor cannot, say anything, but that my voice served me well for two hours and a half; and that those that understood nothing could tell me that I lost not one auditor that was present in the beginning, but staid till the latter end." He had never known a fuller court. The speech, too, must have been as learned as it was eloquent. Coke, who presided, and who was no admirer either of eloquence or of Mr. Attorney-general, could not help saying that it was "a famous argument."

We first hear of Bacon taking a leading part in the business of the house in Elizabeth's eighth parliament, which met in February, 1593. He assented to the subsidy demanded by the ministers of the crown, though of unusual amount, but objected to the unprecedented shortness of the time within which it was proposed that it should be levied, and also to the vote of the commons being given only in concurrence with a previous vote of the lords. "For the custom and privilege of this house," he argued, "hath always been first to make an offer of the subsidies from hence, then to the upper house; except it were that they present a bill to this house, with desire of our consent thereto, and then to send it up again. And reason it is that we should stand upon our privilege, seeing the burthen resteth upon us as the greater number. Nor is it reason the thanks should be theirs." There can be no doubt that, in taking this popular course, Bacon was regarded by the court as breaking away from his natural connection; nor would the offence be the less felt that he carried the house along with him. The motion for a conference desired by the lords was negatived by two hundred and seventeen votes against one hundred and twenty-eight. Burghley, who appears to have been originally very well disposed, and who, so lately as in 1589, had procured for him the reversion of the valuable place of register of the star chamber, becomes now visibly either less willing or less able to befriend him. The queen herself had probably, indeed, been partially alienated from him before this by his association with certain persons, some of whom, perhaps, she altogether disliked, and others of whom, such as especially the earl of Essex, she only very partially approved of, and was at the same time extremely jealous of any one having much to do with except herself.

Bacon's connection with Essex had commenced certainly by the beginning of the year 1592, possibly two or even three years earlier.

Essex's friendship was disastrous to Bacon in every way from first to last. Who, indeed, ever reaped anything but damage or ruin from the friendship or patronage of that ardent and impetuous spirit, with all his brilliant accomplishments, and captivating and even attaching qualities? When the attorney-generalship became vacant in 1593 by the promotion of Sir Thomas Egerton to the rolls, Essex first put forward his friend Bacon for that office, pressing his suit, no doubt, with his usual vehemence and want of judgment; and then, when Coke was appointed to succeed Egerton in April, 1594, he tried with equal urgency to get him made solicitor-general in room of Coke; in this second object he seems really to have had with him the favourable wishes, if not much more, of Burghley; but he failed again; her majesty was not to be moved; the place was after some time given to Sir Thomas Fleming. On this Essex presented Bacon with a piece of land, which the latter afterwards sold for £1800. There can be no doubt that this was far from an extravagant acknowledgment for the time and trouble that Bacon had for years bestowed on the earl's affairs, and no adequate compensation at all for the wise counsel by which, ever since they had known one another, he had so anxiously and patiently endeavoured to guide the course of the unhappy man, if he would only have followed it.

In 1596, again, we find Essex, when about to set out for Spain, recommending Bacon to the good offices of his friends, with a view to the mastership of the rolls on the appointment of Egerton as lord-keeper; but this attempt also came to nothing, Egerton retaining his old place along with his new one. Nor was Essex on his return from Spain more successful in a suit of another kind in which he did everything in his power to assist his friend, that for the hand of the rich widow of Sir William Hatton (a daughter of his cousin, Sir Thomas Cecil, the lord-treasurer's eldest son), whom Bacon had begun to court; she also, like the attorney-generalship, was carried off by his rival Coke, to whom, however, with all her worth, beauty, and accomplishments, as well as wealth, she proved anything but a prize.

Two previously unnoticed facts have been discovered by Mr. Dixon, Bacon's latest biographer, which show that he was by no means at this time altogether out of favour at court. In July, 1595, it appears, he received from the queen a grant of sixty acres in the forest of Zelwood in Somersetshire, at the nominal rent of £7 10s., and in November following another of the reversion of the lease of sixty acres of Twickenham park, which had been long in his family, and had formerly been a favourite residence of his own, though not till it should have first been enjoyed for a term of thirty years by another lessee. In January, 1598, Bacon made his first known appearance as an author by the publication of his "Essays," as yet, however, only ten in number. Small as it was, so remarkable a book—so weighty in the matter, so striking in the manner—containing so much of what was at once so true and so new—could not fail to attract immediately the universal attention of the reading world. Nevertheless, we find the author in September of this same year subjected to the indignity of being arrested in the street at the suit of a money-lender for a debt of £300. We have his own account of the affair in a letter written from a sponging-house in Coleman Street. It is evident that he had at this time got into considerable pecuniary difficulty and embarrassment, which, with neither patrimony nor office as yet, and little income of any kind beyond what he might make by his profession, it is not at all surprising that he should have done, with the station and figure that he had to support. However, Mr. Dixon has found that on the 27th of February in this year, 1598, he had received from the crown another valuable grant, that, namely, of the rectory and church of Cheltenham at the, no doubt, easy rent of only £75 a year.

The next remarkable passage in Bacon's history is the share he had in the prosecution of Essex for the treason which brought him to the block, his conspiracy to get up an insurrection against the government which exploded in so mad a way on the evening of Sunday the 8th of February, 1601. Bacon's conduct in this matter has been much canvassed. He took part, under a commission from the council, in the preliminary examination; he appeared and spoke as one of the counsel for the crown at the trial; and he drew up, at the command of the

government, the declaration of the proceedings of the earl, which was published by authority after his execution for the information of the public. He has left us his own statement of the case in what is commonly referred to as his "Apology," being a long letter addressed to Essex's friend the earl of Devon (Charles Blount, better known as Lord Montjoy), which he printed in the year 1604. It is evident that he himself had no doubt that he had acted right. His defence is that he had only done what he was bound to do by his duty as a public servant, and that however intimate had been their relations at one time, all confidential intercourse between them had ceased from the time when the earl gave himself up to the new associates who had led him to his ruin. Their connection never had been such as to entitle Essex to expect that their former friendship should go for anything in the position in which he had now placed himself. It must be admitted that the question has usually been argued with too much reference to Essex's gift of the piece of land, as if that probably abundantly-earned payment for services rendered by Bacon, constituted an obligation never to be cancelled. On the other hand, it may perhaps be allowed that many a high-minded or sensitive man would, however superstitiously, have paid more observance to even the ghost of a buried friendship, and to the memory of what had once been, than Bacon thought himself called upon to show on this occasion. Nor can it be supposed that he would really have lost, or subjected himself to the risk of losing, anything by pleading his intimacy with Essex in other days as his excuse for declining now to take any part in bringing him to the scaffold. He would certainly by so acting have consulted his popularity at the moment, and would have considerably lightened the labour of the defenders of his fair fame in after times. His vindication from the charge of cowardice or want of patriotism in shrinking from an incumbent duty, if any such charge had ever been brought against him, would not have been found a difficult task.

Mr. Dixon has discovered that on the 6th of August, 1601, Bacon had a grant from the crown of £1200, being part of the fine imposed upon one of the conspirators whose life was saved. Still he received no official appointment while Elizabeth lived. But the old queen only survived the execution of her young kinsman and former favourite about two years. The new reign made a new world to everybody, and to hardly any one in a more remarkable degree than Bacon. His career, in so far as it either was eminently conspicuous at the time or is still memorable, begins with the accession of James. He is now in his forty-third year. We have seen what was his rate of progress throughout the last quarter of a century. What it was in the next period of the same length is now to be told. On the 23rd of July, 1603, at the coronation of the new king, he received the honour of knighthood. About the same time he received from the crown a pension of £60 a year. In June, 1607, being now in his forty-seventh year, he got his foot at last on the first round of the ladder of office by being made solicitor-general, about two years after Coke had been raised to the bench as chief-justice of the common pleas. In 1611 he was appointed joint judge of a new court called that of the knight marshal or of the verge. In October, 1613, on Coke being removed to the king's bench, and the attorney-general, Sir Henry Hobart, succeeding him in the common pleas, Bacon became attorney-general. On the 9th of June, 1616, he was sworn of the privy council. On the 2nd of March, 1617, on the resignation of the Lord-chancellor Egerton (who, originally ennobled as Lord Ellesmere, had been recently created Viscount Brackley, and who died within a week), he received the seals as lord-keeper. On the 4th of January, 1618, he was raised to the higher dignity of lord-chancellor; on the 11th of July in the same year he was made Baron Verulam; and on the 27th of January, 1621, he was advanced to the rank of Viscount St. Alban, a few days after he had celebrated the sixtieth anniversary of his birthday, surrounded by his friends, in York house, his father's residence, in which he had first seen the light, and in which he had taken up his abode a few months before.

His prosperity, too, in other ways had kept pace with his professional advancement. His reversion of the office of register of the star chamber had fallen to him in 1610. Some years before this he had, by the death of his elder brother Anthony, come into possession of the estate of Gorhambury in Herts, together with a considerable sum in money, with which he is supposed to have purchased another property, Kingsbury,

in the same county. In May, 1606, he had married Alice, one of the four daughters of a deceased London merchant, Alderman Benedict Barnham, whose other three daughters all made also good alliances, and whose mother was at this time re-wedded to Sir John Pakington, knight of the bath (ancestor of the present right hon. baronet of the same name), and lived to have a baron for a third husband, and an earl for a fourth. All the fortune that Bacon got with the lady was a matter of £220 a year; but their union seems to have been a love-match; it had been preceded by a courtship of some years, and up to the date at which we are now arrived it had, to all appearance, been cordial and happy. Then, as a public character, apart from his official position, no one stood higher than Bacon did; for thirty years and upwards he had been the first orator of the house of commons, and in every way one of the most conspicuous and influential members; nor does his popularity out of doors appear to have been less than his ascendancy within the house. Finally, and above all, as a writer and a thinker, he had, by a succession of literary performances—some given to the public as they were finished, many more stored up to be brought to light only after his death—been steadily widening and elevating the edifice of his truest fame, and stood already renowned throughout Europe as one of the chief intellectual luminaries of the time. His "Essays," his first publication, were, in a fourth edition which appeared in 1612, extended to nearly four times their original number; and new editions of the book in this enlarged form continued to be called for. In the last published in his lifetime, that of 1625, the original ten essays had become nearly six times as many. In 1605 appeared, dedicated to the king, his "Two Books of the Proficiency and Advancement of Learning, Divine and Human"—long afterwards, in 1623, expanded into the Latin treatise, in nine books, entitled "De Augmentis Scientiarum." In 1610 he published, in Latin, his remarkable treatise entitled "De Sapientia Veterum" (Concerning the Wisdom of the Ancients), a performance which, however fanciful his interpretation of the old classic mythology may be held to be, affords perhaps as striking a display of his fertile and brilliant genius as anything else that he has left us. And in October, 1620, had appeared, also in Latin, the greatest undoubtedly of all his works, the two books of his "Novum Organum Scientiarum," or new instrument of scientific discovery, announcing what he himself believed to be a hitherto unthought-of method of questioning and extorting her secrets from nature destined to revolutionize the whole realm of philosophy, and to make the world itself as a habitation for man what no one heretofore had imagined it possible that it ever should become. The "Novum Organum" was put forth as the second part, or rather as a portion of the second part, of the entire scheme of this "Instauratio Magna," or Grand Restoration, which was to consist of six parts in all, the treatise "De Augmentis Scientiarum," about to be published, being to serve for the present as a substitute for the first.

Well might his friend Ben Jonson apostrophize him at this time as one

"Whose even thread the Fates spin round and full  
One of their choicest and their whitest wool."

But even in this height of his greatness and splendour a sudden eclipse was close at hand. On January the 30th, 1621, three days after his great birthday celebration, a new parliament met. It was the first that had been held since the short abortive one of 1614. It had been called by Bacon's advice; he was always a friend of parliamentary government. The commons had sat only a few weeks when they appointed a select committee to inquire into abuses in the courts of justice, which speedily reported twenty-three charges of corruption, by the taking of presents or bribes from suitors, against the lord-chancellor. Bacon, who had at first repelled the charge with indignation, in the end admitted his guilt. On the 17th of March he presided in the house of lords for the last time. On the 30th of April the seals were taken from him; and on the 3rd of May he was adjudged to pay a fine of £40,000 and to be imprisoned during the king's pleasure, and declared to be incapable of ever again either sitting in parliament or holding any office or employment in the state. He was too ill to be present to hear this sentence pronounced; but on the 31st, when he had somewhat recovered, he was actually sent to the Tower, and was detained there for two days. His fine, however, was soon after remitted

by the king; and about the beginning of the year 1624 he received a full pardon.

It has been generously sought to exculpate Bacon from the charges on which he was thus condemned by arguing that, after all, the presents or bribes which he was accused of receiving were really only the same thing under another name with the fees by which, instead of salaries, most of the functionaries in our courts of law were formerly paid, and which still, indeed, make up part of the income of some of them, or very recently did. It is impossible to acquiesce in such a representation for a moment except by shutting our eyes to all the facts of the case; and it is entirely inconsistent with the view which Bacon himself took. He never attempted to stand upon his defence in this matter, as he had done in that of the prosecution of Essex. The notion of presents being the same with fees is one which he himself nowhere so much as hints at. We have his own words. In his final "humble confession and submission," he went over *seriatim* all the twenty-eight articles of the charge or impeachment sent up by the commons, without endeavouring to excuse himself in regard to any one of them on that ground. "I do plainly and ingenuously confess," he began by saying, "that I am guilty of corruption, and do renounce all defence, and put myself upon the grace and mercy of your lordships;" and, in conclusion, after stating everything that he could in the way of palliation or explanation, he repeated—"I do now again confess, that, in the points charged upon me, though they should be taken as myself have declared them, there is a great deal of corruption and neglect, for which I am heartily sorry, and submit myself to the judgment, grace, and mercy of the court." "For extenuation," he added, very touchingly, "I will use none concerning the matters themselves; only it may please your lordships, out of your nobleness, to cast your eyes of compassion upon my person and estate; I was never noted for an avaricious man, and the apostle saith that covetousness is the root of all evil. I hope also that your lordships do rather find me in the state of grace, for that, in all those particulars, there are few or none that are not almost two years old; whereas those that have a habit of corruption do commonly wax worse. So that it hath pleased God to prepare me by preceding degrees of amendment to my present penitency; and, for my estate, it is so mean and poor, as my care is now chiefly to satisfy my debts." We believe this statement to give us the whole truth of the case. Bacon was careless and given to expense, and was accordingly often pinched for money, besides being probably plundered by his servants, to whom he was too indulgent; but he had nothing in him of the love of money for its own sake; nor would he be likely to have any apprehension of being biased in his view of the suits that came before him by the presents he allowed himself to accept. He spoke, we feel sure, what he believed to be true when he denied, as he always did, that he "had ever had bribe or reward in his eye or thought when he pronounced any sentence or order." His very confidence in his intellectual invincibility may have helped to betray him. The whole case may be admitted to be correctly summed up by himself in a very remarkable note of what he had said to his friends, which Mr. Spedding found some years ago in ciphers in a common-place book of Dr. Rawley's preserved at Lambeth—"I was the justest judge that was in England these fifty years; but it was the justest censure in parliament that was these two hundred years."

He did not allow himself to be long prostrated by this terrible overthrow. Before the end of the same year in which he had been precipitated from his pride of place he had completed his "History of the Reign of King Henry the Seventh." It appeared in a folio volume in 1622, and never certainly had his pen shown itself more instinct with life. Nor, this task finished, did he, amid all the embarrassment of his ruined fortunes, give himself up for a moment either to despondency or to idleness. Besides his "De Augmentis," published in 1623, two years afterwards he gave to the world a collection of "Apophthegms, New and Old," filling above three hundred pages. Several political tracts also, and various additions to what he had already written of the "Instauratio," were the product of this part of his life.

After all he survived his royal master, and saw the beginning of a third reign. King James died on the 27th of March, 1625; Bacon lived till the 9th of April, 1626. He had never had any children, and it is evident from his will that some serious dis-

agreement had divided him from his wife in his last days. Lady Bacon, who was probably many years younger than her husband, not long after his death married her gentleman-usher, and survived till 1650.

The life of Bacon has been written briefly by his chaplain, Dr. Rawley; at greater length, but very superficially and slightly, by Mallet; much more elaborately in the *Biographia Britannica*, and by Dr. Birch; and, with various degrees of fullness and knowledge, more recently by Basil Montagu, Lord Macaulay, Lord Campbell, and M. Charles Remusat (*Bacon, sa Vie, son Temps, sa Philosophie*, Paris, 1857). The latest publication of value on the subject is Mr. William Hepworth Dixon's Personal History of Lord Bacon, from unpublished Papers, London, 1861. The great questions of the true nature and significance of the Baconian, or, as it is often styled, the inductive or experimental philosophy, of its originality, and of what part it has had in the progress of modern discovery, have been amply discussed and illustrated by John Playfair, Macvey Napier, Coleridge, Hallam, the late Comte Joseph de Maistre (in his *Remarques sur la Philosophie de Bacon*, Paris, 1838), Macaulay, Herschel, J. J. Mill, Whewell, Remusat, and, with very remarkable acuteness and power, by Kuno Fischer, in his *Francis Bacon of Verulam; Realistic Philosophy and its Age* (translated from the German by John Oxenford), London, 1857. But everything that had previously been done for Bacon, whether in the investigation of the facts of his biography, or in the full and faithful reproduction of what he has written, or in the determination of his claims as a thinker, will be superseded or thrown into the shade by the edition of his works, to include a new life, or at any rate what will be equivalent to that, as well as much other additional matter, now in course of publication under the superintendence of Mr. Spedding, of which seven large volumes, containing all the philosophical treatises, with introductions and annotations from the papers of the late lamented Mr. R. H. Ellis, all the historical and other literary compositions, and also all the professional tracts (the care of which was undertaken by Mr. Douglas Heath), have already appeared.—G. L. C.

**BACON, JOHN**, a distinguished English sculptor, born at Southwark in 1740; died in 1799. Of poor but respectable parents, he was apprenticed to a manufacturer of pottery. Whilst in this employment he had occasion to see clay sketches sent by sculptors to be baked at the establishment. This kindled his decided inclination, and led him to try his skill in similar works. Unaided and in concealment, he thus produced his first essays, which obtained nine times the prize of the Art Society. This brought him into notice and opened his career. The statue of Mars completed his success, and he was received an associate at the London Academy in 1770. Presented to the king, he executed his bust with good success, and thus obtained the royal favour, which afterwards secured him the preference in the competition with Banks and Nollekens for the Pitt's monument for Westminster Abbey. This monument, and that of Lord Halifax for the same abbey, and the one of Mrs. Draper (the Eliza of Sterne) in the Bristol cathedral, are considered, with the Mars already mentioned, as his masterpieces. It was his boast, and certainly his greatest merit, that he had succeeded as a sculptor without having studied abroad. Of a blunt character, and not very kind to his rivals, he nevertheless possessed a grateful and honest heart. His conduct towards his eccentric friend Johnson, the builder and banker, when the latter was in difficulties, deserves all praise. His style was grand and bold, and in good taste. Some of his works in bronze were also particularly successful.—R. M.

**BACON, NATHANIEL**, son of Edward, third son of the lord-keeper, Sir Nicolas, by his first wife. He was bred to the bar, and was for some years in the commission of the peace for Essex. In 1643 he was elected recorder of Ipswich, and in 1651, town-clerk. He sat as a burgess in the Long Parliament for the university of Cambridge. He was afterwards appointed a judge of the admiralty, and was finally elected a burgess for Ipswich in the parliaments of 1654, 1656, and 1658. He was also recorder of St. Edmund's Bury, and a bencher of Gray's inn. He was a zealous republican, and took an active part in the transactions of the times. He was most probably the Nathaniel Bacon who wrote "An Historical Discourse of the Uniformity of the Government of England," first published in 1647, and which has passed through several editions. Many of

his letters are extant in manuscript, as also collections for a history of Ipswich, from the Saxon heptarchy to the death of Charles I. He died in 1660.—T. F.

BACON, SIR NATHANIEL, half-brother of Sir Francis Bacon, an English historical painter at the beginning of the seventeenth century. Of his works are known a picture of a servant girl with dead fowls, one of Ceres, and another of Hercules.

BACON, SIR NICOLAS, born in 1510 at Chiselhurst, Kent, son of Robert Bacon, Esq., was educated at home, and then sent to Corpus Christi college, Cambridge, where he took his degree, and, after travelling on the continent became a student of Gray's Inn, and rose to eminence as a lawyer. On the dissolution of monasteries under Henry VIII., he was appointed solicitor to the court of augmentations for managing church property appropriated to the Crown, of which he obtained a grant of a respectable share to himself. He was also appointed attorney to the court of wards, which office he retained under Edward VI. and Mary. Queen Elizabeth made him keeper of the privy seal, an honour which he owed chiefly to the influence of her favourite Cecil, afterwards Baron Burghley, whose interest in Sir Nicolas was probably attributable to their having married sisters, the two daughters of Sir Anthony Cook; but his high qualities, and Elizabeth's sagacity in discovering them, no doubt had their weight; but she declined to give him any other title than that of lord-keeper, with a seat at the privy council.

On the 25th January, 1559, Sir Nicolas opened the first parliament of Elizabeth with an admirably conciliating speech on the controversies which then agitated the Roman catholic and protestant parties. In March following the queen appointed a public conference at Westminster Hall, on the controverted doctrines and rites of the Romish church; nine divines were to argue on each side, and Sir Nicolas was to preside and act as moderator. It has been alleged, that on this occasion his accustomed impartiality was impaired by his bias in favour of protestantism. Be that as it may, his conduct gave great offence to the Roman catholic party, some of whom refused to argue any longer, and the conference was not only abruptly broken up, but the bishops of Winchester and Lincoln were committed to the Tower, and their fellows bound over to answer for their contempt. Bacon was amongst those who strove to induce Elizabeth to marry, and in the parliaments of 1565 and 1567, by the urgency of his speeches, he drew upon himself a sharp rebuke from her offended Majesty. Again, on the subject of the succession to the throne, he incurred the queen's displeasure by his advocacy of the claims of the House of Suffolk, to which she was so opposed, as to prefer the Stuarts, despite her jealousy of Mary, and her antipathy to Romanism. Fortunately for Sir Nicolas, a fitting successor could not readily be found, or he would have lost the great seal. His name was erased from the privy council, and he was ordered to confine himself to the court of chancery. In 1568 he presided over the inquiry into the conduct of Mary Queen of Scots, then a prisoner at Bolton castle, and acquitted himself with great credit; but when, two years afterwards, negotiations for Mary's liberty were reopened, he displayed a spirit of antagonism, which excited in Scotland great animosity. He strongly opposed the interference of parliament with the succession, and several members who disregarded his injunctions were summoned before the privy council, where he reprimanded them severely, and even committed one of them to prison. On a renewal of these discussions in 1572, he summarily disposed of the question by an abrupt prorogation of parliament. He took an active part in the prosecution of the duke of Norfolk in 1572; and though unqualified to sit on the trial, not being a peer of the realm, he must be held responsible for the flagrant perversion of law and justice, by which the noble prisoner was deprived of fair notice of trial, interdicted from all communication with his friends, and kept in ignorance of the charges brought against him until called upon in court to answer them; whilst the main proofs of guilt alleged and accepted were questionable confessions, extorted from witnesses put to the torture by order of the council.

Bacon died 20th February, 1579, and was buried in St. Paul's cathedral. He enjoyed the reputation of being a sound scholar. As a judge he was highly esteemed for his legal attainments and great impartiality, though warped occasionally by the political influences of the stormy period in which he lived. It would have been marvellous had he passed through his long official career unswayed by prepossessions and prejudices, at a time when

opposing parties were so strongly distinguished by religious and political feelings; but he must have been gifted with a large share of temperance and discretion to have held office, successively, under such monarchs as Henry the Eighth, Edward, Mary, and Elizabeth, and after playing a conspicuous part in the troubled affairs of the state, not only retained his head upon his shoulders, but escaped any serious degradation. The greatest blot upon his memory appears to have been his conduct towards the unfortunate princess, Mary, against whom—probably as much influenced by religious enthusiasm as political rancour—he acted with unmitigated vindictiveness. Not content with opposing the right of Mary and her son to the throne, he lost no opportunity of heapings obloquy upon her character, maintaining that, although a captive sovereign, she was amenable to the law as a rebellious subject; but he was the servant of Mary's unnatural kinswoman, Elizabeth. He was unquestionably a man of untiring diligence, lively genius, and ready wit, indulging in the latter very freely even on the bench. Amongst the witticisms attributed to him is the facetious rejoinder to a culprit under trial, who craved mercy on the plea of kindred, alleging that, as the name of the judge was *Bacon*, and that of the prisoner *Hog*, they were too nearly allied to be separated; upon which the judge replied—"You and I cannot be kindred unless you be hanged, for *Hog* is not *Bacon* until it be well hanged." Though Sir Nicolas carried to his grave a fairer name than most of the distinguished worthies of that capricious age, his well-earned fame was doomed to be eclipsed by that of his illustrious son, Francis Lord Verulam, Viscount St. Alban's.—F. J. H.

BACON, SIR NICOLAS, son of Sir Nicolas, and the first person advanced to the dignity of baronet, May 22, 1611, upon the institution of that order. He had been previously knighted by Elizabeth in 1578. He died in 1624.

BACON, PHANUEL, D.D., rector of Balden, Oxfordshire, and vicar of Bramber, Sussex. He was a native of Reading; of Magdalen college, Oxford, M.A. 1722, B.D. 1731, D.D. 1735. He died at Balden, January 10, 1783, in his eighty-third year. He was the author of five dramatic works, which were afterwards collected in a volume and entitled "Humorous Ethics." He was also author of the "Snipe," a ballad, and "A Song of Similes," which are to be found in the *Oxford Sausage*.—T. F.

BACON, RICHARD MACKENZIE, a musical critic, was born at Norwich, May 1, 1776, and educated in the grammar school of that city. His father was proprietor of the *Norwich Mercury*, which he inherited from him, and bequeathed to his son; he began to write for this journal at seventeen years old, and its editorship was the standard occupation of his whole life. He is most known as having been the projector, editor, and chief writer of the *Quarterly Musical Magazine and Review*, which was the first journal devoted to music in England, and the character of its criticisms was far above anything that had then appeared here; the first number of this work was issued in January, 1818, and it was for some time continued, as its name implies, quarterly, but the latter numbers came out irregularly, the tenth and last appearing in 1826. He issued proposals for an extensive musical dictionary, for which he had collected the materials, but it was never printed. He contributed musical notices to *Colburn's Magazine*, and some other periodicals. His "Elements of Vocal Science," was extracted from the review for separate publication. His qualifications for musical criticism were derived rather from intercourse with artists than from knowledge of art, and the character of his writing was accordingly somewhat superficial. He originated the Norwich triennial musical festival, for the benefit of the county hospital, the first celebration of which was held in 1824, when the arrangements were wholly intrusted to him and Mr. E. Taylor, the present Gresham professor. He was the author of several political pamphlets, of a "Life of Pitt," and of a "Life of the Earl of Suffolk." He was distinguished for his elocution and for his conversational powers. He died at Norwich, November 2, 1844.—G. A. M.

BACON, ROBERT, by some supposed, but scarcely with sufficient reason, to have been a brother of Roger Bacon, was probably born 1168. He studied at Oxford and Paris, and on his return to England, read lectures on divinity at the former place. In 1233, his colleague in that office, Dr. Edmund Rich or Abingdon, having been made archbishop of Canterbury, Bacon succeeded him as treasurer of Salisbury cathedral. The same year, in a sermon before Henry III., Bacon inveighed strongly against the mischief done to the realm, by the king's fondness

for foreigners, especially instancing Peter de Rupibus, bishop of Winchester. His boldness had great weight with the king, and procured himself much popularity. In 1240 he entered the order of preaching friars, and died in 1248. He wrote many works, which have all perished.—J. B., O.

BACON, ROGER, sometimes called FRIAR BACON, born in 1214, at Ilchester in Somersetshire; died in 1292. This great man, for whom we may claim the title of founder of experimental philosophy, stands conspicuous in a dark age for his firm assertion of the only sound principles of physical investigation, and for the sagacity and success with which he applied these principles in his experimental researches. He was of an ancient and distinguished family; his university studies were pursued, first at Oxford, and afterwards at Paris, where he took the degree of doctor in theology. The time of his joining the order of Franciscans appears to have been about the year 1240, soon after his return from Paris to his native country. Being impressed with the necessity of allying literature to science, he made himself master of Latin, Greek, Hebrew, and Arabic, and was renowned for the extent of his erudition. He was also a most accomplished mathematician. The natural sciences appear to have attracted him somewhat late in his course of study; he tells us that "after having long laboured at the study of books and languages, becoming at last sensible of the poverty of his knowledge, he desired thenceforward, neglecting Aristotle, to penetrate more intimately into the secrets of nature, by seeking to obtain ideas of all things from his own experience." Henceforth he turned all his energies in this direction, sparing neither time nor money. His success in physical research (together, perhaps, with his extensive learning) procured him the universal designation of "The Admirable Doctor;" while, at the same time, they laid him open to the suspicion of magic and sorcery. This suspicion, together with his daring spirit of innovation, made him many enemies, and their persecutions embittered many years of his life. Pope Innocent IV. ordered him to suspend his lectures at the university of Oxford; and he was soon afterwards imprisoned. On the accession of Clement IV., who had heard of his fame when papal legate in England, he was set at liberty; and it is to him that Bacon dedicates his "Opus Majus." As long as his pontificate lasted Bacon was under efficient protection; but under the next pope, Nicholas III., his enemies again prevailed, and Bacon spent ten long years in close confinement, aggravated by unnecessary severity. He was seventy years of age when he was at length liberated, and the eight remaining years of his life furnished no important contribution to science or literature.

The most important works of Roger Bacon are the "Opus Majus" (his principal production); the "Opus Minus;" "Opus Tertium;" the "Epistle on the Secret Processes of Art and Nature, and the Nullity of Magic;" the "Mirror of Secrets;" and the "Mirror of Alchemy." The first part of the "Opus Majus" treats of the four universal causes of human ignorance, viz., 1st, deference to authority; 2nd, traditional habit; 3d, the imperfection of the undisciplined senses; 4th, the disposition to conceal our ignorance, and make a show of our supposed knowledge. In regard to authority, he seeks to show that Aristotle and antiquity were not infallible. He speaks indeed with great applause of Aristotle; "yet," he adds, "those who came after him corrected him in some things, and added many things to his works, and shall go on adding to the end of the world." "There are two modes of knowing," he says, "by argument, and by experiment. Argument concludes a question; but it does not make us feel certain, or acquiesce in the contemplation of truth, except the truth be also found to be so by experience." One of the most remarkable sections of the book is devoted to "experimental science," to which he ascribes three prerogatives, distinguishing it above other branches of inquiry, viz., "First, She tests by experiment, the noblest conclusion of all other sciences. Next, she discovers respecting the notions which other sciences deal with, magnificent truths to which these sciences of themselves can by no means attain. Her third dignity is, that by her own power, and without respect of other sciences, she investigates the secrets of nature." One of his examples is the rainbow; and he describes a very full and accurate course of experiments, with a view to determine its cause; furnishing an admirable instance of experimental investigation, in an age when such investigations were almost unknown. Another remarkable section of the work is devoted to optics. It

contains statements of many of the laws of refraction and reflection, and incontestably proves that Bacon was acquainted with magnifying glasses. But the most extraordinary paragraph here is that which relates to telescopes. "It is easy," he says, "to conclude from the rules established above, that the largest things can appear small, and *vice versa*; and that very distant objects can appear very near, and *vice versa*; for we can cut glasses in such sort, and dispose them in such a manner with regard to our sight and external objects, that the rays are broken and refracted in the direction which we wish, so that we shall see an object, near or remote, under whatever angle we wish, and thus at the most incredible distance we shall read the most minute letters, we shall count the grains of sand or dust, on account of the greatness of the angle under which we see them: for the distance has no effect directly in itself, but only by altering the size of the angle. . . . In this manner, also, we may make the sun, the moon, and the stars descend, by bringing their figures nearer to the earth." It is doubtful whether Bacon ever actually made a telescope, but he at least did much towards laying down the theory of its construction. The section on mathematics gives him an undoubted claim to be regarded as the projector of the reform in the calendar. He proposed to Pope Clement IV. the requisite correction, but without success.

In his "Treatise on the Secret Works of Nature and Art, and the Nullity of Magic," he introduces descriptions which apparently refer to steam travelling, both by land and water; to balloons; the diving-bell; and suspension-bridges. In the chapter on optics, he explains the *mirage* by refraction. In the last part of the treatise, which is devoted to alchemy, he describes the composition and effects of gunpowder; but his knowledge of it would appear to be at least in part borrowed from his contemporaries.

Though the fame of Roger Bacon has been completely eclipsed by that of his great namesake, who, following in his footsteps, at the distance of three hundred years, earned for himself the title of "father of inductive philosophy," it must yet be acknowledged that, besides possessing a practical skill in experiment to which the great chancellor was a stranger, the poor monk had also a clearer insight into the respective functions of experiment and mathematical deduction, as instruments of physical investigation.

On the other hand, Roger Bacon was infected with some of the crude notions of the age. In regard to astrology, he believed that the stars exert an influence on the various parts of the human body, and that by this means the mind is excited to particular acts, free-will remaining unimpaired. In his "Mirror of Alchemy," he maintains that nature, in the formation of metallic veins, tends constantly to produce gold, but is hindered by various accidents, and thus creates metals which contain impure matters mingled with the fundamental body. But it must be said in justice to him, that though his chemical notions were deranged by the ideas of the time, he did much for the advancement of sound chemical knowledge; in fact, he is acknowledged to have introduced the study into England, and to have been the earliest writer on chemistry in Europe.

Popular superstition long invested Bacon with the character of a magician, and various absurd stories were believed respecting him; amongst others that he forged a brazen head, which was able not only to speak, but to give oracular responses. In the old English comedies he is introduced (like Doctor Faust in Germany) as the impersonation of magic.—J. D. E.

BACON, SAMUEL, an American missionary, who was commissioned by the federal government in 1820, to establish a colony in Africa. He arrived at Sierra Leone with forty-eight men on the 9th March of that year; but endeavouring to penetrate farther into the country, he was seized with a malady which rapidly proved fatal.

BACREVANTATZY, DAVID, a theologian of the greater Armenia, was employed by the Emperor Constantius in 647 to restore order among his compatriots.

BÁCSA'NYI, JOHN, Hungarian author, born 1763 at Tapo-lcza, county Zala. He founded in 1785, together with his friends Baróti and Kazinczy, the first Hungarian literary review, which, however, was suppressed in 1792 for its liberal tendency. In 1793 Bacsányi was dismissed from the treasury-clerkship, on account of a patriotic song of which he was the author; and in 1794 imprisoned in an Austrian fortress as being concerned in the conspiracy of the Abbot Martinovics. Released in 1796, Bacsányi contributed articles to the Hungarian review, *Magyar*

*Minerva*, became clerk at the Bank of Austria, and married the German popular authoress, Gabriele Baumgarten. When in 1809 Napoleon occupied Vienna, and invited the Hungarian nation to declare its independence, Bacsányi translated his proclamation, and had accordingly soon to emigrate to Paris. After the downfall of Napoleon, the Hungarian poet was delivered up to the Austrians, who kept him under police surveillance at Linz in Upper Austria, without, however, confiscating his French pension. In 1843 he was elected member of the Hungarian Academy, and died on the 12th of May, 1845. His works are remarkable rather for the refined style, than for originality of thought.—F. P. L.

BACZKO, LUDWIG ADOLPH FRANZ JOSEPH VON, a German miscellaneous writer. He was born at Lyck in Eastern Prussia, in 1756, and, though in his 21st year he had become blind, yet honourably filled the chair of history in the military academy of Königsberg. Amongst the various productions of his pen deserve to be noticed—“Geschichte Preussens;” “A History of the French Revolution;” “Die Reue,” a tragedy; “Ueber mich selbst und meine Unglücksgefahren, die Blinden,” &c. He died at Königsberg, 27th March, 1823. His autobiography was published by his eldest son.—K. E.

BÁDA, DON JOSE DE, a Spanish architect, born at Malaga in 1719, died in 1756; especially noted for having completed the cathedral of that city.—R. M.

BADAJOZ, JUAN DE, a Spanish architect of the sixteenth century, was one of those consulted for the erection of the Salamanca cathedral. Several important works were by this artist carried out in Old Castile, in which he fully displayed his exceeding fondness of ornamentation and sculptural accessories; the best specimen of this tendency being the cloister of St. Zoilo.—R. M.

BADALOCCHIO, SISTO, surnamed IL ROSA, an Italian painter, born at Parma in 1581, died at Rome in 1647. He was pupil and intimate friend of Annibale Carracci, whom he followed to Rome, and assisted in his numerous works in that city. He was equally tied with friendly bonds to Giovan Lanfranco, another pupil of Annibale, to whom he was superior in correctness of design and precision of execution, but inferior in inventive power. This rendered him invaluable in carrying out the conceptions of others, the more so as his natural modesty aided to improve this circumstance. Thus he proved of great assistance not only to his master and friend, but also to Guido, Domenichino, and Albano. The few works he produced by himself are, however, not to be despised; witness his “Galatea” at Rome, and the “St. Francis” of the gallery of Parma. Badalocchio was also an engraver of uncommon merit, as shown by his reproduction of the Correggio’s frescos of the cupola at Parma, and his plates in illustration of the Farnese gallery.—R. M.

BADARACCO, GIUSEPPE, an Italian painter, born at Genoa about 1588, died 1657; studied under Strozzi and Ansaldi, but chiefly applied himself to the imitation of Andrea del Sarto, in which he was completely successful.—R. M.

BADARACCO, GIAN RAFFAELE, the son of the preceding, studied painting, first under his father, then under Carlo Maratta, and lastly with Pietro da Cortona. In his numerous pictures he excelled for suavity of colouring and facility of touch, but exaggerated the use of ultramarine.—R. M.

BA'DA'RAYANA-ACHĀRYA, a celebrated Hindu philosopher, founder of the Vedāntin school, and author of a set of aphorisms, entitled “Brahma-Sutras, or Shāfraka-Mīmānsā,” on which the celebrated Lhankara-Achārya wrote a commentary in the eighth century. He is identified by Hindu writers with Krishna-Dwaipāyana, called the “Vyāsa,” or compiler, to whom are attributed the original compilation of the Vedas, and the authorship of the Bhagavad-gītā, and the greater part of the eighteen Purāṇas. Of these, the Vedas cannot have been compiled later than the seventh century B.C., while the Bhagavad-gītā belongs to the first century of our era, and the earliest of the Purāṇas to the third century. This ascription, though clearly absurd, is sufficient to prove the antiquity of Bādārayana, and the high esteem in which he was held. The Vedāntin Sutras are probably all that he has a claim to. They were written before the Mīmānsā Sutras of Zaimini, and therefore belong, probably, to the 3rd or 4th century before Christ, although Weber places Bādārayana in the 4th or 5th century.—C. T.

BADBÝ, JOHN, an artificer, martyred in 1409, during the persecution of the Lollards under Henry IV.

BADCOCK, RICHARD, a British botanist, lived during the

first half of the eighteenth century. He was one of the first who observed the microscopic structure of the anther, and the discharge of the pollen in plants, on which he communicated some observations to the Royal Society of London in 1746.

BADCOCK, SAMUEL, an ingenious controversialist, born at South Molton in Devonshire in 1747; died in London in 1788. He was for some time pastor of a dissenting congregation in his native shire, but afterwards entered the Church of England as curate of Broad Clyst in the diocese of Exeter. He combated the materialistic views of Dr. Priestley, in an able sketch of the controversy between that author and his opponents.—J. S. G.

BADEGISILUS, a French prelate of the sixth century. Chilperic I., who had previously made him mayor of the palace, gave him the bishopric of Mans in 581.

BADEHORN, SIGISMOND, a German theologian, professor of Hebrew at Leipzig; born in 1585, died in 1626. He published “Armatura Davidica,” 1620.

BADEN, Dukes, Margraves, Grand-dukes of, an ancient German family, of which the origin has been traced to Gottfried, duke of the Allemanns, who lived about A.D. 700. Their elevation to the rank of sovereign princes—a rank which they still continue to enjoy—commenced as far back as the eleventh century. They are first noticed in history under the title of dukes of Zähringen. About 1040, Berthold, son of Gebhard, built the castle of Zähringen in Brisgau; and having obtained from the Emperor Henry III. the government of the duchy of Swabia, he became the root of the ducal house of Zähringen; the armorial ensigns of which are still borne by the grand-dukes of Baden.

The following are the princes of this house:—

HERMANN I., second son of Berthold I., duke of Zähringen and Carinthia. He possessed, during the lifetime of his father, Baden and Hochberg in Brisgau; and was the first that took the title of margrave of Baden. By his marriage with Judith, daughter of Adelbert, count of Calv or Calb, he obtained as her dowry the county of Uffgau, which now forms part of Baden. In 1073 he left his native country, and sought retirement in the abbey of Cluny, where he died, 25th April, 1074.

HERMANN II., only son of the preceding, died in 1130. In February of that year, when at the diet of Basle, he first assumed the title of margrave of Baden. He obtained, also, from the emperor the title of duke of Verona. He was interred in the church of the monastery of Backnang, which he had founded for the regular canons of the order of St. Augustine.

HERMANN III., son of the preceding, died in 1160. He served in the army of the Emperor Conrad III., and assisted at the siege of Weinsberg in 1140. He afterwards accompanied Conrad to Palestine in the second crusade.

HERMANN IV., son of Hermann III., died in 1190. He divided with his brother Henry the patrimonial domains, and founded the two lines of Baden and Hochberg. In 1189 he accompanied the Emperor Frederic Barbarossa to the Holy Land, and signalized himself in the battles with the sultan of Iconium. He died in Cilicia, and was interred in the cathedral of Antioch.

HERMANN V., called THE PIous, died 16th January, 1243. He succeeded his father, Hermann IV., in the territory of Baden; Henry, his brother, being the first of the margraves of Hochberg. He took part with the Emperor Frederick II. in the contests between that prince and his rebellious son, Henry.

HERMANN VI., son and successor of Hermann V. He extended the influence of his house by his marriage with Gertrude, daughter of Henry the Impious, and heiress of Frederick the Warlike, duke of Austria. Hermann assumed the titles of his wife, which were confirmed to him by Pope Innocent IV., by letters dated at Lyons, 16th October, 1248. He died, as is supposed, by poison, 4th October, 1250, leaving as his heir his infant son, Frederick, then one year old.

FREDERICK I., Margrave of Baden; born in 1249; died 29th October, 1268. He succeeded his father, Hermann VI., in 1250, under the guardianship of his mother; but, being deprived of her inheritance, they both took shelter at the court of Louis the Severe, duke of Bavaria. Here Frederick contracted an intimate friendship with a young prince about his own age, Conradi, grandson of Frederic II. In 1267, Conradi being induced by the Neapolitans to assist in the war against Charles of Anjou, who had usurped the throne, Frederick resolved to accompany his friend in that fatal expedition. In a sanguinary battle which was fought on the plains of Tagliocozzo, on the 23d Aug.,

1268, Charles of Anjou was victorious, and the two friends fled together in a fisherman's boat. They were speedily pursued, captured, and executed together in the market-place at Naples. Thus perished on the same day the last of the ancient house of Hohenstaufen, and the eldest branch of the house of Baden. Frederick was succeeded by his uncle Rodolph I.

The following are the most remarkable of the successors of Rodolph.

**BERNHARD I.**, son of Rodolph VII., surnamed THE LONG. In 1372 he divided with his brother, Rodolph VIII., the paternal domains; of which the inferior part, with Pforzheim and Durach, fell to Bernhard, and Baden, with the superior part, to Rodolph; but the latter having died in 1391, the entire succession was left by his children to Bernhard, their uncle. Bernhard took an active part in the wars of the princes of the empire against the free towns of Germany. In 1412, he assisted Charles, duke of Lorraine, against Edward, duke of Baden, who had invaded his country. He subsequently involved himself in a contest with the people of Brisgau, on account of their receiving into their towns a number of his subjects, and permitting them to enjoy all the privileges of citizenship. These differences the Emperor Sigismund laboured in vain to reconcile; and in October, 1422, the towns entered into a confederation for five years against the margrave of Baden. Two years afterwards, the confederates, in conjunction with the count of Wurtemberg and the bishop of Spire, made an irruption into the margravate, burnt Rastadt, with many of the surrounding villages, and laid siege to Muhlberg. The siege had continued for three weeks, when Dietric, archbishop of Cologne, John, bishop of Wurtzburg, and Albert, count of Hohenlohe, arrived as mediators. Through their friendly interference the belligerent parties were reconciled, and a treaty of peace, consisting of nine articles, was drawn up and signed on the 3d July, 1424.

**JAMES I.** Margrave of Baden, son of the preceding; born 15th March, 1407; died in 1453. By his wisdom and his liberality to the church, he obtained the surname of SOLOMON. His dominions were at first disturbed by violent feuds and robberies, but by the rigour with which he punished delinquents, he soon established tranquillity. He took part with the Emperor Frederick III. in his wars with the Swiss; but ultimately became one of the mediators for bringing about a peace.

**CHARLES I.**, son and successor of the preceding, died of a pestilence, supposed to be cholera, in 1475. Being chosen as umpire in the quarrels, which at that period were frequent, between the states of Germany, he was raised to a distinguished place among the princes of the empire.

**CHRISTOPHER**, Margrave of Baden, eldest son of Charles I., born 13th November, 1453; died 19th April, 1527. In 1469 he assisted the Archduke Maximilian in a war against France, and took, among other places, the town of Luxemburg. In 1515, beginning to sink under the infirmities of age, he divided his dominions among his three sons, Bernhard, Philip, and Ernest, and relinquished the government entirely into their hands, on condition that during his life they should exercise it in his name, and as his deputies. A contemporary writer, Philip Berould of Boulogne, says he surpassed all the princes of his time in the greatness of his mind, and the Germans unanimously accord to him a place among the greatest captains of the age.

**BERNHARD III.**, son and successor of the preceding, born 7th October, 1474; died 29th June, 1536. He was educated in the Low Countries at the court of Maximilian, and passed great part of his life at Bodemacher, a town in the vicinity of the court of Brussels. To him has been ascribed the introduction of the protestant religion into his dominions.

**PHILIP**, son of Christopher, died 17th September, 1533. In 1521 he assisted at the diet of Worms, and in 1525 at that of Spire; at the latter of which he acted as principal commissary, in the absence of the emperor, Charles V. By his will, dated at Muhlberg, 14th May, 1533, he bequeathed his dominions to his two brothers, Bernhard and Ernest. The family of Baden was thus divided into two branches, viz., Baden-Baden, which is now extinct, and Baden-Durlach, which still survives.—G. M.

#### MARGRAVES OF BADEN-BADEN.

**WILLIAM I.**, Margrave of Baden-Baden, born 15th July, 1593; died 22nd May, 1677. With a view to conciliate the favour of the emperor, Ferdinand III. of Austria, he endeavoured to re-establish the catholic religion in Baden. In 1631 he was nominated by the emperor to the command of the army of

the Upper Rhine. He was, however, completely defeated by Gustavus Adolphus, under whose command the Swedish troops invaded and laid waste the margravate. In 1640 William opened the diet of Ratisbon, as plenipotentiary of the emperor; but all his efforts to effect a reconciliation between the catholic and protestant parties proved unavailing.

**LEWIS WILLIAM I.**, Margrave of Baden-Baden, born at Paris, 8th April, 1655; died at Rastadt, 4th January, 1707. His mother, a princess of Carignan, was desirous of having him brought up in Paris; but, at the age of three years, he was, by order of his father and grandfather, removed to Baden, where he received a liberal education. He obtained his first instructions in the art of war under Montecuculi, with whom he served from 1674 to 1676 inclusive. In 1678, after the peace of Nimeguen, he returned to Baden; to the sovereignty of which he had succeeded the previous year. In 1703, when Vienna was besieged by the Turks, he returned to the army, threw himself into that city with a large body of German troops, and, by a most vigorous sally, helped to effect a junction between Sobieski, king of Poland, and the duke of Lorraine. In his subsequent military career he evinced equal skill and bravery as a leader. He distinguished himself at the battles of Barkan, Wissehrad, Offen, Belgrade, and Buda; he conquered Sclevonia and Bosnia; was victorious on the fields of Nissa and Widin, and at the great battle of Salenkem, fought on the 19th of August, 1691. In 1697 he was a competitor for the throne of Poland, then vacant by the death of Sobieski; but failed to attain the object of his ambition. In his latter years his achievements were less brilliant; but he is entitled to hold a distinguished place among the warriors of that age. He took part in twenty-six campaigns and twenty-five sieges, and had the command in not fewer than thirteen battles.—G. M.

#### MARGRAVES OF BADEN-DURLACH.

**GEORGE-FREDERICK I.**, Margrave of Baden-Durlach, born 30th January, 1573; died at Strasburg, 24th September, 1638. He succeeded his brother, Ernest-Frederick I.; and defended the protestants against Maximilian I., duke of Bavaria. In 1610 he joined the union of Halle, which had been formed against the house of Austria, under the auspices of Henry IV. He espoused the cause of the elector-palatine, Frederick V., who had been called to the throne of Bohemia, and to whom he continued faithful to the last. In 1622 he abdicated in favour of his eldest son, Frederick I., and levied an army of 16,000 men against the Count de Tilly, by whom he was totally defeated at the battle of Wimpfen. This disaster was followed by fresh calamities. His dominions were invaded by the Bavarians, and he himself compelled to take refuge in Geneva. Having obtained succour from Charles I., king of England, he again took the field in 1627. But his bad fortune continued to follow him, and having been defeated by Wallenstein, he retired to Strasburg, where he ended his days.

**FREDERICK I.**, Margrave of Baden-Durlach, son of the preceding, born 6th July, 1594; died 8th September, 1659. After the peace of Westphalia he was reinstated in his dominions, which had been invaded by the Austrians, and his rights were guaranteed by France and Sweden.

**FREDERICK II.**, son and successor of the preceding, lived in the second half of the seventeenth century. Having been intrusted with the command of the armies of Charles Gustavus, king of Sweden, he distinguished himself under Montecuculi in the war against the French.

**CHARLES-WILLIAM I.**, Margrave of Baden-Durlach, born in 1679; died 11th May, 1738. In 1715 he founded the city of Carlsruhe, about one league from Durlach, and in commemoration of that event established a new order, called "The Order of Fidelity." He had been a zealous student at Geneva, Lausanne, and Utrecht; and he continued through life to cultivate literature and science. He was at the same time fond of luxury, and addicted to gross sensuality. It is said that, imitating the example of Eastern princes, he kept a seraglio in his palace. He was succeeded by his grandson, Charles-Frederick.—G. M.

#### GRAND DUKES OF BADEN.

**CHARLES-FREDERICK**, at first margrave, subsequently elector, and finally grand-duke of Baden, born at Carlsruhe, 22nd November, 1728; died 11th June, 1811. He succeeded his grandfather, Charles-William, 11th May, 1738. Having finished his academic course at Lausanne, he visited France, England, Italy, and Holland, and in 1750, having attained his majority,

returned to his native city. He adorned his capital with numerous public edifices; and, by the civil and religious liberty enjoyed under his government, attracted thither great numbers of strangers, who there took up their permanent residence. By the extinction of the elder branch of the family in 1771, he succeeded to the dominions of his cousin, the margrave of Baden-Baden. At the period of the Revolution he lost his possessions in Lorraine and Alsace; and so anxious was he to retain friendly relations with France, that he not only made many great sacrifices to secure this object, but even in 1804 issued a decree of exclusion against all the emigrants, and every individual attached to the army of Condé. He continued faithful in his attachment to the fortunes of Napoleon, under whose influence he was enabled considerably to extend his dominions. In 1803, he took the title of elector, which he afterwards exchanged for that of grand-duke, which had been conferred on him by his powerful ally. He was twice married, and had fourteen children, the fruit of these unions. One of his daughters was married to Maximilian, king of Bavaria; another to Gustavus IV., king of Sweden; and a third to the Emperor Alexander. He was succeeded by his grandson, Lewis-Frederick.

**CHARLES-LÉWIS-FREDERICK**, Grand-duke of Baden, grandson of the preceding, born at Carlsruhe, 8th June, 1786; died at Rastadt, 8th December, 1818. In 1804 he assisted at the coronation of Napoleon; and in 1806 married Mademoiselle Stéphanie Tascher de la Pagerie, the adopted daughter of Napoleon, and cousin of the Empress Josephine. He was shortly afterwards called on to take part in the campaigns of Prussia and of Poland; and having distinguished himself at the battle of Jena, and at the siege of Dantzig, he obtained the rank of general of infantry. He afterwards assisted in the campaign of Austria; and in 1811 he succeeded his grandfather, whose political principles he adopted. He was among the last to abandon the French alliance; nevertheless he succeeded in maintaining his dominions entire, part of which had been coveted by the king of Bavaria. A short time before his death, he gave to his people a constitution similar to that of the kingdom of Württemberg. He left no sons, and was succeeded by his uncle, Lewis-Augustus-William.

**LEWIS-AUGUSTUS-WILLIAM**, Grand-duke of Baden, son of Charles-Frederick, born 9th February, 1763, died at Carlsruhe, 30th March, 1830. Being at first destined to a military career, he served in the Prussian army until the treaty of 1795. He afterwards returned to Carlsruhe, where he held the office of minister-of-war until the death of his father. When called to the throne in 1818, he hastened to ratify the constitution which had been accorded by his father; but the Chambers having shown themselves hostile to the government, were several times prorogued. During his reign the county of Hohengeroldseck in the Black Forest, was reunited to the grand duchy. The Grand-duke Lewis having died without issue, was succeeded by Leopold, the eldest of the margraves.

**LEOPOLD I.**, Grand-duke of Baden, successor of the preceding, died 24th April, 1852. He was the eldest son of the Grand-duke Charles-Frederick, by his marriage with the countess of Hochberg, of the house of Geyar-Gyersberg; the children of that union having by the organic statute of 1806, and the letters patent of 4th October, 1817, been declared capable of succeeding. Baden had enjoyed a constitutional government since the 22nd of August, 1818, and many laws had been passed of great public utility; but during the reign of Leopold a reaction took place, and on the 28th July, 1832, the law of the press was withdrawn by the Baden government. The conflict between the liberal and reactionary parties continued until February, 1848, when the revolution in France revived and extended the hopes of the liberals. The adoption by the government of Baden of the constitution of the empire, voted 28th March, 1849, became the pretext for a republican insurrection, which in the month of May burst out at Rastadt with peculiar violence; and the grand-duke was compelled to abandon his dominions, and take refuge in Strasburg. But Prussia speedily sent to his assistance an army under the command of General Peucker, who, in the following month, attacked and defeated the republicans, and reinstated Leopold in his sovereignty. His restoration was at first followed by sanguinary executions, but, with the concurrence of the Chambers, the government was soon led to the adoption of more moderate and conciliatory measures. New laws were passed regulating the administration of the com-

munes, the press, and the right of popular meetings. A new penal code was adopted, and a new code of procedure; and, while public liberty was in a great degree secured, the administrative authority was placed on a firmer basis.—G. M.

**BADEN, GUSTAV LUDVIG**, eldest son of Jacob Baden, was born 1764. He acquired a reputation by his historical monographs. As a writer of history he does not rank so high. His "History of the Kingdom of Denmark," was published in 1829-32.

**BADEN, JAKOB**, a distinguished Danish critic, grammarian, and philologist, was born at Wordingborg in 1735. He studied at Copenhagen, Gottingen, and Leipzig, and on his return to his native country in 1760, commenced a course of lectures at Copenhagen. He was elected shortly after rector of the Pædagogium at Altona; in 1766, of the high school at Helsingør; and in 1779, professor of eloquence and Latin at Copenhagen. He was the founder of the so-called *Critical Journal*, 1768-79, which contributed greatly by its acumen and ability to the formation of the public taste. Baden was the first who established lectures on the Danish language, and his Danish Grammar continued long to be the established authority. He was also a pioneer in his Latin-Danish, and Danish-Latin Dictionary. He prepared school selections from Horace, Virgil, and Phædrus, with various translations from the same authors. His "Opuscula," 1760, show how much he accomplished alone as a Latinist. From 1793 to 1801, he edited the *University Journal*. He died in Copenhagen, 1804.—M. H.

**BADEN, LAURID DE**, a Danish theologian, born at Horsen in 1616; died in 1689. He published a work on morals, entitled "Himelstige."

**BADEN, SOPHIA LOUISA CHARLOTTE**, a Danish authoress, born at Copenhagen in 1740; published in 1792 "Der Forstatte Grandison" (The New Grandison).

**BADEN, TORKILL**, a Danish philologist, rector of an academy at Holberg in Zealand; was born in 1668, and died in 1732. His principal work is entitled "Roma Danica, harmoniam atque affinitatem lingua Danicæ cum Romana Exhibens."

**BADEN, TÖRKEL**, brother of Gustav Ludvig, born 1765, is highly esteemed as an archaeologist. After having studied in the university of Copenhagen, he spent many years in travelling through Germany and Italy. In 1794 he was appointed professor of eloquence and philosophy at Kiel, and in 1804 secretary to the Academy of Art at Copenhagen, which office he retained till 1812. His writings on ancient art, published at various times from 1792 to 1825, brought him into connection with the most esteemed archaeologists and friends of art in all countries. His Letters on Art, to and from C. L. von Hagedorn, were published at Leipzig, 1797. In 1820 he was engaged in a contest with the learned Finn Magnusen, on the availability of the northern mythology for representation through the fine arts; but from the classical tendency of his mind he appears somewhat blind to the peculiar grandeur and poetic wealth of his native north. In 1821 he published an edition of Seneca's tragedies, a work of great critical and philological ability.—M. H.

**BADENIUS, ANDREAS**, a German theologian, died in 1667.

**BADENIUS, CHRISTIAN**, a German theologian, son of the preceding, lived in the first half of the eighteenth century. His principal work, "Johanniticum de Veritate Testimonium," was published in 1710.

**BADENS, FRANÇOIS**, a Flemish painter, native of Antwerp, in 1571; studied at Amsterdam and in Italy, and received the surname of THE ITALIANER, on account of the warm southerly tints of his figures. He was equally successful in portraits, landscapes, and allegories. Died 1603.—R. M.

**BADESI, GIROLAMO**, a Roman writer, who flourished about the year 1570. He wrote various poems, and Lodovico Jacopo da S. Carlo states that he received a magnificent reward in money for a Latin poem, entitled "De Sacello Exquilio a Sixto V. Pontifice Extracto."—A. C. M.

**BADESSA, PAULO**, Sicilian poet of the middle of the sixteenth century, was a native of Messina. He left translations of the Iliad and Odyssey, and of Ovid's Metamorphoses.

**BADHAM, CHARLES, M.D., F.R.S.**, professor of medicine in the university of Glasgow. Having completed his medical education at Edinburgh, he entered Pembroke college, Oxford, where he graduated, B.A., M.A., and M.D. He commenced his career in London as a medical lecturer. In 1808 he published a treatise on bronchitis, and not long after became a fellow of the College of Physicians. About 1815 he published

a translation of the "Satires of Juvenal." He was also a contributor to *Blackwood's Magazine*. He was appointed to the Glasgow medical chair in 1827. He died in London, 1845.—T. F.

BADHAM, DAVID CHARLES, was born in 1805. He came of a family of scholars. His father was professor of medicine in the university of Glasgow, and the author of a spirited translation of Juvenal in Valpy's Classical Library; his brother is one of the most accomplished scholars of our day, and especially noted for his skill in restoring the corruptions in the text of Plato. David Charles Badham was educated at Eton and Emanuel college, Cambridge, whence he went to Pembroke college, Oxford. He became one of the travelling fellows of that university, and was elected a fellow of the College of Physicians. He practised for some time at Paris, and at Rome. Returning to England in 1845, he married a daughter of the late Mr. Deacon Hume of the Board of Trade; and was ordained by the late bishop of Norwich, Dr. Stanley. He held for some time the curacy of Wymondham, Norfolk, and that of East Bergholt, Suffolk. He was for several years one of the most frequent contributors to *Blackwood's* and *Fraser's Magazines*: his writings were subsequently reprinted under the title of "Ancient and Modern Fish Tattle." He was also the author of two useful works on "Insect Life," published in 1845, and of the "Esculent Funguses of England." He died in August, 1857, in his fifty-second year.—E. W.

BADIA, CARLO FRANCESCO, born at Ancona in 1675, a distinguished orator, and doctor of laws. For the space of thirty-eight years he preached in Italy, and also at Vienna. In 1727 he was created by the king of Sardinia, Victor Amadeus, abbot of St. Nicholas; and afterwards refused the bishopric of Placentia. He died in 1751, leaving many works.—A. C. M.

BADIA, TOMMASO, an Italian cardinal, born at Modena in 1483; died in 1547. He was present at Worms in 1540, and wrote a letter on the proceedings of the diet, which has been published.

BADIALE, ALESSANDRO, an Italian painter and engraver, born at Bologna about 1623; died in 1668. He was a pupil of Flaminio Torre.—R. M.

BADIER, JEAN ETIENNE, a French Benedictine monk, born in 1650; died in 1719. He wrote a work, entitled "De la sainteté de l'état monastique," &c.

BADILE, GIOVANNI ANTONIO, an Italian historical painter, born at Verona in 1480; died 1560. He was the uncle and the earliest master of Paolo Veronese. He is considered the first of his school who discarded the old or sacred style, to introduce the full display of expression and life.—R. M.

BADIN, MARTIN, an English translator, published at London in 1705, "The Commentaries of Cæsar."

BADINO, LUIGI DONATO, born at Mondovi, on the 7th of August, 1675. Having entered the church, he gave himself entirely to study, and in a few years obtained, first a professorship in the college where he had been educated, and soon after the rectorship, which dignity he filled for three years. He wrote many poetical compositions, chiefly in Latin, which are highly esteemed. Several scientifical academies inscribed his name on their rolls, and his friendship was courted by the most distinguished personages. At the age of forty-eight, he was re-elected rector, and continued in that office for six years. At the opening of the royal college, King Victor of Savoy appointed him regius professor of eloquence, which appointment he held for 14 years, and died on the 18th of November, 1742.—A. C. M.

BADIUS, JOSEPH and CONRAD, celebrated printers of the fifteenth century. JOSEPH was born in 1462 at the village of Asseche, near Brussels, from which he Latinised his name to that of Ascensus; he was aided not only by his brother, but by his two sons-in-law, Robert Etienne and Michael Vascosan, the latter of whom is said, indeed, to have substituted the modern for the rude old Gothic type. Before he came to Paris to found his celebrated printing establishment, he acted as professor of belles-lettres at Lyons. Amongst his own writings is the "Navicula Stultarum Virginum," of which a translation into his own language appeared in his lifetime. Erasmus speaks in high terms of him. He died in 1535.—CONRAD BADIUS was born in Paris about the year 1500; and as he succeeded his brother some thirty-three years, his name is connected with a still greater number of important publications. He was also a good scholar, and made translations into French of some of the writings of Erasmus.—J. F. C.

BADIUS, RALPH, a Florentine theologian of the second half

of the seventeenth century. He published "Constitutiones et Decreta universitatis Florentinae," &c.

BADLAND, THOMAS, a Nonconformist minister, ejected from Willenhall, Staffordshire, was afterwards pastor of the Presbyterian congregation at Worcester, for whom he drew up the declaration of its religious sentiments, dated 1687. He died May 5, 1698, aged sixty-four.

BADOARO, FREDERICO, an Italian diplomatist, founder of the academy Della Fama at Venice, was born in 1518, and died in 1593. He was ten times elected to represent the republic of Venice at the courts of Charles V. and Philip II.

BADOARO, GIACOMO, a dramatic writer of the seventeenth century; born at Venice. His principal dramas are—"Elena Rapita," and "Nozze di Enea con Lavinia."

BADOARO, GIOVANNI, an Italian cardinal, successively patriarch of Venice and bishop of Brescia; died in 1714. He left a work, entitled "Industrie spirituali per ben vivere e samente morire."

BADOARO, LAURO, born at Venice from a noble family in 1546, a man of great learning. He is the author of many works of a religious kind, and manuscripts in prose and verse.

BADOERO, PIETRO, doge of Venice from 939 till the year of his death, 942. He secured by a treaty with Berenger II., king of Italy, the liberties of the republic, and the rights to coin gold and silver.

BADOLET, JOHN, a protestant minister and professor of Humanity at Geneva; lived towards the middle of the seventeenth century. His most considerable work is entitled, "Conscientia Humanæ Anatomia."

BADON, EDMUND, a French dramatic writer, died in 1849 at too young an age to allow a just opinion of his merits. He wrote, in connection with the more celebrated Frederic Soulié, a comedy in three acts, called "Une Aventure sous Charles IX.," and a piece by himself—"Un Duel sous Richelieu"—of much merit; as well as the romance of "Montbran, or the Huguenots en Dauphiné."—J. F. C.

BADOU, JEAN BAPTISTE, a French theologian, born at Toulouse; died in 1727. He left a work, entitled "Exercises Spirituels," &c.

BADRESCHI, surnamed RABBI ZAHQOT BEN MOSEII HAESA, a native of Barcelona: the age he lived in is uncertain. He is the translator, in the Hebrew language, of the commentary of "Maimonides to Misna," of which a manuscript is preserved in the library of the Vatican. Wolff, however, states that this manuscript contains only the treatise, בְּשָׁנָה Nasim, (Women); and says that Badreschi was the writer of the letter to Rabbi Selemon Ben Adereth, which is found, with the answer to it, in the edition published at Cracow.—A. C. M.

BADUARIUS or PADUARIUS, BONSEMBLANTES, an Italian theologian; died at Padua in 1369. He wrote "Quæstiones Philosophiae et Theologie."

BADUERO, URSSUS I., Doge of Venice. He was elected in 864, expelled the Saracens from the coasts of Dalmatia, and was honoured with the title of "Protopsatary" by the Emperor Basil I. Died in 881.

BADUERO, URSSUS II., Doge of Venice, elected in 912, obtained for the republic, from Randolph of Burgundy, the right to coin money. He retired into a convent in 932.

BÆBIA, GENSI, surnamed also DIVES, HERENNIVS, SULCAN, PAMPHILUS. Cn. Bæbius Pamphilus was consul in the year 182 B.C. The other remarkable members of this gens follow in chronological order:—

BÆBIUS, LUCIUS, one of the ambassadors sent by Scipio to Carthage in 202 B.C. He was charged to assume the command of the Roman camp.

BÆBIUS, QUINTUS, tribune of the people, remarked for his opposition to the war against Philip of Macedon, lived about the year 200 B.C.

BÆBIUS, MARCUS, was sent into Macedonia, along with two other commissioners, in the year 186 B.C., to inquire into the complaints of the Maronites and others against Philip.

BÆBIUS, AULUS, condemned at Rome in 170 B.C., for having put to death the members of the senate of Ætolia.

BÆBIUS, LUCIUS, one of three commissioners sent into Macedonia in 168 B.C., to report on the state of the country previous to the setting out of an expedition under Paulus Emilius.

BÆBIUS, CAIUS, tribune of the people, an avowed partisan of Jugurtha.

BÆBIUS, CAIUS, general, towards the year 60 b.c. Sextus Cæsar appointed him to the command of the Roman troops in the civil war.—J. S., G.

BAECK, ABRAHAM, a distinguished Swedish physician, the contemporary and intimate friend of Linnæus, was born in 1713, and died in 1795. His knowledge of medicine was very extensive; he became first physician to the king, and president of the council of medicine, and was created a knight of the order of the Polar star. Linnæus has applied his name to a genus of plants (*Baeckea*). On the death of Linnæus, Baeck was selected by the Academy of Sciences of Stockholm, to write an obituary notice of that great naturalist; and he did the same kind office for the memory of Hasselquist and Olaüs Celsius. He also published memoirs upon subjects of natural history, principally in the *Transactions of the Swedish Academy*.—W. S. D.

BAECK or BAEX, JOACHIM, a French theologian, born at Utrecht in 1562; died in 1619. Of his writings, which are chiefly controversial, the most important is entitled, "L'Adversaire des mauvais catholiques."

\* BAEHR, JOHANN CHRISTIAN FELIX, professor ordinary and principal librarian of Heidelberg, was born at Darmstadt, 13th June, 1798. He studied at Heidelberg under Creuzer, and soon distinguished himself as a classical scholar. His principal works are his edition of Herodotus, and his "Geschichte der Römischen Literatur," which was followed by three continuations, viz., "Die Christlichen Dichter und Geschichtschreiber Roms," 1836; "Die Christlichrömische Theologie nebst einem Anhange über die Rechtsquellen," 1837; and "Geschichte der Römischen Literatur im Karolingischen Zeitalter," 1840. He has published numerous minor philological works, dissertations, and reviews, and is the editor of the *Heidelberger Zahrbücher*.—K. E.

BÆHRENS, J. E. F., a German writer on agriculture, author of a work entitled "System der Natürlichen und Künstlichen Dungemittel für Praktische Landwirthe, mit Hinsicht auf Englische Landwirthschaft," was born in 1760, and died in 1830. In that work, a part of which, as the title implies, is devoted to a consideration of English agriculture, he insisted on the necessity for employing artificial manures.—J. S., G.

BAELI, FRANCESCO, born at Milazzo in Sicily in 1639; a historian and a poet. His principal work is "Il Siciliano Verdico," or the History of Messina. Was living in 1707.

BÆNG or BÆNGIUS, CHRISTIAN STEPHANUS, a Danish or Norwegian geographer of the seventeenth century; author of "Descriptio Urbis Christianæ in Norvegia," 1651.

BÆNA, ANTONIO LADISLAU MONTEIRO, a Portuguese writer, author of two valuable works, illustrative of the history and geography of Para; died in 1851. He held the rank of colonel in an artillery corps, established in the province to which his works refer. Their titles are—"Compendio das eras do Para," 1838, and "Ensaio Corografico sobre a Província do Para," 1839.

\* BAER, KARL ERNST VON, a distinguished living Russian naturalist, was born in the province of Estonia, on the 17th February, 1792. He was early led accidentally to the study of botany, and for some years applied himself sedulously to this science, devoting to it every leisure moment that he enjoyed whilst at the high school of Revel, to which he was sent in 1808. The turn of his mind thus leading him to the investigation of nature, Von Baer went in 1810 to study medicine at Dorpat, where he remained until 1814. The instructions of the distinguished professors who filled the medical chairs at Dorpat during this period, such as Ledebour, Parrot, and especially Burdach, were of the greatest service to Von Baer, developing in his mind that spirit of investigation which has since led him to such important and brilliant results. On leaving the university of Dorpat, Von Baer, finding that Russia as it then was, presented but indifferent prospects to the naturalist, turned to Germany, where he continued his studies, supporting himself at the same time by the practice of his profession. During his sojourn in Germany, he studied comparative anatomy under Döllinger of Würzburg; and amongst his other acquaintances was Nees von Esenbeck, whose principles appear to have had much influence upon the direction of his mind. In 1817, however, the great naturalist's desire to devote himself to science, was to a certain extent fulfilled; for in this year, his old teacher, Burdach, having become professor of anatomy and physiology at Königsberg, invited Von Baer to join him there as prosecutor. In 1819, he was appointed extraordinary professor of zoology, and soon afterwards professor of that science, and received permission to found

a zoological museum in Königsberg; in 1826 he undertook the direction of the anatomical museum in Burdach's place. In the year 1819 he appears to have visited St. Petersburg for a time, but soon returned to Königsberg; and it was not until 1834, on his receiving the appointment of librarian to the Academy of Sciences of that city, that he took up his permanent abode there. Since that period he has been well known all over Europe, as one of the most active members of the Academy, and the most distinguished of Russian comparative anatomists and physiologists. The Russian government, rarely backward in recognizing and rewarding talent and industry, even in its scientific subjects, soon indicated its appreciation of Von Baer's powers by the numerous and important commissions conferred upon him, and as early as the year 1838, he received the honourable appointment of councillor of state. The numerous writings of Von Baer show his mind to be of the highest philosophical order, whilst, at the same time, we meet in many of them with traces of a curious dry humour, such as we should hardly expect to find in works of such a strictly scientific nature. The great number of important discoveries made known to the world by his memoirs, are the fruit of the most careful investigations, followed out with extraordinary tact; and although his mind appears never to have allowed itself to be led astray by preconceived ideas, or by a desire to generalise from insufficient data, it is astonishing how far his views have almost always been in advance of his age, and to how great an extent zoological science has gradually become assimilated by the united labours of many excellent observers, to the condition in which it must have existed many years before in the mind of the great Russian naturalist.

At a very early period, Von Baer occupied himself especially with the study of the reproduction and development of animals, subjects which before his time were but very imperfectly understood. His first work upon this interesting branch of science was his "Epistola de Ovi Mammalium et Hominis Genesi," published in Leipzig in 1827; and this was followed in 1828, by the first volume of a large work, "Über die Entwicklungsgeschichte der Thiere" (on the Developmental History of Animals), of which the second volume did not appear till 1837; and in 1835, by his "Untersuchungen über die Entwicklungsgeschichte der Fische" (on the Development of Fishes). These works, with numerous papers on similar subjects, published by Von Baer in different scientific periodicals, in the Memoirs and Bulletins of the Academy of Saint Petersburg, and in the *Nova Acta Academie Naturæ Curiosorum*, opened up a new field of investigation, which other naturalists, in Germany especially, soon entered upon with great zeal, and these researches have gradually led to a vast change in the principles upon which philosophical zoology is founded. The knowledge of Von Baer, is, however, by no means confined to those strictly zoological subjects, from his investigation of which he has derived his most brilliant fame. The polar regions of the vast Russian empire appear always to have presented some singular attraction to his mind, and on his acquiring a high position in St. Petersburg, he made use of his opportunities to collect all the information available upon those interesting countries, consulting the numerous reports of Russian travels belonging to the ministry of Marine, settling various questions of climatology, the distribution of plants and animals, and hypsometric relations as far as the materials at his command would permit. These endeavours, which proved not only the zeal and energy shown by the Russian voyagers, but also the fitness of Von Baer to undertake the direction of further explorations, soon attracted the attention of the government, and in April, 1837, the emperor ordered that Von Baer should be furnished with funds to enable him to make a scientific expedition to the arctic shores. He left St. Petersburg at the end of May, and reached Archangel overland on the 6th of June; but after his arrival at that port, considerable time was lost in consequence of the vessel appointed for the service of the expedition being too small for the purpose, so that it was necessary to hire a larger one. Notwithstanding this delay, however, Von Baer succeeded in making valuable investigations, especially on the shores of Nova Zembla, the results of which prove, that the Fauna and Flora of that inhospitable land are far less scanty than might have been anticipated. The results of this voyage were communicated by Von Baer at various times to the Academy of St. Petersburg, and published in the Memoirs and Bulletins of that society.—W. S. D.

BAER or BAERIUS, NICOLAS, a German writer, born at Bremen on the 11th July, 1639; died 12th August, 1714. He was distinguished by a great facility in poetical composition, being accustomed, we are told, to recite poems extempore, in Latin or German indifferently. His principal published works consist of four poems on subjects of natural history, entitled respectively, "Arctophonia," "Phalainodia et Crocodilophonia," "Korakophonia," and "Ornithophonia." He also translated the Eclogues of Virgil into German.—W. S. D.

BAEREBISTE, king of the Dacians; a contemporary of Caesar and Augustus. He attacked and rendered tributary Thrace, Macedonia, and a part of Pannonia, and, when on his way to subdue Illyria, was assassinated by some of the rebels, supposed to have been sent by Augustus.

BAERMANN, GEORG NICOLAS, a German miscellaneous writer and translator, was born at Hamburg, 19th May, 1785, and died 28th February, 1850. His dramas, novels, tales, &c., have no great merit, and his translations served no higher purpose than to fill the shelves of circulating libraries.—K. E.

BAERSDORP, CORNEILLE VAN, a Dutch physician, born at Baersdorp, a village in Zealand, about the beginning of the sixteenth century; he died at Bruges, on the 24th of November, 1565. He became first physician, counsellor, and chamberlain to Charles V. He left a work entitled "De Arthritidis Preservatione et Curatione," Frankfort, 1592, in 8vo; also "Methodus universae artis medicae formulæ expressa ex Galeni traditionibus, qua scopi omnes curantibus necessarii demonstrantur, in quinque partes dissecata," Bruges, 1588.—E. L.

BAERT, ALEXANDRE BALTHASAR FRANCOIS DE PAULE, Baron de, a French geographical writer, born at Dunkerque in 1750; died at Paris in 1825. He opposed the regicides in the legislative assembly of 1792, repaired to America after the death of the king, and subsequently journeyed in Russia, Spain, and England. Baert is the author of a work which was frequently in the hands of Napoleon, "Tableau de la Grande Bretagne, de l'Irlande, et des possessions Anglaises dans les quatre parties du monde," 1800.—J. S. G.

BAEZA, DIEGO DE, a Spanish preacher and theological writer, born at Ponferrada in Galicia; died in 1647. He published "Commentaria morales in Historiam Evangelicam."

BAFFA, FRANCESCA, a Venetian poetess, who flourished in the year 1545. "This lady was so much distinguished," says Agostino della Chiesa, "for her great learning, that many persons came from far distant lands to visit her." She is the author of many sonnets and madrigals, which have been highly praised by Doni and Betussi for purity of language, and sweetness in versification. The Countess Luisa Bergalli, in her collection of the writings of the most illustrious poetesses of ancient and modern times, gives to Francesca a prominent place.—A. C. M.

BAFFI, BARTOLOMEO, an Italian theologian, professor at Pavia in the latter half of the sixteenth century. He published a number of Latin orations.

BAFFI, LUCULLO, born at Perugia in the sixteenth century. He practised medicine in his native city, and was elected a member of the academy Degl' In sensati. He is the author of a canzone on the birth of the royal prince of Tuscany, which was published at Venice in 1590. He also dedicated a small poem to Philip Alberti. Bonciario had a great opinion of Baffi's literary merit, and calls him "virum cultissimum et acerrimum." Giacobillo informs us that he left many poetical and historical opuscules, which, however, have not been published. The date of his death is uncertain: Giacobillo fixes it about 1612, whilst Oldoini says he died on the 16th of March, 1634.—A. C. M.

BAFFIN, WILLIAM, a celebrated English pilot and navigator, is believed to have been born about the year 1584. Nothing is known of Baffin's early life, and it is chiefly in connection with the professional employment of his services in the field of arctic discovery that his name has descended to posterity. In 1612, Baffin accompanied Captain James Hall on the fourth voyage which that adventurer had undertaken towards the arctic shores of the New World; prompted partly by the hoped-for discovery of a north-west passage from the Atlantic into the Pacific Ocean, and in part by the spirit of maritime enterprise which belonged to the age. At that time, the hopes of finding a passage to Cathay and the Indies, by way of the northern shores of the American continent—hopes which had stimulated the enterprise of Englishmen for more than half a century previously, and which have continued to exert their influence down to the pre-

sent day—were in full activity. For the little that is known of this voyage, which is elsewhere referred to (see Captain JAMES HALL), we are indebted to Baffin, and it is remarkable for being the first on record in which is laid down a method, as practised by the narrator, for determining the longitude at sea by an observation of the heavenly bodies. The mode of observation which Baffin adopted proves him to have possessed a very considerable degree of knowledge in the theory as well as the practice of navigation. Baffin seems to have borne an active part in the maritime enterprise of his age, since we find him in the following year (1613), in command of one amongst six English ships which were engaged—along with those of other nations (French, Dutch, Spanish, and Biscayan)—in the fisheries within the sea lying between Greenland and Spitzbergen. And in 1614 he was again engaged, with Fotherby, in a voyage to the coasts of Spitzbergen, apparently undertaken in the expectation of finding a north-east passage to the Indies, by way of the arctic shores of Europe and Asia. But it is to the voyages he performed in the two succeeding years, 1615 and 1616, that the fame of Baffin is chiefly due. In both of these voyages he sailed in the capacity of pilot, Robert Bylot acting as master. Upon each occasion, the object sought was the same—the discovery of the north-west passage. A correct version of the voyage performed by Bylot and Baffin in 1615, derived from manuscript documents in the British Museum (including a chart of the voyage from Baffin's own draft), was first published in one of the volumes issued by the Hakluyt society—Narrative of Voyages towards the North-west, in search of a Passage to Cathay and India, 1496 to 1631; by Thomas Rundall, 1849. This narrative had been previously printed, in a mutilated form, by Purchas, who admits that he had been furnished by Baffin himself with various other documents illustrative of his voyages, including his journals and charts, which Purchas had omitted as "somewhat troublesome and costly to insert;" an omission which, in reference to the later of the two voyages now adverted to, long caused great injustice to be done to the memory of Baffin. This voyage of 1615 was performed, Baffin tells us, in "the good shipp called the *Discoverare*, beinge of the burthen of 55 tonn, or theare aboute." The course taken was through Hudson Strait, in a westerly direction, and the voyage was prosecuted as far as a short distance beyond Cape Comfort, on the shore of Southampton Island, lat.  $65^{\circ} 6' N.$ , long.  $83^{\circ} W.$  The voyage of the following year, 1616, was made in the same ship, and was under the command of the same officers. Upon this occasion, the *Discovery*—then employed on her fifth voyage in the search after a north-west passage—sailed from Gravesend on March 26, but was obliged by foul weather to put in, first at Dartmouth, and again at Plymouth, so that a final start was not made until April 19. Her crew, including the master and pilot, consisted in all of seventeen persons—one more in number than had been engaged in the voyage of the preceding year. Baffin pursued upon this occasion a more northerly course, and first sighted land in lat.  $65^{\circ} 20'$ , upon the west coast of Greenland. The instructions for the voyage, which had been drawn up with remarkable clearness and precision, directed him to keep along the coast of Greenland, up the channel which had been discovered by Davis thirty-one years previously, to as high a latitude as  $80^{\circ}$ —if the direction of the land would allow of his doing so—then to shape his course to the west and south as far as the parallel of  $60^{\circ}$ , and afterwards so to guide himself as "to fall in with the land of Yedzo (Jesso); thence to "touch the north part of Japan," and subsequently, with all expedition, make his return home. Baffin failed, as all succeeding navigators, during the two and a half centuries which have since elapsed, have failed, in accomplishing so magnificent a project; but he sailed to a higher latitude, by several degrees, than had ever before been reached in that part of the world, and he was the first to delineate the coasts of that spacious arm of the Atlantic which is with justice known by his name—Baffin Bay. Upon the detailed narrative of the voyage, derived from Purchas, our limits forbid us to dwell; but we may note the fact that Baffin observed, in its course, the two openings which have been proved by the discoveries of recent years to afford the only practicable passages, in this direction, into the Polar Sea—namely, Sir James Lancaster's Sound, and Sir Thomas Smith's Sound, names which he bestowed in compliment to certain of his patrons in the undertaking. Through the former, Lancaster Sound, a passage was found by Parry, two centuries

later, to the ocean which washes the northern shores of the New World; and by way of Smith Sound—the most northerly opening of Baffin Bay—Dr. Kane has more recently penetrated to within eight degrees of the pole. Baffin himself, however, believed these, as well as other estuaries which he discovered in the course of this voyage, to be closed up by land, and our voyagers returned to England with the conviction that no passage to the westward existed in the direction which they had been pursuing. There is extant a letter which Baffin addressed to Sir John Wolstenholme, in reference to this voyage, the results of which amply justify the tone of modest self-gratulation in which the writer refers to them. "And I dare boldly say (without boasting), that more good discouerie hath not in shorter time (to my remembrance) been done since the action was attempted, considering how much ice we have passed, and the difficultie of saying so neare the pole." The conviction entertained by Baffin himself of the futility of any further attempt in this direction operated to discourage subsequent explorers from following his track, and the neglect of Purchas to publish in detail the observations made during the voyage, led the geographers of succeeding generations to entertain the most vague and erroneous notions respecting the great arm of the Atlantic which the English pilot had discovered. Baffin Bay became, in course of time, almost banished from the charts; and it remained for Ross and Parry to restore the lines of coast, with their numerous headlands, sounds, and adjacent islets, which the earlier voyager had traced above two centuries before, and to substantiate, in a remarkable manner, his accuracy of observation and his keen sagacity. There is little more to be told of Baffin. He is said to have entertained the project of effecting a passage from the seas of Tartary and China round the north coasts of Asia and Europe; but to have failed in finding any one who would advance the necessary funds for such an enterprise. Baffin afterwards sailed to the East Indies, and is stated to have been mate upon a voyage from Surat to Mocha in 1618. Three years later, in 1621, he engaged in an English expedition, acting in concert with the ruler of Persia, to drive the Portuguese out of the Persian Gulf, and was killed in the beginning of 1622, at the siege of Ormuz.—W. H.

BAFFO, GEORGE, born at Venice at the beginning of the seventeenth century. He wrote his poetical compositions in the Venetian dialect, and is undoubtedly the most licentious poet of his age. His works are known under the name of "Cosmopoli," and were published at Venice in 1787. The sweetness peculiar to that dialect has endowed his compositions with a charm which entices the reader's attention; and it is worth remarking, that this poet was as reserved in his conversation as he was licentious in his writings. He died in 1768.—A. C. M.

BAFOR, BALTHAZAR, a German councillor of state and diplomatist, who enjoyed the confidence of the emperors Rudolph, Mathias, and Ferdinand, and was sent by the last as ambassador to the court of Sigismond III. of Poland; died at Warsaw in 1620. His name frequently occurs in the history of the religious wars of Bohemia.

BAGÆUS, (*Bægæos*,) a Persian nobleman, lived in the second half of the sixth century before the Christian era. By command of Darius Hystaspes, he caused Oroës, the rebellious satrap of the province of Lydia, to be assassinated by his own guards.

BAGÆUS, (*Bægæos*,) a Persian general, lived in the first half of the fourth century B.C. He commanded a body of cavalry that vanquished Agesilas, in the year 396 B.C.

BAGARD, CESAR, a French sculptor of great skill and facility, was born at Nancy in 1630; died in 1709; studied under Jaquin in Paris, where he executed some statuary for a fête on the occasion of the marriage of the king, Louis XIV. Returned to his native town, he produced many and important works, all bearing the stamp of an easy genius, but greatly imbued with the exaggeration of the time. His son, Toussaint, was also a distinguished sculptor, who died in 1742.—R. M.

BAGARRIS, PIERRE ANTOINE RASCAS, Sieur de, a Provençal antiquary of the commencement of the seventeenth century, who possessed a collection of medals and engraved stones; a discourse on which he was honoured on one occasion to deliver to Henry IV., who forthwith gave him the title of Maître des cabinets, medailles et antiquités de S. M., and instructed him to furnish a set of medals emblematic of the chief points in the history of his reign. Henry dying two years afterwards, this task was never accomplished. Bagarris left court, and returned

to Provence in 1611. He published a tract, now extremely rare, entitled "La nécessité de l'usage des medailles dans les monnaies." His medals and other antiquities now form part of the collection in the Bibliothèque Royale.—J. S., G.

\* BAGATTI-VALSECCHI, CAVALIER PIETRO, an Italian enamel and glass painter, living at Milan, where he was born at the beginning of the century; studied partly in France, and partly in Italy. Although his works on glass are very remarkable, his celebrity especially rests upon the exquisite beauty of his enamel and porcelain paintings. Specimens of both were in the Exhibition of 1851.—R. M.

BAGE, ROBERT, a novelist, born near Derby in 1728. He was originally a paper-maker in his native place, but was unsuccessful in business, and turned his attention to literature. His works were remarkably popular in his day, and were indeed superior to the novels then commonly read. They are named "Mount Heneth," "Barham Downs," "The Fair Syrian," and "James Wallace." He died at Tamworth in 1801, and was honoured by Sir Walter Scott becoming his biographer.—J. B.

BAGET, JEAN CHEVALIER DE, a French general, born at Lavaït-de-Lamagne (Tarn-et-Garonne) 19th October, 1743; died 14th February, 1821. He took part in the campaigns of 1759, 1761, and 1762 in Germany. At the outbreak of the Revolution, he held the rank of captain, and in March, 1792, was appointed aide-de-camp of General Valence. He joined the army of the Moselle in 1793, and fought at the battle of Arlon, where he was wounded at the head of his regiment. He was afterwards raised to the rank of general of brigade.

BAGETTI, CAVALIER GIUSEPPE PIETRO, an Italian landscape painter and draughtsman, a native of Turin, born 1764, died 1831.—R. M.

BAGFORD, JOHN, an industrious antiquary, born about 1650, was of humble lineage, and received but a slender education. Though little noted as a writer, his laborious research into matters of antiquarian interest, especially connected with the history of books, typography, &c., have been of service to more recent authors. He made a large collection of materials for a History of the Art of Printing, only the prospectus of which appeared, but his MSS. are still preserved in the British Museum. He died in 1716, a pensioner in the Charter House.

BAGGE, JAMES, a Swedish admiral, born in 1499 in the province of Haland; died between 1565 and 1570. He, at first, served in the army sent by Gustavus I. to the aid of Denmark; and distinguished himself at the siege of Haimslad, where he was wounded. In 1555, he conducted an expedition against the Muscovites, who were about to invade Finland. He showed great ability in the fulfilment of this mission, and succeeded in concluding a peace for forty years. He afterwards broke up the confederation of the Hanseatic towns that had combined to ruin the commerce of the town of Revel. In the naval engagement of Bernholm, he defeated the Danes, but was himself defeated in turn, and died in captivity.—G. M.

BAGGER, JOHN, bishop of Copenhagen, was born in 1646. After studying at Copenhagen, and travelling in Germany, Holland, and England, he was appointed by the king to teach the Oriental languages in an academy recently established in his native place. Removing thence in 1674 to the pastorate of the church of the Holy Virgin in Copenhagen, he was in the following year appointed bishop of the metropolitan diocese. As bishop and dean of theology, Bagger revised the liturgy and lessons of the church, and published several treatises and discourses both in Latin and Danish. With sectarian bigotry he opposed the admission into Denmark of the Calvinist refugees from France. Died in 1693. His son, Christian, became a famous lawyer, and rose to be a councillor of state.—J. E.

BAGGESEN, ZENS, distinguished himself both as a Danish and a German poet. He was born at Corsoer in Zealand, 15th February, 1764. With a mind ill at ease, he left his country in 1789, and by the aid of his patron, the prince of Augustenburg, was enabled to travel in Germany, France, Italy, and Switzerland. At Paris he witnessed the early stages of the French revolution; at Berne he married a grand-daughter of the great Albrecht von Haller. Incapable of steadily devoting himself to any constant pursuit, he several times went to Denmark, and left it again. In 1800 he settled in Paris, was appointed in 1811 to a professorship of Danish literature at Kiel, upon which he never seems to have entered, and which he resigned in 1814; he then resided at Copenhagen until 1820 when he again went

abroad and died at Hamburg, 3rd October, 1826, on his return to his country. His chief German works are "Parthenais oder die Alpenreise," an idyllic epic in hexameters, and "Adam und Eva oder die Geschichte des Sündenfalls," a humorous epic poem (1826). His German lyrics, "Gedichte" and "Haideblumen," are remarkable for simplicity and tenderness, but deficient in originality and power. His odes are imitations of Klopstock. In his "Karfunkel-oder Klingklingelalmanach," he ridiculed the Italian and Oriental metrical forms, then much in vogue in Germany. Among his Danish writings, his lyric and mock-heroic poems rank highest; his "Comiske Fortællinger" (Comic Tales), though written in imitation of Wieland, nevertheless are justly admired. In his great prose work, "Labyrinthen, Digtervandringer i Europa," he has told his own story. Complete editions of his Danish works in 12 vols., Copenhagen, 1827-1832, and of his German poetical works in 5 vols., Leipzig, 1836, have been published by his sons.—K. E.

BAGER, HALGVIN, a Swedish poet of considerable reputation in the eighteenth century.

BAGLIONE, CESARE, an Italian painter of the sixteenth century, a native of Bologna; studied under his father, an artist of little name. He painted, with particular success, landscapes, flowers, and arabesques, the latter especially, which he constantly intermingles with his figures. His frescos, in the ducal palace of Parma, exhibit a variety and originality of conception that makes one regret his spoiling them by the overcrowding of the ornaments. Died at Parma, 1590, leaving several good pupils; amongst them Spada, Dentone, and Pisanelli.—R. M.

BAGLIONE, CAVALIER GIOVANNI, an Italian historical painter; born at Rome about 1573, died about 1650; was brought up by an obscure teacher, Francesco Morelli, whom he soon left to study the works of the great masters. His success was complete, and his indefatigable ardour for art found full scope in the numerous orders intrusted to him by the pope, Paul V., the duke of Mantua, and others, by whom he was highly esteemed and duly patronized. Amongst his best works are the frescos in several churches at Rome, as St. Giovanni in Laterano, St. Maria Maggiore, St. Onofrio, and other excellent pictures in the palaces Chigi and Ruspigliosi. Not the least claim of Baglione to fame are the interesting notices of the lives of painters, sculptors, and architects of his time, written and published by him. Some writers on art pretend that his manner approaches that of his contemporary, Cardi (better known as Cigoli); but Baglione's lacks that vigour and brilliancy of colouring that procured to the other the surname of "Florentine Correggio."—R. M.

BAGLIONI, ASTORRE, died in Cyprus in 1571. After the death of his father, he retired with his mother to Venice. The gallant defence which he made of Famagouste, when besieged by the Turks, has perpetuated his memory. Encouraged by him, the garrison and the inhabitants held out for four months, and fought with the energy of despair. They undermined the walls and fortifications of their town, so that the Turkish forces, when they commenced the assault, were buried in the ruins. Sixty thousand Turks perished during the siege; and, after four months of the most heroic effort, the town was surrendered on honourable conditions to Mustapha, the commander of the Turkish army. This perfidious general, however, having, with seeming kindness, received into his tent Baglioni, with the leading men of the town and officers of the garrison, caused them all to be inhumanly cut under the eyes, with the exception of one, Bragadin, whom he reserved for the most cruel tortures. In losing Famagouste, Venice lost for ever the island of Cyprus.—G. M.

BAGLIONI, LELIO, a Florentine theologian; died at Sienna in 1620. Of his numerous works, the most important is "Tractatus de Prædestinatione."

BAGLIVI, GEORGE, a celebrated Italian physician. He was born at Ragusa in 1669. He commenced the study of the medical profession at the university of Salerno, and afterwards studied at Padua and Bologna, subsequently visiting the hospitals of Italy and Dalmatia. In 1692, he settled in Rome, where he became acquainted with the famous Malpighi, whose friendship he retained till his death. He was soon after appointed by Pope Clement IX., professor of anatomy at the college of La Sapienza, which was also known as the Archilyceum. In 1696, he published a work entitled "De Praxi Medica ad priscam observandi rationem revocanda libri duo. Accedunt dissertationes novæ, de Anatome, morsu et effectibus Tarantulae ubi obiter de ovis ostrearum delectis, de natura lapidis serpen-

tini vulgo Cobra de Capelo," Rome, 8vo. In this work he proclaimed his intention to devote himself to the observation of disease, and his determination not to follow the fashionable theories of the day. Of all writings, he declared those of Hippocrates to be the most valuable. At the same time he disagreed with Hippocrates in regarding the seat of disease in the fluids of the body. He stated his conviction that all morbid changes first occurred in the solids of the body, and that these subsequently communicated their disordered condition to the fluids. These views he repeated in his work entitled "Specimen quatuor librorum de Fibra Motrice et Morbos; cui annexæ sunt quatuor Dissertationes." This work was first published in Rome in 1702, and subsequent editions appeared in 1703 and 1704. Although the views of Baglivi are now justly brought into question, they exercised at the time he published them a most beneficial influence on the practice of medicine. The humoral pathology was a mass of crudities and speculations when he attacked it, and his sound observations on disordered conditions of the solids, led to the more accurate investigation of the fluids, which have led at the present day to the general conviction, that they are first disturbed, in diseased conditions. He published, besides the works mentioned, several minor works. A collected edition of his writings was originally published in 1704, and the value that has been attached to these works is shown in the fact, that subsequent editions have appeared every few years since. In 1788, Pinel edited them in 2 vols., in France, and in 1828 an edition, edited by Kühn, appeared in Germany. He died in Rome in 1706, at the early age of thirty-eight. He had, however, obtained a European reputation, and had been elected a fellow of the Royal Society of London, and of many of the continental scientific societies.—E. L.

BAGNACAVALLO, BARTOLOMEO, surnamed THE ELDER, an Italian painter, born at Bagnacavallo in 1484, died 1542, his real name being B. Ramenghi. He studied first at Bologna under Francia; then he proceeded to Rome, where he attended the school of Raphael, and worked with the other pupils of the great master in the decoration of the Loggie. Not being able to cope with the best of his colleagues (although possessed of much of the grace characteristic of both his two masters, and displaying excellent colouring), Bagnacavallo preferred leaving Rome and returning to Bologna, where, in the two Cotignolas, and Innocente da Imola, he found rivals much more easy to surpass. By the works he then executed, in which his adherence to Raphael's style is constantly evident, Bagnacavallo deserved and obtained to be considered the best painter of the Bolognese school at that time. Several fine specimens by this artist, besides what is to be seen in Bologna, are now in the galleries of Dresden, Berlin, and Naples.—R. M.

BAGNACAVALLO, BARTOLOMEO, THE YOUNGER, nephew of the elder Bartolommeo, a painter who distinguished himself, especially in ornaments.

BAGNACAVALLO, GIAN BATTISTA, THE ELDER, a son of the elder Bartolommeo, who, after having studied under his father, worked first with Vasari at Rome, then with Primaticcio in France, where he died in 1601.

BAGNACAVALLO, GIAN BATTISTA, THE YOUNGER, son of the younger Bartolommeo, also an artist of very good name, who, with Scipione, his cousin, equally a painter, flourished about the beginning of the seventeenth century.—R. M.

BAGNALL, WILLIAM, the preserver of Charles II. after the battle of Worcester. He then lived in Sidbury, and died September 21, 1652, aged thirty-six.

BAGNUOLO, a Neapolitan general, born in the kingdom of Naples at the end of the sixteenth, died in the second half of the seventeenth century. He was called by Philip IV. to serve in the army which was sent to expel the Dutch from Brazil. He evinced great ability in the contest with Maurice of Nassau; and afterwards received from the viceroy the chief command of the Brazilian army. His successful defence of the capital, when besieged by Prince Maurice in 1638, procured for him from Philip IV. the title of prince.—G. M.

BAGOAS, a eunuch, at first in the service of Darius, and afterwards the favourite of Alexander the Great. He was remarkable for his beauty of person, and was in consequence the object of an odious passion on the part of Alexander.

BAGOAS, an Egyptian eunuch who lived in the first half of the fourth century before the Christian era. He commanded the armies of Artaxerxes-Ochus, whom he afterwards slew.

**BAGOAS, CARUS**, a favourite of Herod the Great, lived in the first half of the first century of the Christian era. He was surnamed Carus on account of the great attachment manifested to him by Herod. This, however, did not prevent him from conspiring against that prince, on account of the cruelties which he perpetrated in Judea. The plot was discovered, and Bagoas was put to death with his accomplices.—G. M.

**BAGOLINO, SEBASTIANO**, an Italian painter, poet, and musician, born at Alcamo in Sicily in 1560; died 1604.—R. M.

**BAGOPHANES**, a Babylonian general, lived in the second half of the fourth century B.C. He commanded the citadel of Babylon, and after the battle of Gaugamela, returned to Babylon, conveying the royal treasures to Alexander.

**BAGOT, CHARLES**, the Right Hon. Sir, G.C.B., second son of William, first Lord Bagot, was born Sept. 23, 1781. In 1807 he was under-secretary of state for foreign affairs, under Mr. Canning. In 1814 he was appointed minister plenipotentiary at Paris, and in the following year was sent on a special mission to the United States. In 1820 he was appointed ambassador at St. Petersburg, and transferred to the Hague in 1824. On the dissolution of Lord Melbourne's ministry in 1841, he was sent out by Sir Robert Peel as governor-general of Canada, in succession to Lord Sydenham. He was sworn a privy councillor in 1815, and created a G.C.B. in 1820. He died in Canada whilst still holding the governorship of that important colony, May 19, 1843.—E. W.

**BAGOT, LEWIS**, Bishop, son of Sir Walter Bagot, born in 1740, and educated at Christ church, Oxford, of which cathedral he was made dean in 1777. In 1782 he was promoted to the bishopric of Bristol; in 1783 to Norwich; and in 1790 to St. Asaph, when he rebuilt the palace. He died in 1802.

**BAGOT, RICHARD**, Bishop, was the third son of William, first Lord Bagot, and born in 1782. He was educated at Rugby and Christ church, Oxford, and in 1804 was elected fellow of All Souls. In 1807 he became canon of Windsor, and in 1817 canon of Worcester. In 1829 he was consecrated bishop of Oxford, over which see he presided during the "Tractarian" controversy with considerable discretion and prudence. Zealots of both extremes were angry at his moderation, but he persevered in a just and fair course, not narrowing the liberty of the English church, though prompt and decided when he thought that liberty abused by the celebrated Tract XC. He then recommended that the publication of the tracts should cease, and he was obeyed. Bishop Bagot carried the same moderation and love of justice with him to Bath and Wells, to which see he was translated in 1845; and, without entering into controversy, it may be sufficient to say, that his successor, Lord Auckland, has taken the same view of the charges against Archdeacon Denison as he had done, in refusing to allow a prosecution to be entered upon. In 1852 an attempt was made by Mr. Horsman to bring Bishop Bagot into disrepute, for having instituted Mr. Bennet to the vicarage of Frome; but it fell to the ground, as it was shown the bishop had not only examined the clerk in question, but had delayed institution as long as the law allowed him. Bishop Bagot died at Brighton in 1854. He married in 1806 Lady Harriet Villiers, daughter of the earl of Jersey, who, with a large family, survives him.—J. B., O.

**BAGRATIÖN, PETER**, Prince, a Russian general, born about 1762, died 24th September, 1812. He entered the service of Russia in 1782 with the rank of sergeant, and subsequently took part in the war against the tribes of Caucasus and of Kuban, who had submitted to Russian domination. In 1788 he had attained the rank of colonel, and in that capacity he assisted at the assault of Oczacow. He served in the wars of Italy and Switzerland under General Souvarof, by whom he was held in high estimation. On the 10th April, 1799, he rendered himself master of Brescia, and took 1800 prisoners. After having signalized himself in various engagements, he returned to Russia, when both he and Souvarof fell into disgrace with the Emperor Paul I.; but under the successor of that prince he was reinstated in his rank, and had the command of the advance-guard of the Austro-Russian army, led by Kutusoff, under whose conduct he performed prodigies of valour. Raised to the rank of lieutenant-general, he commanded the advance-guard at Austerlitz, under the prince of Lichtenstein; and in the campaigns which followed, fully sustained his high reputation. He took part in the campaign of 1812, but was mortally wounded at Mojsisk.—G. M.

**BAGSHAW, CHRISTOPHER**, an English theologian; died at

Paris in 1625. His principal work is entitled, "Declaratio motuum inter Jesuitas et sacerdotes seminariorum in Anglia."

**BAGSHAW, EDWARD**, was born in London, and educated at Brazenose college, Oxford. He afterwards entered the Middle Temple, and studied law. As Lent-reader, in 1639, he attacked episcopacy, and was stopped in consequence by the lord-keeper, Finch. He became a member of the Long Parliament as representative of Southwark. Thinking that the parliament was rash in its legislation, he meditated going over to the king; and for that purpose journeyed to Oxford, but was overtaken by a party of the parliamentary troops, carried back to London, and lodged in prison. In 1638 he published the "Life and Death of Robert Bolton," who had been his tutor. In 1660, at the Restoration, he was treasurer of the Middle Temple. In that year he published a treatise which he had composed during his imprisonment—"The Right of the Crown of England as it is Established by Law." He also published a tractate on the Defence of the Church, and one defending the university against Prynne. He died in 1662, and was buried at Morton-Pinkney, Northamptonshire.—J. E.

**BAGSHAW, EDWARD**, son of the preceding, was born in 1629, and educated at Christ church, Oxford. In 1656 he was appointed usher of Westminster school, but soon quarrelled with Dr. Busby, the head-master. In 1658 he was ordained by Brounrigge, bishop of Exeter, and became vicar of Amersdon in Oxfordshire. At the Restoration he was made chaplain to the earl of Anglesey, but fancying himself neglected, he committed himself to irregular practices, which ended in his imprisonment for refusing to take the oaths of allegiance and supremacy. Died 1671. None of his writings are of the least worth.—J. B., O.

**BAGSHAW, HENRY**, brother of the above, was born in 1632, and educated at Christ church, Oxford. He obtained several preferments, and died rector of Houghton-le-Spring, and prebend of Durham, in 1709.—J. B., O.

**BAGUTTI, PIETRO MARTIRE**, an Italian sculptor, flourishing at Bologna about 1785.

**BAGWELL, WILLIAM**, a mathematician and astronomer, noted in the seventeenth century for a popular work entitled "The Mystery of Astronomy made Plain." He was a member of a committee appointed by government to examine the validity of Bond's claim to the discovery of the longitude.

**BAHARAM, CURI**, sultan of Persia, lived in the first half of the fifth century. The name of his preceptor, Noaman, surmised The Wise, has been thought worthy of preservation. Baharam reigned eighteen years.

**BAHIL, MATTHIAS**, a Hungarian theologian of the second half of the eighteenth century; author of a work, entitled "Traurige Abbildung der Protestanten in Ungarn."

**BAHN, JEROME**, a theologian of Hamburg, died in 1744. His principal performance is entitled "Hechstverdorbliche Auferzähnung der Kinder bey den Pietisten."

**BAHN, NICHOLAS**, a German theologian, pastor at Dobra; published "Das unschuldig vergossne Blut," and several other meditative pieces. Died in 1704.

**BAHNSSEN, BENEDICK**, a German writer, author of some mystical works, the principal of which is entitled "The divine revelations communicated to Christoff Gottern, from the year 1616 till the year 1624;" lived in the second half of the seventeenth century.

**BAHR, JOSEPH FRIEDRICH**, a German theologian, born in 1713; was successively pastor at Wittenberg, Bischofswerda, and Schoenfeld. He afterwards filled the office of superintendent. Bahr is the author of a Life of Christ, and of a treatise against the Socinians. Died in 1775.

**BAHR, THOMAS**, a German theologian of the second half of the seventeenth century; author of "Dissert. II. de Cartesio de omnibus dubitante."

**BAHRDT, CHARLES FREDERIC**, one of the most extreme of the German rationalists of last century, was born in Saxony, 15th August, 1741. He was educated at Leipzig, and soon displayed that turn of mind which has given him his notoriety in his two works—"The True Christian in Solitude," and his "Commentary on Malachi." He entered the university of Giessen in 1770, and taught for some time, still growing more and more violent in his peculiar opinions, and in his numerous publications receding still further and further from the national creed. The storm which rose against him obliged him to leave Giessen, and he went for a season to the Philanthropinum of M. Salis, at Marschberg in Switzerland. Afterwards he tried to

establish a seminary at Heidenheim, but his failure involved him in debt, and he sought refuge in Prussia. At Halle he published a number of characteristic tracts and treatises, such as the "Bible in Miniature." In the morning he read lectures on philosophy, and criticism on Juvenal and Tacitus; and in the evening he officiated as the jolly landlord of a tavern which he had fitted up in the neighbourhood, and in which, having dismissed his wife and children, he had made a concubine of his maid-servant. But some doings of a secret society over which he presided having oozed out, he was sent to the fortress of Magdeburg; and on being released, after a year's confinement, he died April 23, 1793. Bahrdt's life and labours were rationalism in caricature.—J. E.

BAI, TOMMASO, a musician, was born at Crevalcore, near Bologna, about the middle of the seventeenth century, and died at Rome, December 22, 1714. He was appointed master of the Sistine chapel, in which he had been for some time a singer, the year before his death. His "Misere," the only one deemed worthy a place with that of Allegri, until the production of that by Baini, was first performed in 1712, and has since then been always given at the early morning service on Good Friday, save on two occasions, when pieces of other composers were substituted for it, which were both withdrawn in its favour. He wrote also some masses and motets.—G. A. M.

BAIARDO, ANDREA. This poet's name is sometimes written Baiardi. He was a native of Parma, and held military rank in the service of the duke of Milan, and was the lord of the castle of Albari in the neighbourhood of Parma. He was married, and is described as being attached to his wife, though, in his poems, two mistresses are celebrated, one of whom he calls his Aurora, the other his Phoenix. He describes himself as a slave to the latter for twenty-five years. How far the loves of Italian poets are allegorical or physical, there is always some difficulty in discovering, and the wife of Baiardo may have had little or nothing to complain of, unless she was compelled to listen to her husband's verses. His principal poem is a romance in octava stanzas, in which the loves of Adriano and Narcissa are related. It was written at the request of Fenice, Baiardo's fair Phoenix. The poem, Quadrio tells us, has been, through mistake, referred in books of authority to Boiardo, the author of the Inamorato. A volume of lyrical poems of his was published at Milan in 1756, and others are said to be still unpublished, in the possession of his family. The precise dates of his birth and death are unknown; he was living in 1521.—J. A. D.

BAIARDO or BAIARDI, OTTAVO ANTONIO, born about the year 1690. He was one of the first collaborators to that magnificent work "Le antichità di Ercolano esposte con qualche spiegazione." He left also some poetical compositions unedited. This antiquarian died about the year 1765.—A. C. M.

BAIDER, SIMON, a German sculptor of the fifteenth century; executed in 1470 the bas-reliefs of the gates of the cathedral of Constanz, his native town, in the style of Syrlin, the Elder.—R. M.

BAIDHAR or BAISSAR, king of Egypt, lived at an uncertain epoch. He divided his kingdom among his four sons, Cabth, Ishmoun, Atrib, and Ssa.

BAIDHU-KHAN or BAIDU-OGUL, a Tartar or Mongolian king of the race of Djenghis Khan, died in 1294. In order to place him on the throne his partisans had put his predecessor to death; but Gazan, the governor of Khorazan, sent an army against him, and Baidu, deserted even by his own relations, was defeated and put to death by Neuruz, general of Gazan, after a reign of only eight months.

BAIER, JOHANN WILHELM, was born at Jena in 1675, and died at Altorf in 1729. His two principal works are entitled, "Disputatio de Behemoth et Leviathan, Elephante et Balæna," Altorf, 1708; and "Disputatio de Fossilibus Diluvii Universi Monumentis," Altorf, 1712.

BAIER, JOHN JAMES, a physician and naturalist, was born at Jena on 14th June, 1677, and died 14th July, 1735. He published a book on fossils and various botanical monographs and papers in the *Nova Acta*; also an account of the medicinal plants in the garden of the university of Altdorf.

BAIF, JEAN ANTOINE DE, a natural son of Lazare de Baif, Abbé de Grenetière; born at Venice in 1532, while his father was ambassador there. Lazare was a man of considerable talents, and several works of his remain in Latin and French. He translated the Electra of Sophocles, and the Hecuba of Euripides into French verse; and he took anxious care of his son's education. Jean Dorat was then in the height of his

reputation, which, for classical literature, was well deserved. In his own day he was called the French Pindar, and the office of "Poet-royal" was created for him. Scaliger says that *Auratus*—such was his name among the gods, a name fabricated from the French *D'orat*—composed 50,000 verses, Greek and Latin. Nobody of any high rank married that was not epithalamiumized—no heir to a kingdom or a title was born that was not welcomed into the world with song. Still, the schoolmaster was a good schoolmaster, and to him young De Baif was sent. It is not possible, within our limits, to give any sketch of the antecedent state of French poetry; but De Baif's fortune was cast on a day of change, and Dorat was not only his classical instructor, but also the teacher of Ronsard, Belleau, and Du Bellay. "One saw," says Du Verdier, "a troop of poets rush from the school of Jean Dorat, as from the Trojan horse." Du Bellay was the leader of this host. The object of the classicists was to reform the French language and literature on the model of the Greek and Latin. Experiments were made in versification. Hexameters, pentameters, trimeters, made their appearance in France, with no better success than in Italy and England. Du Bellay's voice cheered on the reformers. "Frenchmen," said he, "adorn your temples with the classic spoils—pillage the Delphic temple—fear not the dumb Apollo—seize the Roman capitol—make it your own, like the Gauls of old—heed not the clamorous geese that would defend it." On rushed the "brigade," as they were first called. They soon assumed, or were given, another name, which still distinguishes them—"The Pleiades," or "Pleiad," as it was more often written. They were seven—Dorat, Ronsard, Du Bellay, Thydard, De Baif, Jodelle, and Belleau. Many of their poems are wholly free from the affectation of latinized and "aureate" words, but they commenced by corrupting their native language in this way, and thus provoked the satire of Rabelais (Book ii., chap. vi.), who holds it as a decided point, "that we ought to speak the common language." De Baif thought to enrich the French language, and was proud of every deviation from ordinary forms. His verses, formed in imitation of the classical metres, he called "Baifins." He formed an alphabet for himself, and an odd thing it was—ten vowels, nineteen consonants, eleven diphthongs, and three triphthongs. He set his own verses to music, and obtained a patent from Charles IX. for an academy of poetry and music. De Baif had concerts, which were attended by the kings, Charles IX. and Henry III. This was the first attempt to create a literary "society" in France. De Baif died at Paris, poor and neglected, in 1592. Of De Baif, Cardinal Perron said that he was "a very good man, but a very bad poet."—J. A. D.

BAIF, LAZARE DE, or BAFIUS, a French scholar and diplomatist, who died in 1547. He was a councillor under Francis I., and ambassador at Venice and in Germany. Besides translating from Sophocles and Euripides, he left treatises "De Re Vestiaria," "De Re Naval," and "De Re Vascularia." Died in 1547. Du Bellay says that he was the first to introduce from the Greek the words epigram, elegy, &c.—J. B.

BAIL, CHARLES JOSEPH, a French publicist, born at Bethune in 1777; died 20th February, 1827. He at first embraced the profession of arms, and took part in the campaign of Belgium in 1793. In 1817 he was charged with the administrative organization of the kingdom of Westphalia, and was appointed to the office of inspector of reviews, which he held until 1818. He subsequently engaged as a contributor to various works on history, political economy, &c. His works, published after his death, evince varied and profound erudition.—G. M.

BAILAY, NATHANIEL, an English grammarian of the eighteenth century; author of a work, entitled "Dictionary Britanicum, quo continentur Etymologiae Verborum," 1736.

BAILDON, JOSEPH, a gentleman of the chapel royal during part of the reigns of George II. and George III., and organist of St. Luke's church, Old Street, London. He gained one of the first prizes given by the Catch Club in 1763, for a catch; and a second for his fine anacreontic glee, "When gay Bacchus fills my breast," in 1766. This is all the information we can gather concerning him.—E. F. R.

BAILEY, JACOB W., an American chemist and naturalist of the present century, died of consumption on 26th February, 1857. He was a proficient in chemistry, mineralogy, and botany, and especially devoted his attention to microscopic researches. He did much for microscopic geology, and his papers on fossil

infusoria are of high merit. The microscopic orders of Desmidaceæ and Diatomaceæ engaged much of his attention. He was professor of chemistry, mineralogy, and geology in the United States military academy at West Point.

\* BAILEY, PHILIP JAMES, author of "Festus," "The Angel World," "The Mystic," and other poems, was born at Basford, near Nottingham, in the year 1816. His education was originally conducted at various schools in his native town; afterwards he matriculated at Glasgow university, but seems to have devoted more time to private and self-suggested studies, than to the public work of his classes. Nevertheless, he must have wrought very hard, as his first and largest poem, finished before his twenty-third year, sparkles in every page with all kinds of scientific, theological, mythological, historical, and philosophical illustration. After a series of preparatory studies, he was called to the English bar in the year 1840, but never practised. He had published "Festus" in the previous year, and was now abandoning himself to the luxuries of a multifarious literature, so that legal pursuits inevitably became distasteful. The enthusiasm which this poem excited on its first appearance, especially in America, was extraordinary. Every critic, great and small, was stirred up to prophesy, and he who had just left his boyhood heard himself saluted even by the wise, as the brother of Milton and Goethe. He seems to have endured this cruelty of popular applause with extreme fortitude, suffering silently without a solitary cry of vanity, and at this moment is one of the most modest and retiring persons in the literary world. In 1850 he published "The Angel World," which is now incorporated with "Festus." His last effort is "The Mystic," which eminently deserves the name. The little that is intelligible is very bad, and indicates an exhaustion of imagination in the author, which is a dangerous prognostic. Whatever may be the ultimate fate of "Festus," considered as a poem; whether it maintain its present high rank, or lose it in the ever-recurring change of public sympathy, opinion, and taste, this much may be said with safety, that it cannot at any time, nor under any circumstances, cease to excite wonder and admiration. The incredible rapidity with which it was composed, the daring novelty of style, the intense continuous earnestness of its thought and sentiment, and the clearness with which it mirrors some of the most characteristic features of its age, render it impossible that it should be forgotten. It possesses a historical as well as a poetical significance; and though it may have failed in its attempt to elucidate many or even any of the problems, which, for the last thirty years, have been violently agitating the greatest minds of Christendom, yet the magnificent manner in which it essays the task will insure it a long, vivid, and reverential remembrance. Only of the very grandest works—those which are inherently sublime, as well as historically valuable, works like the Iliad, the Divina Comedia, and Paradise Lost,—can we pronounce with confidence that they are *zemps et ali* (a possession for ever)! "Festus" is not such a poem as these, and it would be hazardous to predict immortality of any thing lesser; but it exhibits a luxuriance, both of thought and imagery, in the speculative and critical portions, a sweetness and purity of sentiment in the "home scenes," irradiated at times with a bright humour, and everywhere a lofty spiritual feeling, that lift it far out of the region of ordinary and evanescent verse.—J. M. R.

\* BAILEY, SAMUEL, commonly spoken of as "Mr. Bailey of Sheffield," is well known as an author of various works in mental philosophy, political economy, and the science of government. It was in 1829 that his first, and by many considered his best work—"Essays on the Formation and Publication of Opinion"—first appeared; and it had the good fortune to attract the notice of Brougham and Mackintosh, and others, whose commendation was equivalent to lasting fame. When Sir James Mackintosh wished to recommend "that earnestness, and that sincerity—that strong love of truth, and that conscientious solicitude for the formation of just opinions, which are not the least virtues of men"—he felt that it would be an act of injustice not to refer his readers to this work of Mr. Bailey's, "as enforcing that most neglected part of morality." At a subsequent period, Mr. Bailey published "Essays on the Pursuit of Truth, and on the Progress of Knowledge;" and the volume fully sustained, if it did not much extend, his fame as a philosopher. In the same department he published, at various times, "A Review of Berkeley's Theory of Vision," "The Theory of Reasoning," and "Discourses on Various Subjects." Within the last few years he

has returned to the studies of his youth, and given to the world his "Letters on the Philosophy of the Human Mind." Mr. Bailey adheres to the school of Reid and Stewart, but he gives it an independent support, and does not hesitate to controvert or supplement the doctrines of these illustrious philosophers. Mr. Bailey has written largely, also, in the region of political economy, and his works are characterized by great penetration of judgment, and thorough mastery in the art of exposition. In his hands the most difficult subject becomes plain. This is well illustrated in his "Rationale of Political Representation"—a work from which much may be learned on the working of the British constitution, and on what is necessary to perfect its working. Mr. Bailey will never, perhaps, be a popular writer, but he will always be looked up to with respect by thoughtful inquirers, and his writings will be resorted to by such for their sound philosophy and practical good sense.—C. W. C.

BAILLER, PIETER VAN, a Flemish engraver of the seventeenth century; studied at Rome, and on his return to Antwerp reproduced several of the masterpieces of Rubens, Van Dyck, Rembrandt, Guido, and Annibale Carracci.—R. M.

\* BAILLES, JACQUES MARIE JOSEPH, bishop of Luçon in France; born in 1798. He was raised to episcopal dignity in 1845, after having filled successively the office of secretary to the bishopric of Verdun, and that of vicar-general of Toulouse.

BAILLET, ADRIEN, a French littérateur, born in Picardy in 1649. From his earliest years he showed an extraordinary passion for books; and though his parents were poor, he succeeded in obtaining a liberal education, and in 1674 took orders, and became vicar of Lardieres. He soon resigned this position for the more congenial occupation of librarian to Lamoignon, president of the parliament of Paris. So great was his enthusiasm for his work, that he denied himself every luxury, scarcely ever took exercise, and never slept more than five hours per day. He left many works, the fruit of long and laborious research. His principal undertaking was named "Jugemens des Savans sur les Principaux ouvrages des Auteurs," and was intended to comprise criticisms of all classes of writers—poets, philologists, geographers, historians, men of science, &c., &c. He overtook only a small part of his vast scheme, and even that was assailed by hosts of adverse critics, most prominent among whom was Menage in his Anti-Baillet. Among his other works are—"A Life of Des Cartes;" "History of Holland;" "Curious Account of Muscovy," &c., &c. He died in 1706.—J. B.

BAILLIE, LADY GRISELL. See SIR PATRICK HUME.

BAILLIE, JOANNA, a distinguished poetess, daughter of the Rev. James Baillie and Dorothea Hunter, was born at the manse or parsonage-house at Bothwell, near Glasgow, in the year 1762. She was niece of the great anatomists, William and John Hunter, and sister of Dr. Matthew Baillie. From the first, she lived in a family possessing peculiar mental endowments. When her brother became settled as a physician in London, she took up her abode at Hampstead, where she continued to reside during the remainder of her uneventful life. In 1798, she published a volume of dramas, to which she gave the title of "A Series of Plays, in which it is attempted to delineate the stronger passions of the mind, each passion being the subject of a Tragedy and a Comedy." To this a second volume was added in 1802, and a third in 1812. In 1804 she published a volume of "Miscellaneous Plays;" in 1810 the "Family Legend," a drama founded on a romantic Highland tradition, was acted in Edinburgh, Mrs. Siddons sustaining the principal female character. In 1836 she published three more volumes of dramas, some of which were in continuation of her plan of "Plays on the Passions." Miss Baillie's plays were written, not for the closet, but the stage; she never abandoned the hope that at some time they might become favourite acting plays. In this hope she was disappointed. The success of the "Family Legend," with an Edinburgh audience, was attributable so much to peculiar circumstances, that it is scarcely fair to argue anything from it. John Kemble brought out "De Monfort" in London, and acted the principal part. It was again brought out for Edmund Kean. It was played for eleven nights by Kemble; still it has not kept any permanent hold on the stage. Miss Baillie has published several pieces of poetry, many of them exceedingly graceful. In the year before her death, she superintended a collected edition of her dramatic and poetical works. She died at Hampstead on the 23d of February, 1851, in her eighty-ninth year.—J. A. D.

BAILLIE, JOHN, was born at Inverness in 1766, and in

1791, arrived at Bengal as a cadet in the service of the East India Company. He speedily became distinguished for his knowledge of the Oriental languages, and was in 1797 employed by Lord Teignmouth to translate from the Arabic a work on Mahomedan law. He was also appointed professor of the Arabic and Persian languages, and of Mahomedan law in the newly-established college of Fort William. Soon after the outbreak of the Mahratta war, he entered on active service, and held for several years the difficult position of political agent in the important province of Bundelcund. His duties there were so well discharged, that the governor-general declared that "the British authority in Bundelcund was alone preserved by his fortitude, ability, and influence," and he was at last successful in transferring the whole of that territory to the British power. He speedily rose in the army, and on his return to England in 1818, he had attained the rank of lieutenant-colonel. In 1820 he entered parliament as the representative of his native burgh, and in 1823 became a director of the East India Company. He died in 1833.—J. B.

BAILLIE, MATTHEW, a distinguished British physician and anatomist. He was born on the 29th of October, 1761, at Shotts in Lanarkshire. At the time of his birth, his father was minister of Shotts, but he subsequently removed to Bothwell, and afterwards to Hamilton. He left the latter place on being elected professor of divinity in the university of Glasgow. The mother of Dr. Baillie was a sister of the celebrated anatomists and physiologists, William and John Hunter. Young Baillie received his early education at Hamilton, and afterwards at Glasgow. At the latter place he commenced the study of the law, in order to fit him for practising at the bar. This design was, however, set aside by the desire of his uncle William, in London, who promised to do what he could for him, if he followed the medical profession. He accordingly obtained a presentation from Glasgow, of a studentship in Balliol college, Oxford, and commenced his studies in that university in the year 1779. On his way to Oxford he saw his uncle for the first time in London. He spent one year in Oxford, and then went to reside with his uncle in London, spending only so much time at Oxford as enabled him to keep his terms. After working at anatomy with his uncle for two years, he began to assist him by acting in the capacity of demonstrator in the anatomical theatre in Great Windmill Street. In 1783 Dr. Hunter died, and left the use of his splendid museum, library, house, and theatre in Great Windmill Street, to Dr. Baillie for thirty years. He was no sooner put in possession of this munificent gift, than he joined Mr. Cruickshanks in delivering the anatomical lectures in the school. His success as a teacher was equally great with that of his uncle, and although only twenty-four years of age, he found himself surrounded by as large a class as had attended his uncle. He was a clear and fluent lecturer, and possessed that greatest element of all successful teaching, a profound conviction of the importance of his subject to those whom he taught. He spent much of his time in making preparations for his museum, and was probably induced to do this, as that bequeathed by his uncle was destined at the end of thirty years for the university of Glasgow. The museum which he thus accumulated, he bequeathed at his death to the College of Physicians in London. In 1787 he was appointed physician to St. George's hospital, although at that time he had not taken his degree of M.D. He was, however, possessed of the preliminary degree of bachelor of medicine. In 1789 he got his doctor's degree, became a fellow of the Royal College of Physicians of London, and married Sophia, second daughter of Dr. Denman, the celebrated accoucheur, and father of the late Lord Chief-Judge Denman. With all his successes and advantages, however, he did not get into practice, and it is related of him that he had serious thoughts of removing from the metropolis, where medical merit is too often only recognized at so late a period of a physician's life, that he has but little time left to enjoy it. He, however, persevered, and in 1795 brought out his great work on "The Morbid Anatomy of the Human Body." A second edition of this work was published in 1797, in which he added considerably to its value by an account of the symptoms exhibited during life by those who suffered from the various morbid states of the organs described. In 1799 he published a series of carefully executed engravings, illustrative of the text of his "Morbid Anatomy." These were an exceedingly valuable contribution to the science of pathology, and may be said to have laid the founda-

tions of the modern science of morbid anatomy. He now began to find his practice increase, and as he was never of a strong bodily constitution, he felt it necessary to resign his physiciancy to St. George's hospital, and to give up his lectures at the anatomical school. This took place in 1799. His complete success in practice, however, did not occur till after the death of Dr. Pitcairn, who was president of the College of Physicians. During the illness of the latter, he recommended Dr. Baillie in his place, and on his death, Baillie naturally succeeded to his practice. He not only succeeded Dr. Pitcairn in his practice, but also in his position of president of the Royal College of Physicians. He now removed from Windmill Street to Grosvenor Street. Here he continued to practise his profession till his death, which took place on the 23rd of September, 1823. In the spring of this year, he contracted an inflammation of the wind-pipe, which, although he retired from London to Tunbridge Wells, continued to increase, and ultimately caused his death, which took place on an estate he had purchased in Gloucestershire. In his will he directed that 150 copies of his introductory lectures to his anatomical classes, and his Gulstonian lectures on the nervous system, delivered at the College of Physicians in 1794, should be printed and published. Dr. Baillie was frequently called upon to attend the royal family. He was physician to George III. for ten years, and the medical attendant of the Princess Amelia, and the Princess Charlotte of Wales. Dr. Baillie was not only a distinguished physician, but the influence of his teaching, writing, and character, exercised a great influence on the medical profession of this country. The habit of expressing himself with facility he had acquired by his long practice in the lecture-room. He was of an irritable disposition, but had great power of self-control. When in full practice, however, the demands of his fanciful patients were sometimes too much for him. After spending some time one day with a nervous lady, who was nevertheless going to the opera in the evening, she called out on the top of the stairs, "And may I eat some oysters, doctor?" On which he exclaimed, "Yes, madam, shells and all." Personally he was of middle stature and slight form, with a sagacious penetrating countenance. There is a monument to his memory in Westminster Abbey.—(*Gold-Headed Cane; Wardrop's edition of Baillie's Works.*)—E. L.

BAILLIE, ROBERT, of Jerviswood, an eminent Scottish patriot in the reign of Charles II. The exact time of his birth is uncertain. His father, George Baillie, was a cadet, of the ancient family of Baillie of Lamington in Lanarkshire. Robert married a daughter of the celebrated Johnston of Warriston, and became closely connected with the presbyterian party, and consequently an object of suspicion and dislike on the part of the duke of Lauderdale and his profligate minions, who then misgoverned Scotland. The first incident that brought Baillie into collision with the government, was his interference on behalf of his brother-in-law, the Rev. Mr. Kirkton, the author of the well-known History of the Church. An infamous person of the name of Carstairs, who was employed by Archbishop Sharp as a spy, to discover the frequenters of conventicles, one day in June, 1676, inveigled Kirkton into a house near the Edinburgh tolbooth, and, under the pretext of a warrant from the council, endeavoured by threats, and by presenting a pistol to his breast, to extort money for his release. Baillie having discovered the detention of his brother-in-law, accompanied by some friends, burst open the door of the house and released him. Carstairs complained to Sharp, his patron, of this interference, and the archbishop, on the plea that if his creature was not supported by the government, no one would afterwards give information against the presbyterians, antedated a warrant for Kirkton's arrest, and having obtained the signatures of nine councillors to it, delivered it to Carstairs. Supported by the forged document, this infamous person procured the condemnation of Baillie and his friends for a tumult against the government. The former was ordered to be imprisoned for a year, and to be fined in £500; the latter in smaller sums, and to be imprisoned till their fines should be paid. Baillie, however, in consequence of the general indignation which this scandalous sentence excited, was released at the end of four months, on payment of one half of his fine to Carstairs. But the duke of Hamilton, the earls of Morton, Dumfries, Kincardine, and Lords Cochrane and Primrose, were dismissed from the council for their opposition to the government on this occasion. During the next seven years, Mr. Baillie seems to have lived in strict privacy; but in 1683 he is

found taking part in a scheme which some noblemen and gentlemen had set on foot for the establishment of a Scotch colony in Carolina. "Any condition," as Hume remarks, "seemed preferable to their living in their native country, which, by the prevalence of persecution and violence, was become as insecure to them as a den of robbers." At this juncture, however, they were induced to enter into communications with the leaders of the Whig party in England, who were revolving a plan for a rising against the government; while unknown to them, certain fierce republicans formed a separate plot, commonly called the Rye-house Plot, for the assassination of the king and his brother. This conspiracy was betrayed to the government, who resolved to avail themselves of the opportunity to crush their political opponents. Lord William Russell, Algernon Sydney, and other leaders of the popular party, in defiance of law and justice, were executed for a crime of which they were entirely innocent; and Mr. Baillie and a number of other Scottish gentlemen were apprehended in London, and sent down to Scotland for trial, on the charge of complicity in the plot. No evidence, however, could be obtained of their connection with the alleged conspiracy. The government, therefore, resolved to adopt the illegal expedient of putting to Baillie an oath of purgation. He was accused, not by indictment, but on a royal letter, of a conspiracy to raise rebellion, and of a share in the Rye-house Plot, and was informed that if he would not clear himself of these charges by oath, and answer all the questions that should be propounded to him, he should be held as guilty. As he refused to comply with this demand, he was fined in £6000 sterling, a sum equal to the value of his whole estate. He was then remanded to prison, and confined for several months in a loathsome dungeon, which ruined his health, and reduced him to the last extremity. His behaviour under these trials, according to Bishop Burnet, "looked like a reviving of the spirit of the noblest of the old Greeks or Romans, or rather of the primitive Christians and first martyrs in these last days of the church."

Meanwhile the government were taking measures to supply the lack of evidence against him, by trying to wring confessions from his friends by the administration of torture; and at length he was dragged from his sick-bed, and on the 23rd of December, 1684, though so weak that he was unable to stand, he was placed at the bar of the judiciary court on a charge of high treason, and had to be supported by cordials to prevent him from sinking. He solemnly denied that he had ever been accessory to any conspiracy against the king's life, and the evidence against him was so defective, that in violation of the solemn promise of the council, the confession extorted from Principal Carstairs was produced in court by the Lord Advocate, "the bloody Mackenzie," as "an admixture of proof," and the unprincipled lawyer, in a virulent harangue, denounced Baillie as an accessory to the "horrible plot," for assassinating the king and his brother. The venerable prisoner, looking fixedly on Mackenzie, said, "My lord, I think it strange that you charge me with such abominable things. Did you not own to me privately in prison, that you were satisfied of my innocence? And are you now convinced in your conscience that I am more guilty than before?" The whole court turned their eyes upon Mackenzie, who was overwhelmed with confusion, and muttered out, "Jerviswood, I own what you say, but my thoughts there were as a private man; what I say here is by special direction of the privy council," and pointing to the clerk, he added, "he knows my orders." "Well," replied Baillie, "if your lordship have one conscience for yourself and another for the council, I pray God forgive you—I do." At nine o'clock in the morning, a verdict of guilty was brought in by the jury, who had been impanelled at midnight. The council, apprehensive that the prisoner might anticipate the sentence by a natural death, ordered him to be executed on that afternoon. When this doom was pronounced, he said calmly, "My lord, the time is short, the sentence is sharp, but I thank my God, who has made me as fit to die as you are to live." His sister-in-law, Mrs. Ker of Graden, who had attended him in prison, and stood beside him during his trial, supported him also in his last moments. He was so weak, that he required to be assisted in mounting the ladder, and seating himself on one of the steps, he began to say, "My faint zeal for the protestant religion has brought me to this end;" when the drums were ordered to beat and silence his voice. He then submitted to his sentence, which was executed to the letter, with all its revolting barbarities. The address which he was pre-

vented from delivering on the scaffold, was afterwards printed and circulated, greatly to the annoyance of the government, who attempted in vain to procure its suppression.

This unfortunate gentleman was as distinguished for his amiable disposition, and his abilities and learning, as for his patriotism and his fidelity to his religious principles. Burnet terms him "a worthy and learned gentleman;" and the celebrated Dr. Owen said to a friend, "You have truly men of great spirits in Scotland; there is Mr. Baillie of Jerviswood, a person of the greatest abilities I ever almost met with." His iniquitous attainder was reversed at the Revolution, and his estate restored to his family.—(Wodrow; Burnet; Fountainhall's *Decisions; Pict. Hist. of Scotland*.)—J. T.

BAILLIE, ROBERT, an eminent Scotchman, and principal of the university of Glasgow, was the son of Thomas Baillie of that city, a cadet of the family of Jerviston and Lamington. He was born on 30th April, 1602, or, according to others, in 1599. He received his education first in the grammar school, and afterwards in the college of Glasgow under Principal Sharp. He matriculated in March, 1617; graduated in 1620; received episcopal ordination from Archbishop Law in 1623; was a regent of the college in August, 1625, in which capacity he was intrusted with the education of Lord Montgomery, by whom he was presented, in 1631, to the church of Kilwinning in Ayrshire. Though by education an Episcopalian, Baillie stood aloof from the high-church party, and when Laud attempted to force the new canons and service-book on the Scottish church, Baillie joined himself to the Presbyterians. In 1633 he was offered a charge in Edinburgh, but declined it. At the famous assembly of Glasgow which preceded the civil war in 1638, Baillie was present as a member of the Irvine Presbytery. In 1640 he published his "Laudensis," and was deputed to London in order to accuse Laud and negotiate with the king. Next year, on his return, he was made joint professor of divinity with David Dickson, in the university of Glasgow—an office he retained till the Restoration. He was one of the five clerical commissioners sent to the Westminster Assembly of Divines in 1643, and in March, 1649, he went with the commissioners of estates to the Hague to invite Charles II. to assume the government of Scotland. During Cromwell's advance on Glasgow, Baillie fled to the Cumbrey isles, where he enjoyed the protection of Lady Montgomery. After the Restoration, Baillie was appointed principal of the university of Glasgow in January, 1661, *vice* Patrick Gillespie, who was a favourer of Cromwell. Wodrow says that Baillie was offered a bishopric by Charles, but declined the favour. In the spring of 1662 he was seized with a serious illness, which terminated his life in July following, in the sixty-third year of his age. Baillie's scholarship was most extensive and varied. He understood thirteen different languages, and wrote Latin with elegance and ease. Though he seldom took part in discussion, his learning and sagacity rendered him of great value to public movements. His ready memory and large acquaintance with history were of signal service to him. His principal works are controversial pamphlets: "Defence of Scottish Reformation," "Parallel betwixt the Service-Book and the Missal," "Canterburian Self-Conviction Queries ament the Service-Book," "Laudensis," "Opus Historicum et Chronologicum," &c. His "Letters and Journals" were first issued in Edinburgh, in 2 vols., 1775, and have been recently edited by David Laing, Esq., in 3 vols.—W. B., D.

BAILLIE, WILLIAM, a native of Ireland, born in 1736. He entered the British service, in which he rose to the rank of captain. Retiring from the army, he gave himself up entirely to the cultivation of the art of engraving, which he pursued diligently and with much success, not as a profession, but solely for the love of the art. The works of Rembrandt were his favourite studies, and he has left many fine engravings after the best etchings of that master.—J. F. W.

BAILLON, EMANUEL, a French naturalist, died at Abbeville in 1802. He devoted his attention in a special manner to ornithology, and collected important information regarding the sea-birds of the coasts of Picardy. The subject of vegetable physiology also engaged his attention. He published a memoir on the causes which lead to the destruction of woods, and the means of counteracting them; also on the mode of preventing the inroads of moving sands by means of plants with creeping stems, such as Arundo arenaria.

BAILLOT, PIERRE MARIE FRANÇOIS DE SALES, a violinist,

was born at Passy, near Paris, in 1771, and died at the French capital in 1842. In his earliest years he showed a disposition for music, and at seven years old received lessons on the violin, the instrument of his predilection, from Polidori, a Florentine. His family went to Paris in 1780, when he was placed under Sainte-Marie, to whose instruction he ascribed the precision and finish for which his playing was remarkable. Soon after he was ten years old, he heard Viotti play, whose performance made so deep an impression upon him, as to become a constant object of emulation; some years later, when he again heard this great artist, and made his personal acquaintance, his boyish impression was more than realized. "I expected," he said, "to find an Achilles, but here is an Agamemnon."

In 1783 his father, who was an advocate, went in an official capacity with his family to Bastia in Corsica; he died shortly after his arrival, when M. de Boucheporn, the intendant, took young Pierre under his protection. With this gentleman's family he passed thirteen months at Rome, where he studied his instrument under Pollani, from whom he acquired his fine broad style of bowing. He now travelled for some years with his patron in the quality of secretary, but never relaxed his assiduous study of the violin. In 1791 he returned to Paris to meet his ideal, Viotti, and to have his own talent acknowledged by him. He relinquished an engagement Viotti had given him at the Italian opera, to enter the office of the minister of finance, and in his leisure he had still time to practise his instrument. He then served for some months as a volunteer in the army. In 1795 he made his first public solo performance at Paris. On the formation of the Conservatoire at Paris, he was appointed professor of the violin, first as a substitute for Rode (then in Russia), and, in consequence of his prolonged absence, at the opening of the institution the professorship was conferred upon Baillot on his own account. In 1805 he visited Russia, and returned to Paris laden with honours, after three years. He was commissioned by the Conservatoire to construct, in conjunction with Rode and Kreutzer, an elementary work for the violin, of which, in deference to his superior literary attainments, his two coadjutors left the chief share to him, and the celebrated "*Méthode du Violon*" was the result. He had studied composition successively under Catel, Reicha, and Cherubini, and had thus acquired, not only the power to produce some works of very considerable merit, but also that of analysing the creations of the great masters to an extent not often attained by players of solo instruments, and this incited him to the establishment of his renowned quartet performances, which commenced in December, 1814, to be continued every succeeding winter, and in which he displayed especial talent that has scarcely been excelled. In 1815 he visited London, where he played at the concerts of the Philharmonic Society, of which institution he was elected a member. He was, one after the other, appointed to all the places of distinction for his instrument in Paris. In 1833 he published his "*Art du Violon*," in which, by means of his enlarged experience, he was able to embody a more perfect system than was developed in the "*Méthode*"; in this work are contained the whole principles of the French school of violin-playing. He wrote some other essays on musical subjects which are extolled for their purity of style, and besides his concertos, and other solo pieces, several quartets, sonatas, and similar compositions. He is ranked at the head of modern French violinists, being the one who amalgamated into a complete style the various excellencies that distinguish their school.—G. A. M.

**BAILLY, ANTOINE**, a French statesman, son of A. D. Bailly, was inspector-general of finance. He wrote two valuable works, one on the finance of France, and another on that of England. They are respectively entitled "*Histoire Financière de la France depuis l'origine de la monarchie jusqu'à la fin de*," 1786; and "*Administration des Finances du royaume—uni de la Grande-Bretagne et d'Irlande*," 1837. Died in 1851.

**BAILLY, CHARLES**, chamberlain and secretary to Mary Queen of Scots. Died December 27, 1624.

**BAILLY, DAVID**, a Dutch portrait painter, born at Leyden in 1586; died 1638; studied first under Pieter Bailly, his father, then under Verbourg and Van der Voort, and finally at Rome. Established at Leyden, at his return, he executed many portraits remarkable for finish and design. During his last years he used to make beautiful pen-and-ink drawings of the portraits he intended afterwards to colour.—R. M.

**BAILLY DE JUILLY, EDMÉ LOUIS BARTHELEMY**, a French politician, born at Troyes in 1760. Previous to the

outbreak of the Revolution, he was professor at the college of Juilly. In 1792 he became a member of the convention, where he voted against the regicides. He was named secretary in 1794, and on the memorable 20th May of the following year filled the chair of the convention in the absence of its president, Vernier. In 1797, and again in 1798, he narrowly escaped "deportation," as a member of the party in the assembly who were suspected of royalist tendencies. During the consulate and the empire, he was prefect of the department of Lot. Died in 1819.—J. S. G.

**BAILLY DE MONTHION, FRANÇOIS GIDEON**, Count, a French general, born in the isle of Bourbon, 27th January, 1776; died in 1846. Being destined for a military career, he entered as sub-lieutenant in the 74th regiment of the line, on the 24th February, 1793, and took part in the campaigns of the Moselle and the Nord. When the convention had decreed the dismissal of all the officers belonging to the nobility, he was compelled to quit the service of the Republic. That season of inaction, however, was not of long duration; for, on the 10th October, 1793, he was appointed aide-de-camp to General Turreau, whom he followed to the armies of the eastern Pyrenees, Ouest, Sambre-et-Meuse, and Mayence. He afterwards fought under Turreau upon the Rhine, upon the Danube, and in Italy. He signalized himself at Marengo, and was promoted to the rank of colonel on the field of Austerlitz. On the 4th October, 1812, he was made general-of-division; and from the 8th November, 1813, until the 1st January, 1814, he performed the functions of major-general of the grand army, in the absence, from a temporary illness, of Prince Wagram. He assisted in the campaign of France of 1814; and in 1815, when the kingdom was again threatened with invasion, he took part in the campaign of Belgium and in the battle of Waterloo, where he was wounded. On the 3d of October, 1837, he was raised to the peerage, and received the grand cross of the Legion of Honour.—G. M.

**BAILLY, GEORGE**, a French general, born in 1685; died 22nd March, 1759. He entered the army in 1705, and in 1706 took part in the campaign of Germany. On the 1st May, 1745, he was made field-marshal; on the 1st July, 1746, he obtained the rank of lieutenant-general of artillery, and on the 10th May, 1748, that of lieutenant-general of the king's armies.

**BAILLY, JACQUES**, conservator of the king's pictures; born at Versailles in 1701; died in 1768; was father of Jean Bailly, first mayor of Paris, and left a catalogue of the pictures in the royal cabinet at the Luxembourg.

**BAILLY, JEAN-SYLVAIN**; born at Paris in 1735; was mayor of Paris in the famous 1790; perished on the scaffold in that ever-terrible year, 1793. We cannot enter here into the dreadful story of the great Revolution, on which it has ever appeared the direst blot that men like Bailly, quiet, humane, and who had sacrificed so much for the French people, should have met the reward of the guillotine. We are still too near the epoch of those fearful tragedies, to be able to estimate that period impartially, or rightly to cast up its accounts. The case of Bailly, however, is peculiar; and some welcome light has been thrown upon it,—welcome, because the most unwelcome thing on earth would be the conclusion, that good and peaceful men were destroyed by the society they had benefited, even though that society had been lashed into demoniac fury. The truth, as seen calmly, is as follows:—Bailly was mayor on the 17th July, 1791; and under his orders the massacre of the Champ de Mars took place. Advisedly, we call this calamity a massacre,—rigorously viewed, it might be termed a premeditated one. The people collected on that day on that famous plain, in belief of their entire security, and they gave the best pledge that could be given that their intentions were social and peaceable. It was meant to be a simple French out-of-door festival. Thousands took their wives; mothers had their children; no man was armed; and the ground was occupied by venders of small refreshments with small stalls. Bailly, as mayor, was deceived by representations made to him, and he let loose the National Guard, or the Bourgeoisie, on the assembled multitudes. No one has ever accused Bailly of doing what he conceived a wrong. He was simply unfit for his position; he did not discern that, after the destruction of royalty and the noblesse, a war of classes had arisen in France. But the people whose blood had flowed could not pardon the crime because of the personal excellence of the criminal. And when the Gironde fell, Bailly fell with it. It is painful to add that, after his con-

damnation, Bailly remarked, "It is not for the sad day of the Champ de Mars that I die; my death is caused by the meeting at the Tennis Court." The day of the Tennis Court simply effaced from existence the desolating oligarchy that had almost extinguished France. But from scenes so harrowing, let us at present avert our face.—Bailly's personal inclinations were wholly towards science: happy had he not strayed into the sphere of politics for which he had no aptitude, and which did not suit his character. He has left us a most eloquent history of astronomy from the earliest times, filling five quarto volumes. No more imposing history was ever written. It is not technical, but he seizes the peculiarities of the great discoverers, and gives a true picture of the men even when he fails to describe, with the wished-for accuracy, the special facts they discovered. His sympathies were with greatness: nothing finer has yet been written than his version of the story of Copernicus and Galileo. Throughout this large work, Bailly's feeling of justice shines clear. His errors are on the side of exaggeration. His sense of wonder was possibly in excess; and this may account in part for his aberration respecting the antiquity and perfectness of the Indian astronomy. But, with all its imperfections, his work stands to this hour our only approximation to an extended history of astronomy. Delambre gives us the History of Formulas; he seems to know nothing and care nothing about any man, unless in so far as he was a formula-maker. Bailly, on the contrary, is full of sympathy, and desired to know alike the men who were the workers, and the ages amidst which they wrought. The rarest of all great historians is, perhaps, the great historian of abstract science.—J. P. N.

**BAILLY, JOSEPH**, a medical doctor, born at Besançon in 1779. Attached to the army, he attended the French troops in their unfortunate expedition to Saint Domingo, and afterwards served in the campaigns of Germany and of Russia. He also attended the expedition of 1823 into Spain. The fruits of such varied experience have been preserved in several essays; but he has left no large work; nor, which seems strange, do his essays refer to his own immediate profession, but treat of agriculture, mendicancy, arts, and sciences, with accounts of places he has visited; with memoirs left unfinished. He died in 1823.—J. F. C.

\* **BAILY, EDWARD HODGES**, R.A., F.R.S., one of the best English sculptors of modern times, was born at Bristol in 1788. The son of a ship-carver of good reputation, he began early to have his eye on plastic productions, and to show taste for the art in which he was to become so proficient. Yet his inclination was thwarted for a while, he being destined for commerce. This design was, however, to be frustrated. Young Baily soon left the ledger for the clay and wax, and in a very short time was able to attract the attention and sympathy of the great Flaxman, who received him in his studio, and completed his artistical education. A successful competitor for the silver medal of the Society of Art, and other academical prizes, he put a seal to his reputation by his "Eve at the Fountain," which he produced when only twenty-five years of age. This statue is still the brightest jewel of his glory. By the modest grace and genuine spontaneity of the conception, coupled with the general charm of forms displayed in this work, Baily not only commands the admiration and praises of the connoisseur, but carries with himself the favour of the people at large.

Many and highly important are the works that this sculptor has produced during his long and active career, all impressed with a grandiosity and ease of conception that fully reveals the innate genius of the master. Some of his monumental statues, often of a colossal size, are equal, if not superior, to the best of Chantrey; nor did Baily disdain the humbler branch, portrait-busts, in which he exhibits the same characteristics of his larger works, and even displays a greater amount of care in the details. His latest works, the "Graces" and the "Morning Star," clearly show that the inventive power of this artist is still burning unimpaired with all the vigour of youth and geniality. Baily, highly and deservedly esteemed throughout his native country, is considered abroad, with Foley and Macdowell, as one of the great champions of the modern English school of sculpture.—R. M.

**BAILY, FRANCIS**, born on the 28th April, 1774, at Newbury, Berkshire; died at a ripe age at his residence in London on 30th August, 1844. It is not easy to write of Francis Baily in terms equal to the importance of his labours, his worth as a man, or to the affection with which his memory is cherished by every person of note in the scientific world of Great Britain, or in the

higher literary as well as the scientific world of our metropolis. During the earlier portion of his life he occupied himself as a stock-broker at the Exchange, remaining in this position up to the year 1825, and constructing a reputation for practical sagacity and an integrity beyond reach of suspicion, which certainly only a few of those who follow that rather critical and difficult profession have succeeded in attaining. Mr. Baily owed what may be termed prosperity in the trade sense—viz, a large fortune, crowned by honour—to the possession of various qualities not often found together. The first of these was a high moral nature, issuing in scrupulous regard for the rights and claims of others—probity in its practical form. But he had also prudence and sagacity in the widest meaning of these words, and in reference to their widest relations. Nothing is more fallacious than the current notion that sagacity comes necessarily from experience; and that only to know the great laws of commerce, it is requisite to be a broker, a banker, or a merchant. It might be patent in these our times to the man "who runs," that simple practice in a profession bestows neither sagacity nor prudence. A sagacious merchant must be possessed of the reflective and generalizing faculties in a very large degree, before he can comprehend in the least the meaning of those facts and events which he calls his "experience," or be able to use the past as a ground from which he may look into the future. How rare this combination! How few mercantile men, even of the prosperous class, can ever become statesmen, the history of the British reformed parliament can emphatically tell! The value universally attached to the practical side of Mr. Baily's nature—if, indeed, one may attribute any *side* to a nature so complete—is evinced by the fact that he was chosen by the members of the Stock Exchange, to prosecute, or rather to prepare the prosecutor's case, in the celebrated fraud of Du Beranger (that in which Lord Cochrane was supposed to be implicated); and he accomplished his task so admirably, that a chain of evidence made up of links more closely bound together, was never produced in any court of justice. All this while he was producing works establishing great general principles, which are referred to still, and will yet long be referred to as absolute standards. He began with a work on rules for determining the value of Reversions. This was succeeded in 1808 by "The Doctrine of Interest and Annuities Analytically Investigated and Explained;" and in 1810 he produced his "Doctrine of Life Annuities and Insurances Analytically Investigated and Explained." "This is a work," says Sir John Herschel, "in many ways remarkable, and its peculiarities are of a highly characteristic nature; method, symmetry, and lucid order being brought in aid of practical utility in a subject which had never before been so treated, and old routine being boldly questioned and confronted with enlarged experience." In very early life Mr. Baily travelled in western America. In those western wilds he met with Mr. Ellicot, the government-surveyor of the United States; and as companionship in the wilderness is apt to become very close, he seems to have become influenced by the pursuits and difficulties of Ellicot, and especially arrested by his account of that superb display of meteors in 1799, which Ellicot had seen. From that period forth he showed a keen relish for the pursuit of astronomy. It may seem odd that a stock-broker should write on the eclipse of Thales: the wonder is that he did not thereby destroy his character on 'Change! No better illustration has been afforded in modern times of the truth, that relaxation does not consist in sleep or torpor, but in the exercise of *different* faculties of the soul.—We have not space to enumerate all the services rendered to pure science by Francis Baily. The titles even of his various memoirs—all of them marked by the rare speciality of his intellect—we cannot even enumerate. But this must be said: In every scientific act of Baily, one recognizes the presence of a conscientious and able man of business, and of a lover of pure science. He was one of the founders of the Astronomical Society—perhaps he first of all suggested the project. He wrote much concerning special phenomena—always pointing out the peculiarities in these phenomena that ought to be observed, in order that they be fruitful. He helped towards the remodelling of our nautical almanacs; or rather, he was the prime mover in this reform. He analysed our astronomical catalogues, and published lists of *querenda*. He proposed and helped towards the revision of our catalogues, and the reduction of the catalogues of Lalande and Lacaille. By common consent he took the direction

of such inquiries as the following:—"The Determination of the length of the Pendulum;" "The Fixation of the Standard of Length;" "The Determination of the Density of the Earth." Mr. Baily was among the most affable and friendly of men. His table was a favourite one in London; for he knew what the Stagyrite calls true "magnificence"—the fulness of hospitality, as well as its limits. No man was more accessible or more kind. Let a scientific project of any kind, having right, or a high probability of right, at its base, be presented to him—no matter who the projector—he had a word of encouragement as well as honest criticism. Baily could not be a martinet; he lived amidst warmth, and was ever warm himself. *Utinam superstes essemus!* The reader who would know more of this remarkable person, is referred to the tasteful and appreciative memoir of him by Sir John F. W. Herschel, in the Transactions and Proceedings of the Royal Astronomical Society.—J. P. N.

BAINBRIDGE, CHRISTOPHER, archbishop of York, and cardinal of the Roman church, was a native of Westmoreland, and educated at Queen's college, Oxford. After holding various minor preferments, he became dean of Lichfield in 1503, and in 1505 dean of Windsor, and a privy councillor. In 1507 he was made bishop of Durham, and in 1508 archbishop of York. Bainbridge was in great favour at court, and Henry VII., with his usual preference for ecclesiastics, employed him on several embassies, as did also Henry VIII. On one of these to the pope, Julius II., he was created cardinal of St. Praxedede by that pontiff in 1511. Bainbridge died at Rome in 1514, it is supposed by poison, administered by a domestic in revenge for some blows received from his eminence. Bainbridge was buried in the English church of St. Thomas at Rome.—J. B. O.

BAINBRIDGE, JOHN, a physician and astronomer, born in Leicestershire in 1582. After studying at Cambridge, and taking the degree of M.A., he returned to his native county, where he taught a grammar school, and applied himself to the study of mathematics and astronomy. In 1619 he published "An Astronomical Description of the late Comet, from the 18th of November, 1618, to the 16th of December following," and in the same year was appointed by Sir Henry Savile his first professor of astronomy at Oxford. He published also editions of some of the ancient writers on astronomy, and at the request of Archbishop Usher, "A Treatise on the Dog-star and the Canicular Days," 1648. He left also many unpublished works, which are preserved in the library of Trinity college, Dublin. He died at Oxford in 1643.—J. B.

BAINES OR BAYNE, RODOLF, an English philologist of the sixteenth century, author of a Hebrew grammar, and a commentary on the Proverbs, was professor of Hebrew at Paris, and became afterwards bishop of Lichfield. He lost his bishopric at the commencement of Elizabeth's reign. Died in 1560.

BAINES, EDWARD, author of the "History of the County Palatine of Lancaster," proprietor and editor of the *Leeds Mercury*, and representative of the borough of Leeds in three parliaments, was born at Walton-le-Dale, near Preston in Lancashire, on the 5th of February, 1774. His father, descended from a family of Yorkshire yeomen, was prevented from settling in business in Preston by a provision of the municipal charter enforced by a conservative corporation; and this event gave him a bias in favour of liberal politics, and against monopolies and restrictions of every kind. The son, Edward, after an ordinary school education, was apprenticed to a printer, who for a while, during the excitement of the French revolution, published a newspaper of liberal views. Being a youth of vigorous talents and an enterprising spirit, he removed to Leeds before the expiration of his apprenticeship, for the purpose of obtaining a more perfect acquaintance with his business; and it was without knowing a single inhabitant, and with very slender means, that he entered the town of which he was afterwards to become a distinguished ornament. Having commenced business as a printer, and being known to several gentlemen of the liberal party as a man of integrity, prudence, and energy, and also a decided friend of freedom and political reforms, he was assisted to purchase the copyright of the *Leeds Mercury*. This was in the year 1801, when that newspaper had a very small circulation, and, like nearly all other provincial newspapers at that day, was without either editorial article or reporter, scanty in its dimensions, and possessing little that could inform or influence the minds of its readers. Mr. Baines was one of the public writers who, by their abilities and character, raised the provincial press nearly to a

level with the metropolitan press; and during almost half a century, by his personal exertions and his pen, he exercised an important influence in the great county of York on behalf of liberal politics and all social improvement. It may give some idea of the increased importance of the newspaper press of England within his day to state, that the *Leeds Mercury*, which only contained about 21,000 words in the year 1801, after many successive enlargements contained 180,000 words in the year 1848, and that its circulation in that interval multiplied about twelve-fold. In many places the periodical press has been discredited by violence, by personalities, or by unworthy subserviency to the views of a party; but Mr. Baines, whilst vigorously defending a liberal policy, and the public men by whom it was maintained, preserved an entire personal independence, as well as a dignified moderation. This course, adopted from principle, proved to be the truest policy, and, combined with his success in business, gained for him the confidence of his fellow-citizens. In an age of improvement, he was one of the first to advocate every measure calculated to correct abuses, to extend popular rights, to spread knowledge and education, to establish valuable institutions, and to ameliorate the condition of the working class. His warm benevolence impelled him to take a foremost part in relieving the distresses of the poor. He was a congregational dissenter, and he co-operated with the friends of religious liberty in advocating the perfect civil equality of all religious communities. In the year 1817, when much distress prevailed in the country, it was not unnaturally accompanied by political agitation. The demand for parliamentary reform, made so many years before by Fox, Pitt, and other statesmen, was revived; and Mr. Baines took a leading part at a great public meeting in advocating the abolition of the decayed boroughs, and the extension of the franchise to the unrepresented towns. The stern opposition of the government provoked public feeling, and demagogues availed themselves of that feeling to stir up the suffering people to meet in large and angry assemblages. Alarmed by these proceedings, and suspecting seditious conspiracies, the home secretary, Lord Sidmouth, employed spies to obtain information; but the spies created the conspiracies which they were employed to detect, and spread abroad rumours of insurrection, which alarmed the whole country. Mr. Baines was happily enabled to trace the proceedings of a spy named Oliver, who had wickedly endeavoured to foment conspiracy in Yorkshire, with the view of drawing some of the most zealous reformers into his net; and the man's machinations being exposed in the *Leeds Mercury*, the exposure was read in both houses of parliament, by Earl Grey and Sir Francis Burdett, and, as a consequence, the spy-system was exploded, and the public alarm was at once allayed. Among the valuable institutions which Mr. Baines assisted to establish were the Royal Lancastrian School, the Philosophical and Literary Society, the Mechanics' Institution, the Model Infant School, the House of Recovery (or Fever Hospital), the Temperance Society, and many others. And among the national measures which he earnestly advocated from an early period of their discussion, were the reform of the House of Commons, the removal of the test and corporation acts, catholic emancipation, the repeal of the combination laws, the abolition of colonial slavery, the reform of municipal corporations, the removal of the corn laws, the dissenters' marriage act, and the abolition of church-rates. When a proposal was made, which found considerable favour for a time, to remodel the House of Lords, he strenuously combated it, maintaining that the hereditary peerage, however it might be open to theoretical objections, was one of the essential parts of the English constitution. At all times he showed himself as decided in his attachment to the constitution as in his opposition to injustice and abuses. Mr. Baines's active pen was not confined to the editing of his newspaper. Especially after he began to receive assistance from his second son and partner, Edward, he indulged a strong taste for topographical research, by composing brief histories of the counties of York and Lancaster, and afterwards an elaborate and standard "History of the County Palatine of Lancaster," in four 4to vols., with abundant illustrations. From the commencement of the railway system, he actively promoted that improved method of communication. He was a director of some lines, and a shareholder in several; but he never speculated. Being alive to the importance of agricultural improvement, he reclaimed a considerable portion of Chat moss, near Manchester, and in his latter years he took great interest in his farm, which, however, but indifferently repaid a rather

large outlay. When he had been more than thirty years engaged in public life, the borough of Leeds was enfranchised under the reform act, and Mr. Baines was thought by many of the electors to be well qualified to represent them in parliament. But his modesty, no less than his literary and business engagements, caused him to shrink from the honour; and he actively promoted the return of the eloquent advocate of the reform act in the House of Commons, Mr., now Lord Macaulay, together with a wealthy manufacturer of the town, Mr. John Marshall, jun. In little more than a year, however, a vacancy was created in the representation by the appointment of Mr. Macaulay to a seat in the council of the governor-general of India; and Mr. Baines now allowed himself to be nominated as the candidate of the liberal party. Though opposed by Sir John Beckett, who belonged to a family of wealthy and influential bankers in Leeds, Mr. Baines was returned, after a severe contest, in Feb., 1834, and he continued to represent the borough in three parliaments, being re-elected at the general elections of 1835 and 1837. Nothing could be more exemplary than his discharge of parliamentary duty. His attention to the local interests of his constituents was prompt and efficient in the highest degree, and in national questions he gave a general support to the liberal administrations of Lords Grey and Melbourne, but still maintained entire independence of judgment and action. He was considered as a representative of the dissenters, and he strongly pressed an abolition of the church-rates—a measure which the government more than once attempted to carry, but without success. He also sought to improve the livings of the poor clergy out of the revenues of the church, by more strictly levying the first-fruits and tenths, and by applying Queen Anne's bounty more in accordance with the original intention. In this object he did not succeed, but the end he had in view has since been in some degree attained. At the general election of 1841, owing to failing health, he withdrew from parliamentary life; but he continued to discharge the duties of a magistrate and a citizen, with an especial regard to the interests of the poor, until his death on the 3d of August, 1848, in his seventy-fifth year. Such was the general sense of his virtues that he received a public funeral, and a marble statue to his memory is placed in the noble town-hall of Leeds. Mr. Baines remarkably combined public with domestic virtues, indefatigable energy with calm prudence, and commercial success with sincere piety, and a philanthropy which extended from his poorest neighbour to the most friendless slave and most benighted heathen. He married the daughter of Mr. Matthew Talbot, the learned author of a valuable analysis of the Holy Bible, by whom he had eleven children, nine of whom survived him. The eldest, Matthew Talbot, attained eminence at the bar, was elected member of parliament for Hull in 1847, and for Leeds in 1852, and subsequent parliaments; he became successively president of the poor-law board, and chancellor of the duchy of Lancaster, with a seat in the cabinet, and at the privy council. The second son, Edward, has for many years, in association with his younger brother, Frederick, been the editor of the *Leeds Mercury*, is the author of the History of the Cotton Manufacture, the biographer of his father, and an active promoter of popular education, but relying on the efforts of the people themselves, to the exclusion of government action. The third son, Thomas, is the author of the History of Liverpool.—E. B.

\* BAINES, HENRY, superintendent of the botanic garden at York. He has published a *Flora of Yorkshire*.

BAINES, MATTHEW TALBOT, late chancellor of the duchy of Lancaster, a member of Lord Palmerston's cabinet and of the privy council, was the eldest son of the above Edward Baines, and was born at Leeds on the 17th February, 1799. He was educated at Richmond school, Yorkshire, and Trinity college, Cambridge; he was senior optime in 1820, scholar of Trinity college, Dr. Hooper's declamation-prizeman, and King William III.'s declamation-prizeman. He was called to the bar in 1825, and after a successful professional course, was made a Queen's counsel in 1841, and became one of the leading barristers on the northern circuit. From 1837 to 1847 he filled the office of recorder of Hull, and so completely acquired the confidence of the inhabitants, that in the latter year he was chosen to represent the borough in parliament. He was the author of two useful acts for removing defects in the administration of the poor and in criminal justice. He was appointed by Lord John Russell president of the poor-law board in January, 1849, and filled that difficult and delicate office with satisfaction to all parties until

August, 1855, except during the brief interval of Lord Derby's administration. In 1852 he was elected to represent his native town, Leeds, in the House of Commons, and has been three times re-elected for the same borough. In December, 1855, he was appointed chancellor of the duchy of Lancaster, with a seat in the cabinet, and resigned office with Lord Palmerston in February, 1858. He was distinguished by calm and clear judgment, indefatigable application to business, and uprightness and dignity of character. He died 21st January, 1860.—E. B.

BAINI, GIUSEPPE, a musician and writer on music, was born at Rome in 1770, where he died in 1844. He sung as a boy in the pontifical chapel, where he was afterwards retained as a bass, when he became celebrated for the singular beauty of his voice, and the excellence of his style; and in 1817 he was appointed director—an office which, until then, had been included in that of "maestro di capella." He received his first instruction in counterpoint from his uncle, Lorenzo Baini of Venice, a musician of the ancient Roman school, who produced a *stabat mater* and several motets, which are much commended; and he continued his study of composition in the same style under Giuseppe Jannaconi, whose friend and pupil he became in 1802. His education was not confined to music, but combined with this general learning, and especially theology; he was thus enabled to enter the church, and in this profession to rise to the distinction of a don and an abbé. He is best known as a composer by his "Miserere," produced in 1821, which is performed in the Sistine chapel on Holy Thursday, in alternation with that of Allegri and the one of Bai, being the only work that is allowed to take place beside these famous masterpieces. There are several other ecclesiastical compositions of his, which are like this in the severe style, and which remain in manuscript. The original bias of his mind, his early associations in the choir, and the whole tendency of his musical training, peculiarly disposed him to appreciate the merits of Palestrina, on which he set so high a value that he undertook the collection and publication of the entire works, printed and unprinted, of this great master. Baini is chiefly distinguished for his writings upon music, which display a depth of knowledge, a diligence of research, an enthusiasm for his subject, and a mastery of diction, that have gained him the highest esteem. His first work, printed in 1806, "Lettera sopra il motetto a quattro cori del Sig. Marco Santucci," is an elaborate piece of criticism; his next, printed in 1820, "Saggio sopra l'identità de' ritmi musicale e poetico," was written in reply to sixteen questions proposed to him by the Count de St. Leu, who published a French translation of the book; his third and most important, printed in 1828, "Memorie storico critiche della vita e delle opere di Giovanni Pierluigi da Palestrina" is one of the most valuable authorities on musical history extant. Baini's reverential admiration for the greatest master of the dianotic style, stimulated him to spend extraordinary pains upon this biography. It has been urged against it, that his superlative idea of Palestrina led him to depreciate other composers, his contemporaries, and that he evinces throughout the work a remarkable deficiency of knowledge of the works and the merits of all musicians out of Italy; accordingly, Franz Kandler, in his elaborate and conscientious German translation of the book, has incorporated extensive commentaries of his own, which, while they in no respect interfere with what the author writes of his hero, make the book equally complete in collateral particulars. For this work Baini had especial advantages in his priest's office, which gave him access to ecclesiastical and even private libraries, that would have been closed to him had he been a layman: in particular, he made great use of the celebrated MS. of Giuseppe Ottavio Pitoni, "Notizie de' contrappuntisti Compositori di musica degl' anni dell' era cristiana 1000," by means of which, more than all the other authorities at his command, he has been able to give a most copious account of the progress of music in the papal chapel in the period prior to Ockenheim, and so to supply the insufficiencies and correct the errors of Adami, Gerber, and other esteemed musico-ecclesiastical historical writers. Though he reached to an advanced age, his health was for very long greatly impaired by his unceasing labours, especially in his clerical duties, in discharge of which, particularly in the office of the confessional, he was unremittingly zealous. Thus he distinguished himself in the fourfold capacity of singer, composer, critical historian, and priest, and with almost equal eminence; but the character in which he has rendered the most enduring advantage to the world, is that of a

writer upon music, in which his name will always hold the first rank.—G. A. M.

BAINVILLE, JAQUES, born in Provence; came to Paris, tried poetry, and was advised by Boileau, who was a relative of his, to earn his bread by painting, for which he showed some talents. Some fugitive verses of his are mentioned, also an opera, and a few drinking-songs. The precise dates of his birth and death are not recorded, but are to be referred to the latter half of the 17th and the beginning of the 18th centuries.—J. A. D.

BAIRAKTAR or BEIRAKDAR, MUSTAPHA-PACHA, grand vizier of the Ottoman empire, born in 1755; died 14th Nov., 1808. From his first entrance on the career of arms he was distinguished by his valour. He became pacha of Rouschouk in 1806, and fought against the Russians, who had invaded Moldavia and Wallachia, and taken possession of Bucharest. On the revolt of the janissaries, and the deposition of Selim, he concluded an armistice with the Russians, and marched on Constantinople, with a view to re-establish Selim, who had been his benefactor, on the throne. Selim, however, after being retained for a short time a prisoner, was strangled by Mustapha. Bairaktar avenged the murder of his friend by deposing Mustapha, and elevating Mahmoud to the throne.—G. M.

BAIRD, SIR DAVID, Bart., K.C.B., was born at Newbyth, Scotland, in 1757. Entering the army in 1778, he served in India, and was one of Lord Harris's brigadier-generals at the taking of Seringapatam, in which he distinguished himself by leading the assault. He was, however, superseded in the command of the town which his intrepid conduct had done so much to win, by Sir Arthur Wellesley, afterwards duke of Wellington, but at that time an officer of inferior rank to himself, though of higher and more influential connections, as being the brother of the Marquis Wellesley, then governor-general of India. For his gallantry at Seringapatam, General Baird received no more substantial reward than the thanks of both houses of parliament. Having subsequently held a command for a short time at Madras, during which he engaged in hostilities against Scindiah and the rajah of Rajpoor, he returned to England. In 1805 he went out on an expedition against the Dutch settlements at the Cape of Good Hope and took Cape Town, a position the importance of which can scarcely be overrated in reference to our Indian empire and commerce. In 1807 he served under General (afterwards Earl) Cathcart at the taking of Copenhagen; and he subsequently went out to the Peninsula in command of a division, to co-operate with Sir John Moore. He shared the glory of Corunna, where he was so severely wounded that he was unable to take advantage of the accidental promotion offered by Sir J. Moore's lamented death. At the close of the war he was rewarded with a baronetcy and the order of the Bath, and subsequently held a military command in Ireland. He retired into private life, and died in 1829, aged 72.—E. W.

\* BAIRD, WILLIAM, M.D., youngest son of the Rev. James Baird, was born in 1803 at the manse of Eccles in Berwickshire. He received his education at the High School of Edinburgh, and afterwards studied medicine and surgery in the university of that city, and at Dublin and Paris. In the year 1823, Dr. Baird, having previously made a voyage to the West Indies and South America, entered the maritime service of the East India Company, as surgeon, and remained in it until 1833; during this period he visited India and China five times, and in all his voyages availed himself zealously of the opportunities for studying his favourite science of natural history, which his position presented to him. In 1829, Dr. Baird assisted in the foundation of the well-known Berwickshire Naturalists' Club, an admirable institution, the example afforded by which has led to the formation of similar societies in other parts of our island, which have contributed greatly, not only to the advancement of our knowledge of the natural history of particular districts, but also to the spreading of a love for this attractive science generally throughout the country. On quitting the East India Company's service, Dr. Baird practised his profession in London for some years, until in 1841 he accepted an appointment in the zoological department of the British Museum, where he still remains (1858). Dr. Baird's qualifications as a zoologist are of a high order, and his published writings are numerous and excellent. They consist chiefly of scattered papers on various subjects in the *Edinburgh Philosophical Journal*, *Loudon's Magazine of Natural History*, and its successor, the *Annals and Magazine of Natural History*, in the *Zoologist*, and the *Proceedings of the Zoological*

*Society*. His most important work is, however, the "Natural History of the British Entomostraca," published by the Ray Society in 1850, which contains a most admirable account of the structure, physiology, and habits of the minute crustaceans which swarm in such abundance in our fresh and salt waters. He is also the author of a popular "Cyclopaedia of the Natural Sciences," 8vo, 1858.—W. S. D.

BAISANCOR, a name common to many Mongolian and Turcoman emperors:—

BAISANCOR, son of Caidu-Khan, succeeded his father in the empire of the Mongols. He had two brothers, Giucalengom and Giusmagn. The former became head of the tribe called Tahiut, the latter that of the tribe named Sahiut. Baisancor was succeeded by his son Tumakhah.

BAISANCOR-MIRZA, sultan of the dynasty of the Turko-mans, died in 1491. On his accession to the throne he was only two years old, and he reigned not more than one year and eight months. He was put to death by Rostam, who had seized upon his dominions.

BAISANCOR-MIRZA, one of the last princes of the race of Tamerlane, of the branch of Miranshah, died in 1499.—G. M.

\* BAITER, JOHANN GEORG, a Swiss philologist, was born at Zürich in 1801. He studied first in his native town, and afterwards under Thiersch at Munich. From 1825-1829, he resided at Göttingen and Königsberg. He then returned to Zürich, where he became one of the masters of the gymnasium, and professor extraordinary at the university, which latter post he resigned in 1849. His first work was an edition of "Isocrates Panegyricus." He assisted Orelli in editing the works of Cicero, "Ciceronis Scholia," and the "Onomasticon Tullianum." With Sauppe he published the "Oratores Attici," with Orelli and Winckelmann, the works of Plato, 1839-1842, and with Orelli, the "Fabellae Iambicae" of Babrius.—K. E.

BAITON, (*Baitor*), a Greek geometer in the service of Alexander the Great, who employed him to measure the distances of the stations on the line of march through Asia. He wrote a work, "Σταθμοι της Αλεξανδρεου πορειας," of which only a few fragments are extant.

BAIJUS or DE BAY, MICHAEL, was born at Melin in 1513. He was appointed by Charles V. professor of divinity in the university of Louvain, and afterwards became chancellor and inquisitor-general. His university, under the influence of Philip II., or his representative, Cardinal Granvella, sent him as its deputy to the council of Trent, at which he signalized himself. Baius held strongly what are called Augustinian doctrines, and openly and powerfully condemned the reigning Pelagianism of the church of Rome. Assauts had already been made upon him from various quarters, especially from the Franciscan monks; and in 1567 he was formally accused to the court of Rome. Seventy propositions were extracted from his works, all bearing more or less upon the questions of natural ability, and the merit of good works. Pope Pius V. issued an insidious condemnation, branding the opinions, without naming the author. The progress of Lutheranism had made his holiness somewhat cautious and reserved. The person of Baius therefore was safe, though his theology was condemned; but the affront offered to the Franciscans and jesuits had been too deep to be thus easily atoned for, and Gregory XIII., at the instigation of the jesuit Lolez, pronounced a second condemnation. Baius submitted to the papal chair; but his doctrines had taken root both in Douay and Louvain, and they were revived by Jansen with more than their original eloquence and power. His works were published at Cologne in 1696, but the pope forbade their circulation. Baius died 16th September, 1589. Baius was so fond of Augustine, that he is said to have read him through nine times.—J. E.

BAIJUS, JACOBUS, a Belgian theologian, nephew of the preceding, died in 1614. He wrote "Institutionum Christianae Religionis Libri III."

BAJAZET I., emir or chief of the Ottoman Turks, succeeded his father, Amurath I., in 1389. He was the first of his family who assumed the title of sultan. The Turkish empire at that time extended westward from the Euphrates to the shores of Europe, and Amurath had crossed the Bosphorus, subdued the greater part of Thrace, and fixed the seat of his power at Adrianople. Bajazet wrested the northern parts of Asia Minor from the dominion of various Turkish emirs whose power had long been established there. In Europe he conquered Macedonia and Thessaly, and invaded Moldavia and Hungary. Sigismund,

king of Hungary, met him at the head of 100,000 men, including the flower of the chivalry of France and Germany, but was totally defeated at Nicopoli on the Danube, September 28, 1396. Bajazet is said to have boasted, on the occasion of this victory, that he would feed his horse on the altar of St. Peter at Rome. His progress, however, was arrested by a violent fit of the gout. He was preparing for an attack on Constantinople, when he was interrupted by the approach of Timour the Great, by whom he was defeated at Angora in Anatolia, July 28, 1402. He was taken captive, and died about nine months afterwards at Antioch in Pisidia. He was succeeded by Mahomet I. The iron cage in which Bajazet is said to have been imprisoned is rejected as a fable by modern writers. He was surnamed "Ilderim," or "the Lightning;" an epithet drawn, says Gibbon, from the fiery energy of his soul, and the rapidity of his destructive march.—BAJAZET II. succeeded his father, Mahomet I., in 1481. His brother, Zizini, contested the empire with him, with the assistance of Caith-Bey, sultan of the Mamelukes in Egypt, but was compelled to retreat into Italy, where he died in 1495. Bajazet undertook an expedition against Caith-Bey, but without success, being defeated, with great loss, near Mount Taurus in Cilicia, in 1489. He was more fortunate in Europe, where, in the same year, his generals conquered Croatia and Bosnia. He was engaged in long and bloody hostilities with the Moldavians, the Rhodians, and especially the Venetians, who frequently invaded the south of Greece; and with Ismael, king of Persia. In 1512 he was compelled to resign his dominions to his son, Selim I., and died shortly afterwards, probably by poison.—A. H. P.

BAJON, a French physician and naturalist. He died towards the end of the eighteenth century. In 1763 he was sent as senior surgeon to Guiana, where he stayed twelve years. During his sojourn at Cayenne, he wrote to Daubenton several times on natural-history subjects, and was consequently named a correspondent of the Academy of Sciences. He obtained, during his travels, a great many plants and animals, and published his observations on them in Paris, 1777–78, 2 vols., in 8vo. Bajon has published many articles in the *Medical* and in the *Physical Journal*. Buffon has made great use of his "Memoire sur le Tapir." We do not know for certainty the exact date of Bajon's birth or death.—E. L.

BAKE, LAURENCE, a Dutch poet, born in the latter part of the seventeenth century. His principal poems were of a religious character. He died in 1714.

BAKER, DAVID, born at Abergavenny in 1575; educated first at Christ's hospital, then at Broadgate's hall (now Pembroke college), Oxford. He entered a student of the Middle Temple, but having embraced the Roman catholic religion, went into Italy and became a Benedictine. He returned to England, and died in 1641. Cressy, in his Church History, has made considerable use of materials collected by Baker.—J. B. O.

BAKER, SIR GEORGE, Bart., M.D. Cantab., 1756, physician to George III., and president of the College of Physicians; born 1722; died June 15, 1809. His son republished in 1818 a volume of medical tracts, read by him at the College of Physicians, 1767–85.

BAKER, GEORGE, author of the "History of Northamptonshire," was a native of the borough of Northampton. The first part of his history was published in 1822, and about one-third of the fifth part in 1841. Here, from the failure of the author's health, it terminated abruptly. He died at Northampton, October 12, 1851, aged seventy.

BAKER, HENRY, an English naturalist. He was the son of William Baker, a chancery clerk, and was born on the 8th of May, 1698, in Chancery Lane, London. In 1713 he was apprenticed to a bookseller, but in 1720 became clerk to Mr. John Forster, attorney. Mr. Forster had a deaf and dumb daughter, who became a pupil of Baker's, and such was his success, that he soon became famous as an instructor of deaf and dumb persons. In 1724–25, he published some exceptional poetry, and devoted himself to literature. In 1729 he married the daughter of the celebrated Daniel Defoe. He now turned his attention to subjects of natural philosophy and history, and in 1740 he was elected a fellow of the Society of Antiquaries, and of the Royal Society soon after. He subsequently became a frequent contributor to the Philosophical Transactions. The following are the titles of some of his papers—"Experimenta et observationes de Scarabaeo qui tres annos sine Alimento Vixit," No. 457, p. 441; "On the Grubs destroying the Grass

in Norfolk," Ibid. 48, p. 35; "Observations on a Polype Dried," Ibid. 42, p. 432; "A Letter concerning some Vertebrae of Ammonites or Cornu Ammonis," Ibid. 46, p. 37; "An account of the Sea Polype (*Sepia*)," Ibid. 50, p. 777; "An Account of some uncommon Fossil Bodies," Ibid. 48, p. 117; "A Letter concerning an extraordinary large Fossil Tooth of an Elephant found in Norfolk," Ibid. 48, p. 381; "On an extraordinary Fish, called in Russia Quah; and on the Stones called Crabs' Eyes," Ibid. 45, p. 174. In many of his researches he employed the microscope, then an instrument new to science, and in 1745 he published a work on the microscope, in two volumes, with the title "Of Microscopes, and the Discoveries made thereby." This work contains an account of many of the earliest observations made with the microscope, and is still consulted. In 1753 he published a more advanced work entitled "Employment for the Microscope." It consisted of two parts; first, an examination of salts and saline substances, their amazing configurations and crystals; second, an account of various animalcules, with observations and remarks. For his researches on the forms assumed by crystalline substances, he received from the hands of Sir Hans Sloane the Copley medal of the Royal Society. In 1768 he published a work entitled "Microscopical Observations." He died in the Strand, in November, 1774, and was buried in the churchyard of St. Mary-le-Strand. His natural-history collections were very extensive, and were sold by auction after his death, and occupied ten days in their sale. He is said to have introduced into this country the culture of the *Rheum palmatum*, the rhubarb plant, the leaf-stalks of which are so largely used as an article of diet at the present day. He also gave a history of the *Coccus polonicus*, the cochineal of the north. His active devotion to the science of natural history, produced a decided impression in the latter part of the eighteenth century.—E. L.

BAKER, JOHN, an English statesman, died in 1558. In 1526 he was attached to the embassy of the bishop of St. Asaph to the court of Denmark. On his return he became a member of the House of Commons, and was shortly afterwards elected speaker. He subsequently held in succession the offices of attorney-general, member of the privy council, and chancellor of the exchequer.—G. M.

BAKER, JOHN, an English admiral, died 10th November, 1716. In 1692 he sailed in the capacity of captain with Sir George Rook, to escort the English fleet from Smyrna. In the reign of Queen Anne, Baker distinguished himself in an expedition against Cadiz. He afterwards assisted at the taking of Gibraltar, and shared the honour of the victory obtained over the French fleet at Malaga. In 1716 he was commissioned by the government to renew the treaties of alliance between England and the states of Barbary, including also Minorca. His conduct and success in this important mission justified his appointment. A monument to his memory has been erected in Westminster abbey.—G. M.

BAKER, SIR RICHARD, was born at Sissinghurst in 1568. The earlier part of his life seems to have been sufficiently prosperous: he received a liberal education, and occupied various positions of trust. He was knighted by King James in 1603; but having become involved in some pecuniary obligations, he lost his fortune, and was compelled to turn his attention to literature. His earliest printed work bears the date 1636, so that it would appear that he did not begin to write till nearly sixty-seven years of age. His works are the more remarkable from the fact that they were nearly all composed while he was a prisoner in the Fleet, where he died in 1644. Baker is best known as the author of a "Chronicle of the Kings of England, from the time of the Romans' Government unto the death of King James," London, 1641, which was continued by Edward Philips, the nephew of Milton, and was long held in repute as the most authentic history of England.—J. B.

BAKER, THOMAS, was born at Ilton in Somersetshire in 1625, and entered at Oxford in 1640. He afterwards became vicar of Bishop's Nymmet in Devonshire, in which retirement he devoted himself to mathematical studies, and became a great proficient. The Royal Society presented him with a medal, as a mark of esteem; and in their Philosophical Transactions for 1684 an account of his great work is preserved. The book was entitled "The Geometrical Key, or the Gate of Equations Unlocked," &c. He died June 5, 1690.—J. B. O.

BAKER, THOMAS, was born at Crook in the county of

Durham, in 1656, of a family conspicuous for loyalty. In 1674 he entered at Cambridge, was elected fellow of St. John's in 1680, and ordained priest by Bishop Barlow of Lincoln, Dec. 19, 1686. He soon afterwards became chaplain to Lord Crew, bishop of Durham, who gave him the living of Long Newton. When King James II. published his declaration, Baker refused to read it, and offended thereby his more courtly patron. Baker, however, could not bring himself to transfer his allegiance to William III., and, in consequence, was ejected from Long Newton. He then retired to his fellowship, which he contrived to hold, without taking the oaths, till 1717, when he was driven from that also. He continued to reside at Cambridge till his death in 1740, and, it is said, was allowed the proceeds of his fellowship by Matthew Prior, who succeeded him. Baker's chief work was "Reflections on Learning," to show the necessity of revelation. He also published an edition of Bishop Fisher's funeral sermon on Margaret, countess of Richmond. He was a great antiquarian and collector of MSS., and corresponded with the literary men of his day, including Bishop Burnet, to whom he supplied several corrections of his History of the Reformation, noticed by Burnet in his preface to his third volume. He gave the earl of Oxford twenty-three volumes of MSS., which are now in the Harleian collection, and bequeathed many more to the university of Cambridge and St. John's college.—J. B. O.

**BAKEWELL, ROBERT,** was the son of a farmer at Dishley, Leicestershire, where he was born in 1726. While superintending his father's farm, he began to turn his attention to the improvement of the breed of cattle, especially sheep. And after he came into possession on his father's death, he carried out his improvements so successfully, that the "Dishley, or new Leicestershire Sheep" became celebrated over the whole country. The eminence to which the English breed of cattle has attained may, in a great measure, be attributed to him. Died in 1795.—J. B.

**BAKHUYSEN or BACKHUYSEN, LUDOLPH,** a Dutch marine painter of great fame, was born at Embden in 1631; died 1709. He learned painting under A. van Everdingen, and by his indefatigable study of nature, succeeded in becoming the best marine painter of his time. He delighted especially in representing storms; to do which efficiently, he used at the beginning of a tempest to rush to sea in a small boat, often to his imminent peril. The peculiarity of his subjects, coupled with a certain buoyant originality of character, tended to make him highly renowned and greatly sought for. When Peter of Russia visited Holland, he was desired by that great man to give him lessons in naval drawings. Louis XIV., who had been presented in 1665 by the municipality of Amsterdam with one of BakhuySEN's best pictures, greatly patronized him ever afterwards. BakhuySEN was also a good engraver of sea-pieces, and a writer of spirited verses. All the biographers of this original and unparalleled artist quote a whim of his, during the last days of his life, curiously illustrative of his character. Afflicted with a painful malady, and feeling his end approach, he scrambled out of bed, and went to purchase some of the best wine that could be got, which, along with a purse well filled with gold, he placed at his side; then, when dying, requested the friends that surrounded him to take both, and use them at the moment of his burial.—R. M.

**BAKHUYSEN, LUDOLPH, THE YOUNGER,** a grandson of the preceding, a painter of martial subjects, died in 1787 at Rotterdam.—R. M.

**BAKKAR, CORNELIS,** a Dutch painter of portraits and interiors, pupil of A. C. Hauch, was a native of Goudenerde, and flourished about 1771.—R. M.

**BAKKAREVITCH, MIKHAEL NIKITISH,** a Russian writer of the present century. He was attached to the Moscow university, where he lectured with great success on Russian literature. He also contributed largely to periodical literature. As a writer, he is esteemed for the high tone of his sentiments and the elegance of his style. He died in 1820.—J. F. W.

**BAKKER, PETER,** a Dutch poet, born at Amsterdam in 1715; died in 1801. Of his poems, the satires against the English are oftenest mentioned. They were written when the author was eighty-two, and have received the doubtful praise of being as vigorous as any earlier work of his. In the fifty-first volume of the Transactions of the Academy of Leyden, he published an essay on Dutch versification.—J. A. D.

**BALAAM,** the son of Beor, a famous eastern soothsayer, concerning whose incidental connection with Israel we read in the book of Numbers.

**BALAGUER, JUAN BAUTISTA,** a Spanish sculptor during the first part of the eighteenth century, was a native of Valencia, where he mostly resided and worked. He studied under Francisco Estelle, and gave many proofs of his earnest application to art. His statues, although not free from the prevailing mannerism, were graceful and highly finished. Died in 1744.—R. M.

**BALANZAC, FRANCOIS DE BREMOND,** Baron de, one of the leaders of the Reformation-party in France, died in 1592. In 1568 he was condemned to death by decree of the parliament of Bordeaux as head of the protestant party; but having been by mistake named Charles, the decree was not executed.

**BALASSA, COUNT VALENTINE DE GYARMATH and KEK-KEW,** the first distinguished lyrical poet of Hungary, was born towards the middle of the sixteenth century. He took part in the civil wars of his country, fighting first for the pretender of Transylvania, Békéssy, then for the Austrian House. Dissatisfied with the condition of Hungary, and with the part he had taken in the troubles, he left his country in 1589, returned in 1594, took service against the Turks, and fell in the same year at the siege of Gran. His songs remain popular up to the present day; their subject is love, patriotism, chivalry. He translated Italian and Latin poetry with great felicity.—F. P., L.

**BALASSI, MARIO,** a Florentine painter, born 1604; died 1667; studied under three masters, (Ligozzi, Rosselli, and Cresti da Passignano,) a circumstance that impressed him with a tendency to doubt his own work, and which, when more advanced in age, actually led him to retouch all his former productions, rather to spoil than to improve them. He enjoyed great fame during his lifetime, and at his death, his portrait was placed in the gallery of Florence amongst those of distinguished artists.—R. M.

**BALBAN, GHIEAS-EDDIN-BALBAN-SHAH,** a celebrated king of Delhi, lived about 1260, and died in 1286. His administration was regular and equitable. His court excelled in magnificence that of all his predecessors, and excited the admiration of all the sovereigns of India. The liberal patronage bestowed on learning, both by him and his son, attracted to Delhi men of letters from all parts of Asia. The loss of his son, Mohammed, embittered his last days and shortened his life.—G. M.

**BALBE, COUNT PROSPERO,** a very learned Italian, born in Sardinia, 2nd July, 1762. After having been ambassador to the French republic in 1796, and to Madrid in 1816, he was, upon the re-establishment in 1816 of the university of Turin, raised to the president's chair, which he filled till his death on the 14th March, 1837.—J. F. W.

**BALBES BALBI,** an ancient Sardinian family claiming a descent from the Roman Balbus, who, about the end of the sixth century, founded the republic of Quiers. During the eleventh and twelfth centuries, that republic was in a most flourishing condition, and the family of the Balbes then held in it the first place. At the time of the invasion of the Emperor Frederick Barbarossa, they were induced to embrace the party of the Guelphs; and the fortresses with which they then encircled their territory are still known as the Tours des Balbes.—G. M.

**BALBI, ADRIAN,** a celebrated geographer, born at Venice in 1782. He was professor of physics and geography in his native city till 1820, when along with his wife, an actress, he journeyed into Portugal. A statistical essay on the kingdom of Portugal and Algarve compared with the other states of Europe, was the first of his short residence in that country. He removed to Paris shortly after its publication, and commenced to collect materials for his great work, "Atlas Ethnographique du Globe ou Classification des Peuples anciens et modernes d'après leurs Langues." The first volume of that work, in which its author was the first to take full advantage of the results of modern travel, was published in folio in 1826. He continued to reside in Paris till 1832, publishing in succession statistical accounts of various countries of Europe, and elaborating his celebrated "Abregé de Géographie rédigé sur un Plan Nouveau." He removed after the completion of that work to Padua, where, besides an elementary treatise on geography and several valuable contributions to political science, he published in 1830, "The World compared with the British Empire." Died 1848.—J. S. G.

**BALBI or BALBO, GIROLAMO,** a Venetian of the fifteenth and sixteenth centuries. He studied at Rome under the celebrated rhetorician Pomponio Leto; obtained a professorship in Paris, which he left soon after and came to England, from whence he was called to Vienna by the Emperor Maximilian, who appointed him professor of jurisprudence. He afterwards

occupied the same chair at Prague. Here he entered the church, and Ladislaus, king of Hungary, intrusted him with the education of his children. He was elected provost of the college of Presburg; and afterwards ambassador to Pope Clement VII. He died in 1535, having left many works.—A. C. M.

BALBI, LA COMTESSE DE, confidante of Louis XVIII., born in 1753; died about 1836. In 1770 she married the comte de Balbi, whom she managed to interdict as a lunatic. With a view to support her unlimited extravagance, she ensnared by her charms the comte de Provence, whom she often reduced to embarrassment by her prodigalities. After the outbreak of the Revolution she accompanied Madame to Mons, whither Monsieur immediately followed. She then retired with Monsieur to Coblenz, but soon losing her power over him she withdrew to Holland, where, in consequence of the rumour of her amours, she was excluded from court. She next proceeded to England, where she remained until the time when Napoleon was named first consul, and then taking advantage of the decree authorizing the return of the emigrants, she went back to France. In 1815 she, with much difficulty, obtained a particular audience of the king; and from that time until her death she remained at Paris in the strictest retirement.—G. M.

BALBILUS, C., governor of Egypt in the reign of Nero, A.D. 55. He was a Roman senator, and a man of great learning. He wrote a work on Egypt, and a narrative of his travels.

BALBIN, DECIUS CÆLIUS, a Roman emperor, died at Rome in 238. He was of an ancient and illustrious patrician family, a man of talent and liberal education, an able orator, and one of the first poets of his time. He is first noticed in history as a Roman senator, and afterwards, on two different occasions, as consul. As the sequel to one of those military revolutions which were of such frequent occurrence in ancient Rome, he was, in conjunction with Maximinius Pupienus, raised to the purple, and permitted to assume the title of Augustus. They were at the same time declared to be the saviours of their country; the one by his wisdom, the other by his courage. After a turbulent reign, embittered towards its close by mutual jealousies and dissensions, they were put to death by the pretorian guards.—G. M.

BALBINUS, a Roman consul about thirty years before the Christian era. He had been proscribed by the triumvirate in the year 48 B.C., but was restored about four years afterwards.

BALBIS, JOHN BATTISTA, an Italian botanist, was born at Moretta in Piedmont in 1765, and died on 13th February, 1834. He prosecuted his medical studies at the university of Turin, and applied himself especially to botany under the direction of Allioni. He became a member of the provisional government after the conquest of Piedmont in 1798. He was subsequently elected professor of botany at Turin after the death of Allioni. He afterwards retired to Padua, and assisted Nocca in the publication of his *Flora Ticinensis*; and finally, in 1819, he became professor of botany and director of the botanic garden at Lyons. He published works on *materia medica*, and on *official plants*, the Flora of Turin and of Lyons, besides miscellaneous botanical works and memoirs, some of which were published in the transactions of the Turin academy.—J. H. B.

BALBO, COUNT CESARE, born at Turin in 1789. At the age of eighteen, the young count was nominated auditor of the council of state by Napoleon I., and went to Paris in that capacity. He afterwards entered the army, and served in the campaign of Grenoble. On the fall of Napoleon, he returned to Italy, and commenced his literary and political career. When the simultaneous revolutions in the various states of Italy, in 1848, compelled her absolutist princes to grant constitutions to their subjects, Balbo, already known from his writings as a devoted servant of the House of Savoy, was a member of the Piedmontese cabinet. He is chiefly remarkable from the fact that his first important work, "Le Speranze d'Italia," published in 1844, may be regarded as having given the programme of the so-called "Moderates" of Italy, and as having, together with the writings of d'Azeglio, Durando, and others, created the monarchical Piedmontese party, as opposed to the national party, composed chiefly of Republicans, and represented by Joseph Mazzini. Balbo also wrote a summary of Italian history, a translation of Tacitus, a life of Dante, and other less important works. He died in June, 1853. His five sons fought in the Lombard campaign in 1848; and one of them, Ferdinand, died bravely at the fatal battle of Novara in 1849.—E. A. H.

BALBOA, MIGUEL CAVELLO, a Spanish missionary, author

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of a valuable history of Peru, published some years ago at Paris, lived in the second half of the sixteenth century. He settled at Santa Fe de Bogota in Spanish America, about the year 1566, and ten years afterwards removed to Quito, where, by the favour of his bishop, he enjoyed excellent advantage for prosecuting his historical labours.—J. S. G.

BALBOA, VASCO NUNEZ DE, a celebrated Spanish adventurer, born at Xeres de los Caballeros in 1475, died at Castile d'Or in 1517. He was descended of a noble though poor family; and when Rodrigo de Bastidas had formed his great mercantile enterprise, which was expected to be so useful to geographical science, he voluntarily engaged to take part in the expedition. On arriving at Haiti he at first established himself there as a cultivator of the soil, but, falling into debt, he quitted the island, and accompanied Enciso in his expedition to the continent. Though an adventurer in search of fortune, his great ambition seems to have been to extend the boundaries of geographical knowledge, and especially to be able to announce to Europe the splendours of another great ocean. He had hardly reached the continent when he began to manifest extraordinary sagacity and energy as a colonizer. Having constrained Fernandez Enciso, the legally recognized chief, to demit his authority and quit the colony, he, with a handful of Spaniards, and the assistance of a wonderful dog named *Leoncillo*, subjugated vast numbers of the native Indians, whom he had afterwards the art of attaching to his person, and reducing to a cheerful obedience to his rule. He made numerous expeditions into the regions which had been pointed out by tradition as rich in gold and silver; and accumulated a vast amount of treasure, which, on his return to the colony, he divided equally, not only among those who had been his companions in the expedition, but also among those whom he had left behind. He now turned his attention to the great object of discovery on which he had set his heart. On the 1st September, 1513, he commenced his perilous enterprise. Accompanied by a small band of followers, he began to thread the almost impenetrable forests of the Isthmus of Darien, and, guided by an Indian chief named Ponca, clambered up the rugged gorges of the mountains. At length, after most toilsome and dangerous journey, they approached, on the 25th September, the summit of the mountain range, when Balboa, leaving his followers at a little distance behind, and advancing alone to the western declivity, was the first to see the vast unknown ocean; and, lifting his hands to heaven in token of admiration, his companions rushed forward to embrace their chief, and congratulate him on his important discovery. He afterwards took solemn possession of the ocean in the name of his sovereign. Surrounded by his followers he walked into the water, carrying in his right hand a naked sword, and in his left the banner of Castile, and declared the sea of the south, and all the regions whose shores it bathed, to belong to the crown of Castile and Leon. Meanwhile Enciso had returned to Europe, and represented the conduct of Balboa in so unfavourable a light, that the king superseded him in his office by sending out Don Pedrarias Davila as governor of the new colony, which has been named Castile d'Or. On the arrival of Pedrarias, Balboa, contrary to the urgent remonstrances of his followers, at once resigned his office; but neither the Spaniards nor the natives were inclined to submit to the government of Pedrarias. Balboa disinterestedly assisted him to establish his authority, and in gratitude for this important service Pedrarias bestowed on him the hand of his eldest daughter. The new governor had, notwithstanding, never ceased to regard Balboa as a rival, and at last, overcome by jealousy, ordered him to be beheaded.—G. M.

BALBUENA, BERNARDO DE, born at Val de Penas, 1568. He is the author of an epic poem, "El Bernardo, a victoria de Roncesvalles." He died bishop of Porto Rico, South America, in the year 1527.

BALBUS, PIETRO, an Italian theologian, bishop of Tropea, died at Rome in 1479. He is the author of "Gregorii Nysseni Dialogus de Immortalitate Animæ."

BALBUS, surnamed MENSOR, a Roman engineer of the time of Augustus. He was employed in the registry of that survey of all the provinces which the emperor caused to be executed about the middle of his reign. Balbus is cited by Frontinus as the author of some commentaries.—Another BALBUS, to whom Lachmann attributes an "Expositio et Ratio Omnium Formarum" of all the provinces of the empire, was a military engineer in the service of Trajan.—J. S. G.

**BALCANQUAL, WALTER,** D.D., accompanied James I. to England, and was sent as representative of the church of Scotland to the synod of Dort. He afterwards became dean of Rochester, then of Durham, and died in 1645.

**BALDASSARI, GIUSEPPE,** an Italian naturalist, born at Monte-Oliveto Maggiore, occupied the chair of natural history in the university of Sienna, about the middle of the 18th century. His writings are principally on geological subjects, the chief of them being "Osservazioni sopra il sale della Creta," published at Sienna in 1750, in which he first proved chalk to be a salt; a treatise, "Delle acque minerali de Chianciano nel Senese," Sienna, 1756. He also published a work of a theological nature, containing dissertations on the first man, the virtues of the tree of life, the food of the antediluvian men, and the universality of the deluge. This appeared at Venice in 1757. The Transactions of the Academy of Sciences of Sienna contain several memoirs by Baldassari.—W. S. D.

**BALDASSERONI, GIOVANNI,** a Tuscan statesman, born at Livourne in 1790. At first employed in the custom-house of Pisa, he evinced so much talent in the execution of the duties of his office, that in 1845 he was nominated councillor of state, and in 1847 obtained the chief direction of the administration of finance.

**BALDASSINI, FRANCESCO,** an Italian naturalist of the present century. His writings, which consist principally of scattered papers, are devoted to the study of the mollusca; his only independent work, "Considerations upon the mode in which it is supposed that the Lithophagous Mollusca perforate Rocks," was published at Bologna in 1830.

**BALDE, JACOBUS,** one of the most remarkable of modern Latin poets, was born in Ensisheim, a small town of Alsace, in 1603. He left his native country for Bavaria, where he entered the society of Jesuits in 1624. The Jesuits, discovering his talents, made him professor of rhetoric, an office which he held for six years. After this he entered a monastery, and had intrusted to him by Maximilian, the elector of Bavaria, the finishing of a history of Bavaria, which had been begun by Andrew Brunner. He gave more attention, however, to his poems than to his history, which he never finished. He died at Nuremberg in 1668. Balde left behind him a very illustrious name; but as his works were exceedingly voluminous, they were soon forgotten, and remained utterly disregarded until Herder took the trouble of wading through his poems, and presenting the best of them to the German world. Since that time he has had a prominent place in German literature. He was one of the most successful imitators of Horace. There have been several editions of his works, including those poems which are half German and half Latin. The best is said to be the edition of Cologne of 1660-64, in four volumes, but it is very rare. In more modern times, selections from his poems have been published, giving the cream of the poet's works, by John Conrad, Orelli, and others.—J. D.

**BALDE or BALDÆUS, PHILLIP,** a Dutch missionary, chaplain of the states-general on the island of Ceylon, is the author of an interesting book of travels, entitled "Description of the East Indian Countries of Malabar, Coromandel, Ceylon, &c.", Amsterdam, 1671.

**BALDELLI, FRANCESCO,** a learned Italian of Tortona, who lived in the sixteenth century. He is only known by the great quantity of works on various subjects which he has given to the world.

**BALDELLI, GIAMBATTISTA,** born at Cortona in 1766. After extensive travel he was elected president of the academy Della Crusca in 1815. He wrote many works. He was also a man of science. He died April, 1831.

**BALDERIC or BAUDRY,** born about the middle of the eleventh century at Meuse-sur-Loire. This distinguished ecclesiastic, who rose to be bishop of Dol, was at once a historian, a poet, and, for those days, a traveller, and withal a great reformer of the abuses of monasteries. His history of the first crusade is the more valuable, as it was written after the accounts of crusaders who had taken part in the expedition. His biographical history of one of his own friends, Robert d'Arbrissel, throws light on the manners of the time. He also wrote a history of Philippe I. An account of a tour in England is one of the most curious productions of his pen. He visited Rome frequently, and was present at all the most important councils held during his life, which terminated in 1130.—J. F. C.

**BALDESCHI, ANGELO,** or, as he was known by his Latinized

name, **ANGELUS DE UBALDIS**, an eminent scholar, particularly distinguished as a legist, was born at Perugia in 1325. Devoting himself to the study of law, he soon acquired a high reputation in his native city; and his fame spreading throughout Italy, he afterwards visited Rome, Florence, Bologna, and Ferrara, delivering lectures, and expounding the principles of that science. In the year 1380 he was invited to visit Padua, a request with which he complied; after which he appears to have settled at Florence, where he died in 1400. Baldeschi left many works, principally professional, though he did not omit to cultivate lighter literature. He acquired not only fame, but the more substantial fruit of his labour, considerable wealth, a great part of which he spent in works of piety and charity. Pirro says that he was "acri et solido iudicio peditum," and he obtained the honourable appellations of "il dottore de' giudici," and "il padre de la pratica legale." The atmosphere of Perugia seems to have been peculiarly favourable to the production of lawyers, and the family of Baldeschi, prolific in them, as Mazzuchelli gives notices of over twenty of the name and town who were all more or less distinguished as legists.—J. F. W.

**BALDI, ACCURZIO,** an Italian sculptor, native of Sansovino in Tuscany, executed important works in 1584 for the church of Santa Maria della Scala at Sienna.—R. M.

**BALDI, BERNARDINO,** born of a noble family at Urbino, on the 6th of June, 1558. He is considered by Tiraboschi, "a man to whom there was scarcely anything unknown in literature and science." A profound mathematician, he has translated various works of Eron Alexandrinus, Ctesibius, Aristotle's treatise on mechanics, and collected in a chronicle, still unpublished, and forming two large volumes, the names of more than two hundred ancient and modern mathematicians, with their lives and works; his manuscripts on archaeology, philosophy, history, and physiology, are numerous; and Italy deservedly has granted him a conspicuous place amongst her literary celebrities. His "Lexicon Vitruvianum" is a work of great merit. Count Giulio Perticari published in the year 1823 "The Life of Guidobaldo I., Duke of Urbino," written by Baldi. His style, whilst simple and clear, is at the same time full of strength and harmony, and has been compared to that of Guicciardini. He died on the 10th October, 1617.—A. C. M.

**BALDI, LAZZARO,** an Italian historical painter, born at Pisotja in 1623 or 1624, died in Rome in 1703; studied under Pietro da Cortona, whose manner he entirely adopted. He was employed by Pope Alexander VI. to decorate the Quirinal palace.

**BALDINGER, ERNST GOTTFRIED,** a celebrated German physician, was born on 13th May, 1738, at Gross-Vargula, near Erfurt, and died at Marburg, 21st January, 1804. He prosecuted his early classical studies at Gotha and Langensalza, and his medical curriculum at the universities of Erfurt, Halle, and Jena. He graduated as doctor of medicine at Jena in 1760. He at first acted as surgeon in the Prussian army, and in 1768 was elected to the chair of medicine and botany at Jena. In 1773 he occupied a similar chair at Gottingen. He became physician to Frederick II., margrave of Hesse Cassel, and he was intrusted with the reorganization of the university of Marburg. He published various medical and botanical works. Among the latter are works on the study of botany, on the seeds of ferns, on medicinal plants, and a catalogue of the plants in the botanic garden of Jena.—J. H. B.

**BALDINI, BACCIO,** a Florentine silversmith, fellow-labourer and pupil of Sandro Botticello, whom he equalled in merit. He was also an engraver, having produced several prints, the earliest of which dates from 1477.—R. M.

**BALDINI, GIOVANNI,** a Florentine painter, at the beginning of the sixteenth century, was the first teacher of Garofalo.

**BALDINI, TADDEO,** an Italian landscape painter of the seventeenth century, was successful imitator of Salvator Rosa.

**BALDINO, FRÀ TIBURZIO,** a Bolognese painter, established at Brescia about 1611, was an artist of great imagination, and excelled in architectonic display.—R. M.

**BALDINUCCI, FILIPPO,** a learned Florentine, born in 1624, who undertook, at the instance of Leopold de Medici and Cosmo III., his great work upon the history of celebrated artists. It has been several times republished, and is a standard work. He died on the 1st of January, 1696.—A. C. M.

**BALDOCK, RALPH DE,** Bishop, was educated at Merton college, Oxford, and became dean of St. Paul's in 1294. In 1304 he was elected bishop of London, but, from an informality

in the election, was obliged to repair to Rome. He there obtained the papal sanction, and was consecrated at Lyons. In 1307 Edward I made him lord chancellor, but he did not hold this post after the king's death. He wrote "Historia Anglica," an English History, which has perished, and collected the statutes and constitutions of his cathedral church. He built one or two chapels in St. Paul's, and died in 1313.—J. B., O.

BALDOCK, ROBERT DE, was archdeacon of Middlesex, and lord chancellor under Edward II, who nominated him to the see of Norwich. He never held the see, in consequence of a papal provision in another's favour, and was soon after involved in the ruin which overtook his master, having been thrown into prison by the mob, where he died miserably.—J. B., O.

BALDOVINETTI, ALESSIO, Florentine painter, born 1425; died 1499. He was a pupil of Puccio, and distinguished himself for the great accuracy of his work. He also worked in mosaic with good results. His greatest glory consists in having been the teacher of Ghirlandajo, the master of Michel Angelo.—R. M.

BALDOVINI, FRANCESCO, born at Florence in 1635, was educated at a jesuit college, and took the degree of doctor of laws at Pisa; became secretary to Cardinal Nini of Vienna, enjoyed several ecclesiastical appointments and dignities, and was member of several academies. He died in 1716. He is remembered chiefly for an elegy in the *patois* of Tuscany, entitled "Lamento di cecco da Varlungo," published in 1694 under the name Fiesolano Branducci, an anagram which did not conceal the author, but lessened the scandal of an ecclesiastic writing a story, the subject of which was a comic love adventure. The poem has been often reprinted, as a specimen of the peculiar dialect in which it is written.—J. A. D.

BALDUCCI, FRANCESCO, born at Palermo towards the end of the sixteenth century. From his early youth he cultivated poetry and belles-lettres; but his uneasy disposition made him travel from one place to another, and his prodigality reduced him often to the utmost poverty. To escape from it, he enlisted in the troops of Clement VIII.; but soon wearying of a military life, he repaired to Rome, and sought the protection of the great, from whom he obtained honours and pecuniary rewards. He was the secretary of many highly influential noblemen; but his unstable nature forced him often to change his masters. He wrote both in Latin and Italian; and his works, which are numerous, have been recorded at length by Mazzuchelli. He died in the year 1642.—A. C. M.

BALDUCCI, GIOVANNI, a Florentine painter, who assumed the surname of Cosci, that of his maternal uncle, in remembrance of the care bestowed on him by the latter during his orphan infancy. Having studied under Naldini, and shown a great versatility of talent, he obtained the patronage of Alexander Medicis (afterwards Pope Leo XI.), whom he followed to Rome. Many are the works that Balducci carried out in his active life, and under so influential a protection. The best are those in the cathedrals of Florence, Volterra, and Pistoja in Tuscany; those at St. Prassede and St. Giovanni Decollato in Rome; and his last production, the picture for the monastery of St. Giovanello at Naples. He died in this last place in 1600.—R. M.

BALDUCCI, GIOVANNI, an Italian sculptor, painter, and architect of the fourteenth century. A native of Pisa, and a contemporary with Andrea and Nino Pisano, he evidently frequented their school and acquired much of their manner. He worked as a painter in the cathedral of Arezzo, but not with the success that he obtained as a sculptor; as such his masterpiece in the ancient church of St. Eustorgio at Milan, the tomb of St. Peter the martyr, executed in 1339, is one of the most interesting productions of sculpture in Italy during the blending of the intellectual German or Gothic style of the north, with that more florid and elegant of the southern schools. Whilst at Milan, he designed and erected, in 1347, the façade of the church of Brera, now destroyed, which he also ornamented with sculptures, luckily preserved in that academy.—R. M.

BALDUIN, FRIEDRICH, a German protestant pastor, professor of theology at Prague, published a "Commentary on the Epistles of St. Paul," and a "Defence of the Confession of Augsburg." Died at Wittenberg in 1627.

BALDUNG, HANS GRIEN, a German artist, born in 1470 at Gmünden in Suabia; died at Strasbourg in 1545; continued the transition from the old Nuremberger school towards the Alsatian and French manner. He worked a long time in the Brisgau, where amongst others he executed his best picture,

the altarpiece for the Munster of Freyburg. The galleries of Vienna, Berlin, and Munich, contain other specimens of his art, remarkable for beauty of colouring, and the characteristic slenderness of his forms. He was also an engraver of merit.—R. M.

BALDWIN I, count of Flanders, was great-grandson of Lyderic, who received the dignity of hereditary forester, or count of Flanders, from Charlemagne. Succeeded A.D. 863.—BALDWIN II, son of the preceding, succeeded in 880; died 918.—BALDWIN III, grandson of the last, reigned 958–961, during the life of his father, Arnolph I.—BALDWIN IV, grandson of the last, reigned 988–1034.—BALDWIN V, son of the last, aided his son-in-law, William the Norman, in the conquest of England. Died 1067.—BALDWIN VI, called "The Peaceable," son of the last, married Richildis, heiress of Hainault. Died 1070.—BALDWIN VII, grandson of Robert, brother of the last, reigned 1112–1119.—BALDWIN VIII, of Flanders, IV. of Hainault, inherited the latter territory from Richildis, wife of Baldwin VI., from whom he was fourth in descent, the intermediate generations being all named Baldwin, counts of Hainault; and obtained Flanders by marrying Margaret, heiress of Baldwin VII., reigned 1171–94.—For BALDWIN IX, see BALDWIN I, emperor of Constantinople. He was the most celebrated of the family. His possessions in the Netherlands subsequently descended to the house of Burgundy.—A. H. P.

BALDWIN I, emperor of Constantinople, was born at Valenciennes in 1171, died in 1206. He was the son of Baldwin, count of Hainault, and Margaret, sister of the count of Flanders. In the year 1200 he took the cross with his brother Thierry, and in 1202 joined the Venetians in their attack upon the eastern capital. He was crowned emperor May 16, 1204, but did not remain long in the metropolis of the empire, having set out in pursuit of Mourzoufle, who still continued to occupy Thrace. The latter was captured, and condemned by the new emperor to be cast from the top of a high column. The following year Baldwin was taken prisoner by the king of the Bulgarians, whom the Greeks had enlisted in their favour, and that monarch, having kept him a year in irons, caused his legs and arms to be cut off, and the body to be precipitated from a precipice. Such is one version of his death, but it seems equally probable that he died in prison. Baldwin was much esteemed by the Greeks for his charity, temperance, and justice. He married Mary of Campagne, daughter of the king of France, and left two daughters.—P. E. D.

BALDWIN II, the last Frank emperor of Constantinople, was born in 1217, and died in 1273. He was the son of Pierre de Courtenay, and succeeded his brother Robert in 1228, having associated with him in the empire John of Brienne, count of La Marche, whose daughter he espoused. He was twice besieged in Constantinople, and being too weak to defend his dominions, repaired to Italy to seek aid from the pope. At the court of France he met with a favourable reception from St. Louis, to whom he presented the crown of thorns, which was held by all Christendom to be the genuine relic; and in 1239 set out for Constantinople with a body of crusaders, who soon quitted him and took the route for Palestine. He succeeded in raising some new forces in the West, however, and with these obtained temporary advantages over the emperor of Nicea; but in 1261 Michael Paleologus invested Constantinople, and entered it on the 29th July. Baldwin from his palace saw the city in flames, and in disguise fled to Negropont, and ultimately to Italy, where he died in obscurity. He had one son, Philip, who assumed the vain title of emperor, and died in 1286.—P. E. D.

BALDWIN I, king of Jerusalem, was a native of Flanders, and descended from Baldwin, fifth count of Flanders. In 1096 he accompanied his brother, Godfrey de Bouillon, in the first crusade. In Asia Minor, through which the first crusaders passed, several of the leaders endeavoured to establish principalities for themselves, and here Baldwin disputed with Tancred the possession of Tarsus and Malmistra. He succeeded in establishing the county of Edessa, whose inhabitants had revolted against their ruler, and Edessa remained in the hands of the Latins for forty-seven years. Personal ambition appears to have been his principal motive; and Tasso says of him—"The Eternal sees in Edessa the ambitious Baldwin, who seeks only for human honours, and is devoted to them alone." He took no part in the capture of Jerusalem in 1099; but in 1100 resigned Edessa to Baldwin de Bourg, for the purpose of succeeding Godfrey on the throne of the sacred city. In 1102 a new

body of crusaders having arrived at Jerusalem, Baldwin led them to the battle of Rama, where the Christian forces were routed. He fled to Joppa, and was there besieged by the Saracens; but a successful sortie, in which the infidels were defeated, once more restored the courage of the crusaders. In 1104 Baldwin, with the aid of a Genoese fleet, captured Ptolemais (Acre), and in 1109 he took Berytus. The following year he besieged and took Sidon, and in 1115 built the castle and fortress of Montreal. After gaining several victories over the Saracens, he was attacked with dysentery in Egypt, and died in the desert in 1118, on his way back to Palestine. His body was carried to Jerusalem, to be interred next that of Godfrey. Although thrice married, he left no children.—P. E. D.

BALDWIN II., king of Jerusalem, was the eldest son of Hugh, count of Rethel, and cousin of Baldwin I., whom he had succeeded as count of Edessa. He was crowned king of Jerusalem on Easter-day, 1118. Godfrey de Bouillon, the first king, had refused the diadem and insignia of royalty, saying that he "would not wear a crown of gold where the Saviour had worn a crown of thorns." The emblems of royalty are thus enumerated in the assizes of Jerusalem:—"They put the ring on his finger, as signifying faith; then they girded on the sword, which means justice, to defend the faith and holy church; and after that the crown, which signifies dignity; and then the sceptre, which signifies to defend and punish; and then the apple, or globe, which signifies the earth and soil of the kingdom." In 1119 Baldwin marched to the relief of Antioch, and defeated the Moslems in several engagements. In 1124 he was taken prisoner by the Saracens. During his captivity the affairs of the kingdom were administered by Eustace Garnier, lord of Cesarea and Sidon, and during this regency the city of Tyre was taken by the crusaders. In August, 1124, Baldwin was ransomed, and ineffectually attempted to besiege Aleppo. The six latter years of his life were devoted to various expeditions, and at his death, August 21, 1131, the kingdom of Jerusalem had been greatly enlarged. At this period it comprehended the whole of Syria, with the exception of Aleppo, Damascus, Emesa, and Hamaah, with their territories. It was during the reign of Baldwin II. that the pope gave his sanction to the institution of the knights of St. John of Jerusalem, and the knights-templars, who occupy so prominent a place in history. William of Tyre gives Baldwin a favourable character, and says that he was a brave soldier, a prudent leader, and a pious man. He had no immediate heir, and was succeeded by Foulque of Anjou, who had married his daughter Melisanda.—P. E. D.

BALDWIN III., king of Jerusalem, was born in 1130, and died February 23, 1163. He succeeded his father, Foulque, in 1143, and governed at first under the regency of his mother, Melisanda. During his reign the Christians of the East lost the county of Edessa, which was invaded by the sultan of Aleppo. A new crusade was the consequence, led by the Emperor Conrad, and Louis-le-Jeune of France. These princes arrived in Palestine in 1148, and Baldwin joined them in an attempt to besiege Damascus; but the enterprise was rendered abortive by the jealousies of the several forces. In 1149 he rebuilt and fortified the ancient town of Gaza, and in August, 1153, took the city of Ascalon, after a siege of seven months. In 1159 he made himself master of Cesarea, which he ceded to Renaldo, prince of Antioch. He left no children, and was succeeded by his brother Amaury, to whom he had previously given the lordship of Ascalon.—P. E. D.

BALDWIN IV., king of Jerusalem, was born in 1160, and died March 16, 1186. He succeeded his father, Amaury, in 1173, and in November, 1177, was present at the battle of Rama, where Saladin was defeated. The power of the Christians, however, was on the decline, and Saladin, who was master of Egypt and the greater part of Syria, surprised Baldwin near Sidon, in the following year, defeated him, and very nearly captured the young monarch. In 1183 Baldwin became leprous, and was incapable of fulfilling the duties of his station. He therefore gave his sister Sybilla, widow of William of Montferrat, in marriage to Guy of Lusignan. His design in this alliance was to provide for the kingdom a regent, and a tutor for his nephew Baldwin, the heir presumptive to the throne. But Guy did not long retain his offices. The barons of the Holy Land deprived him of both, giving one to the count of Tripoli, and the other to the count of Edessa. Guy, enraged at the affront, withdrew with his wife to Ascalon, which formed a portion of

her dower. There he engaged in schemes which caused him to be cited to Jerusalem. He refused the summons, under the pretext of illness. The king thereupon marched on Ascalon, and finding the gates closed, returned to Jerusalem, with his authority compromised, and the kingdom on the verge of ruin. The following year (1184), seeing the rapid progress of Saladin, he sent the patriarch of Jerusalem, with the grand-masters of the Hospital and the Temple, to implore from Europe the aid of Christendom. During their absence his disease proved fatal, and he died without heirs. His nephew, who had been crowned in 1183, under the title of BALDWIN V., died in 1185, poisoned, it is said, by his mother Sybilla, who wished to secure the throne for her second husband, Guy of Lusignan.—P. E. D.

BALDWIN, Archbishop, was born of obscure parents at Exeter, but was liberally educated, and became abbot of Ford, a Cistercian house in Devonshire. In 1184 he was, after some technical difficulties had been surmounted, elected archbishop of Canterbury, being the first of his order so elevated. He received his pall in 1185 from Pope Lucius III., and was appointed apostolic legate by Urban III. He effectually asserted the claims of Canterbury to pre-eminence in the English church, and insisted on all English bishops receiving consecration from the hands of the archbishop of that see. He died at Acre, at which place he had joined the king's army. He was a man of great abstinence, and of a lenient disposition. He wrote several theological tracts, published by Tissier, 1662.—J. B. O.

BALE, JOHN, Bishop, was born November 21, 1495, at Cove, in Suffolk, and educated at Jesus' college, Oxford. He early sided with the Reformation movement, and enjoyed the protection of Cromwell, after whose death, however, he was forced to fly the country. Edward VI. recalled him, and made him bishop of Ossory, to which see he was consecrated in 1553, by the archbishop of Dublin. His zeal for the Reformation, not always tempered with discretion, rendered him very obnoxious to the Romish party, and he had to escape to Holland, whence he retired to Basle, where he remained during Mary's reign. On Elizabeth's accession, he returned home, and was made prebendary of Canterbury, in possession of which preferment he died in 1563. His chief work is his "Lives of the most eminent writers of Great Britain," written in Latin, published at different times. He wrote many controversial pieces, disfigured by much intemperance of language and coarseness, and most writers of credit consider him unfair and uncandid beyond the usual rancour of controversy. He also wrote nineteen miracle plays to forward the Reformation, and had some of them acted on Sundays at Kilkenny, during his sojourn in Ireland.—J. B. O.

BALECHOU, JEAN JACQUES NICOLAS, a French engraver, born at Arles, 1715; died at Avignon, 1765; produced several prints after Vernet and Vanloo that could rank amongst the best specimens of engraving, if the zeal for eking out all the details of colour and touch of the originals did not degenerate into mannerism and dryness. A portrait of Augustus, king of Poland, for the gallery of Dresden, is justly considered his masterpiece.—R. M.

BALEN, HENDRIK VAN, a historical painter of the Flemish school, born at Antwerp 1560; died 1633; studied first under Adam Van Noort, and then in Italy. He returned very proficient in his art, especially in design and colour. His studies from the life-model are particularly valued.—R. M.

BALEN, JOHANNES VAN, born at Antwerp in 1611, died in 1653, the son of the preceding.

BALEN, MATTHIAS, a Dutch historical and landscape painter of the seventeenth century, a native of Dordrecht; a pupil of Honbraken. He also was a skilful engraver.

BALEN, PIERRE, a historical painter, born at Liege in 1580; studied under Lambert Lombard, his father-in-law. He visited Italy, and, with the exception of his large picture of the "Trinity" at Liege, executed only works of a very small size.—R. M.

BALES, PETER, a famous master of the art of penmanship, was born in London in the year 1547. He seems to have acquired an extraordinary power of writing in miniature, for Holinshed in his Chronicles tells us that he wrote within the compass of a penny, the Lord's Prayer, the Creed, the Decalogue, two short Latin prayers, his own name and motto, with the day of the month and year. This extraordinary *multum in parvo* he presented to the queen in a ring, which she sometimes wore. This feat seems to have brought him into notice at court, for, during several years, we find him employing his art to serve the

purposes of government in detecting conspirators. In 1590 he published his "Writing Schoolmaster, in three parts," which three were the arts of swift, true, and fair writing. He died about the year 1610.—J. B.

**BALESTRA, ANTONIO**, an Italian painter of considerable name, born at Verona in 1666; died in 1734; or, according to some biographers, in 1740.

\* **BALFE, MICHAEL WILLIAM**, a musician, was born at Dublin, May 15, 1808. He is the first English subject of modern times whose talent as a composer has been acknowledged, and whose works have been performed throughout the continent of Europe; and it will be through him, and such as him, whose merit is so justly appreciated abroad, that our countrymen will, sooner or later, be compelled to relinquish the prevalent prejudice against English musical capability. When he was four years old his family resided at Wexford, and it was here, in the eager pleasure he took in listening to the performances of a military band, that Balfe gave the first signs of his musical aptitude; struck with the boy's constant and ardent attention, Meadowes, the band-master, sought and obtained his father's leave, to teach him the violin, and at five years of age, he took his first lesson. Before the end of six months, he wrote a polacca for the band, and his progress in playing was so great as to induce his father to remove back to Dublin, in order to obtain for him better instruction. He was placed under O'Rourke (a musician of some merit, who afterwards, under the name of Rooke, settled in London, and made himself known by the production, in 1837, of his opera of *Amilie*), who brought him out as a violinist in a concert at the Royal Exchange in May, 1816. When Rooke quitted Dublin, Balfe continued the study of the violin under James Barton, and of composition under Alexander Lee, the popular ballad writer. When little more than nine years old, he composed the ballad of "Young Fanny, the Beautiful Maid," which was purchased of him by Willis, the publisher, for twenty printed copies; the melody became a great favourite, and some time afterwards, Haynes Bayley wrote to it the words of the Lover's Mistake, with which Madame Vestris sang it in the comedy of Paul Pry. Besides playing and composing, he now sang in public, and with his threefold ability, became a small celebrity. When he was sixteen his father died, and left him to depend entirely upon his own resources; he accordingly came to London, and gained no little credit by his performance of violin solos at the so-called oratorios. He then was engaged in the orchestra at Drury Lane, and when T. Cooke, the director, had to appear on the stage (which was the case in the more important musical pieces), he led the band. At this time he took lessons in composition, of C. F. Horn, the organist of the chapel-royal, Windsor, and music-master of the princesses, and the father of the popular song writer. In 1825 he met Count Mazzara, a Roman nobleman, at a party, who was so charmed with his playing and his singing some songs of his own, and so touched by his personal likeness to a son he had recently lost, that he invited Balfe to accompany him to Italy, proposing to defray his entire expenses; this generosity delighted the young artist, who accompanied his patron to the land of song, believing that he thus entered the very sanctuary of the muse to whom he was devoted. Resting at Paris on the journey to Rome, Balfe was introduced to Cherubini, who was so pleased with his talent as to offer him lessons in composition, but even this tempting offer was insufficient to check Balfe's earnest desire to reach the sunny south, and breathe the atmosphere of music. At Rome he was located in the house of his patron, and studied counterpoint under Federici, who was afterwards head of the Conservatorio at Milan. In 1826 the count's affairs called him from Rome, but he left not Balfe without giving him some valuable introductions, and depositing a sum of money at a banker's for his use. With these letters Balfe went to Milan, where he studied singing under Fillippo Galli, and wrote the music for the ballet of *Ferouse* (transplanted from the English stage by Glossop, the manager of the Scala, and Barrymore, his pantomimist), for which he was much praised. Glossop's resignation of the management disappointed him of an appearance as a singer at the Scala, so he returned to London, but finding here no occupation, he went to Paris, where Cherubini introduced him to Rossini, who was then director of the Italian opera; the author of the *Barbiere* was quick to perceive his talent, and offered him a lucrative engagement as principal barytone, with the single condition that he should take a course of preparatory lessons of

Bordogni; and M. Gallois, a Paris banker, presented him with a munificent sum to meet his expenses till the engagement commenced. He made his first appearance at the close of 1828 as Figaro, with success, and besides the distinction he gained as a singer, in the course of the season he did himself much credit by the composition of some additional pieces for Zingarelli's *Romeo e Gialette*, which was revived for Mesdames Malibran and Blasis, this being his first attempt at operatic writing.

At the close of his Paris engagement he returned to Italy, and rested for some time at the residence of a new patron, the Count Sampieri of Bologna, for whose birthday he wrote a cantata, which was so much admired that he was elected member of the Philharmonic Society. In the carnival season of 1829-30, he sung principal barytone at Palermo, and here he produced his first complete opera, "I Rivali," which was written in the brief term of twenty days, when the manager had a dispute with the chorus to enable him to dispense with that rebellious body. Passing through Bergamo, after this engagement, he first met Madlle. Rosen, a German singer, whom he married. In the autumn of this year he sung at Pavia, where also he brought out his second opera, "Un Avertimento ai gelosi." In 1831 he produced "Enrico quarto" at Milan, where he was engaged to sing with Malibran at the Scala. The following year he wrote the greater part of an opera on the subject of Hamlet for Venice; but the death of the emperor, and the consequent closing of the theatres, prevented its performance. He has, however, since appropriated the whole of the music. He continued his career as a singer in Italy until the spring of 1835, when he came to London, and appeared at several public and private concerts. He wrote his opera of "The Siege of Rochelle," for the Lyceum, where it was in rehearsal when the failure of Mr. Arnold's management closed the theatre, and it is owing to the accident of the parts having been copied, that Mr. Bunn chose it to fill up a gap at Drury Lane, where it was produced in October with brilliant success; and supported by an attractive afterpiece, it was played for more than three months without intermission. Balfe was thus established as a popular composer in London, and was straightway engaged to write "The Maid of Artois" for Malibran, at the same theatre, which was produced in the summer of 1836. "The light of other days," in this opera, has been the most popular song in England that our days have known; and the rondo finale has been almost as great a favourite in every country on the continent. In the autumn of this year Balfe appeared as a singer at Drury Lane, and produced his opera of "Catherine Grey." In 1837 he brought out his "Joan of Arc," which was rivalled by the Amilie of his old master, Rooke, at Covent Garden. In 1838 he brought out his "Falstaff" at her Majesty's theatre, the first opera written for that establishment by a native composer since the Olympiade of Arne. In 1839 his "Dianeste" was given at Drury Lane, and this year he entered the field as a manager at the Lyceum, when his wife sang for the first time in England. In 1840 he had again the direction of the same theatre, where he brought out his "Keolanthe," notwithstanding the success of which, the season terminated in bankruptcy.

He now went to Paris, and, after a long sojourn there, brought out "Le Puit d'Amour" at the Opera Comique, which was afterwards given in London under the name of "Genevieve." He came back to England to produce at Drury Lane, in the November of this year, the most successful of all his works, "The Bohemian Girl," which has proved the most universally popular musical composition which has emanated from that country. His reputation in England had, through the comparative non-success of his later operas, and through his three years' absence, greatly declined; but this opera not only re-established his popularity, but gave him a stronger position than he had yet held. It has been translated into almost every European language, and is as great a favourite on the other side of the Atlantic as on this. "The Bohemian Girl" was composed before Balfe left London, and deposited with his publisher when he went away; but he appropriated some of the music in his French opera, and had therefore to recompose several pieces when the work was to be brought out, two of which prove to be the most successful songs in the opera, whereas the original settings of the same words made no effect in the situation in which he used them. In 1844 he wrote "Les quatre Fils Aymon" for Paris, produced here as "The Castle of Aymon,"

which was the first of his operas given in Germany. In the same year he brought out "The Daughter of St. Mark" at Drury Lane, and in 1845 "The Enchantress." In 1846 he wrote for the Academie Royale "L'Etoile de Seville;" in the course of the rehearsals of this he was called to London to arrange his engagement as conductor of her Majesty's theatre, which office he filled till the shutting up of that establishment in 1852. "The Bondman" came out at Drury Lane in the autumn of 1846, and Balfe passed the ensuing winter at Vienna, directing the performance of his already popular operas. In 1848 he brought out "The Maid of Honour" at Drury Lane. In 1849 he went to Berlin to reproduce some of his operas, when the king offered him the decoration of the Prussian Eagle, which, as a British subject, he was unable to accept. In 1850 he conducted the national concerts at her Majesty's theatre, a series of performances that disappointed the very high expectations, artistic and pecuniary, of the dilettante who mismanaged them, although they were the occasion of the production of some important works. In 1852 "The Sicilian Bride" was given at Drury Lane, and six months later "The Devil's in it" was brought out at the Surrey theatre. At the close of this year, Balfe went to St. Petersburg with letters from the prince of Prussia, where he was much feted, and made more money in less time than at any other period. His next work was "Pittore e Duca," written for the carnival of 1855, and given at Trieste with but indifferent success, in consequence of the failure of the prima donna. In 1856 he returned to England after four years' absence; he brought out his daughter as a singer at the performances of the Royal Italian opera at the Lyceum in 1857; and his latest opera, "The Rose of Castile," was produced by the English company, also at this theatre, in the October of the same year. At the state performances given at her Majesty's theatre, to the royal visitors on the occasion of the wedding of the princess of Prussia in 1858, "La Zingabella" (the Italian version of the Bohemian Girl) was selected for the Italian company, and "The Rose of Castile" for the English company, the composer being thus placed as the sole representative of the lyrical art in this country. Balfe now reappeared as a vocalist during an extensive tour, and he wrote the opera of "Satanella" for the inauguration of the Pyne and Harrison management at Covent Garden, Christmas, 1858. He made another visit to Russia in 1859, to introduce his daughter as a singer, whose career had been continued successfully in Italy and England since her first appearance, but was closed at St. Petersburg by her marriage to Sir F. Crawford, the English ambassador. Balfe is now (1860) once more in London, superintending the rehearsals of a new opera at Covent Garden. His single songs and other detached pieces are almost innumerable. Balfe possesses in a high degree the qualifications that make a natural musician, of quickness of ear, readiness of memory, executive facility, almost unlimited and ceaseless fluency of invention, with a felicitous power of producing striking melodies. His great experience added to these has given him the complete command of orchestral resources, and a remarkable rapidity of production. Against these great advantages is balanced the want of conscientiousness, which makes him contented with the first idea that presents itself, regardless of dramatic truth, and considerate of momentary effect rather than artistic excellence; and this it is that, with all his well-merited success with the million, will forever prevent his works from ranking among the classics of the art. On the other hand, it must be owned that the volatility and spontaneous character of his music would evaporate through elaboration, either ideal or technical; and that the element which makes it evanescent, is that which also makes it universally popular.—G. A. M.

BALFOUR, ALEXANDER, a Scottish novelist, born at Montie, Forfarshire, in 1767. His parents were poor, and his education but slender. His earlier years were spent in business, in which he was alternately prosperous and unfortunate. In 1818 he entered on his literary career, having settled in Edinburgh as clerk to the publishing house of Messrs. Blackwood. In 1819 he published a novel, entitled "Campbell, or the Scottish Probationer," and edited the poetry of Richard Gall. During the following years he was a contributor of prose and verse to the *Edinburgh Magazine*; and at different times the following larger works appeared from his pen—"Contemplation, and other Poems," 1820; "The Foundling of Glenthorn, or the Smug-

ger's Cave," 1823; and "Highland Mary." He died in 1829. A memoir of his life was prefixed to a selection from his writings, edited by Dr. Moir, and entitled "Weeds and Flowers."—J. B.

BALFOUR, SIR ANDREW, a celebrated Scottish naturalist, was born at the family seat of Denmiln, in the parish of Abdie in Fife, on 18th January, 1630. He was the fifth son of Sir Michael Balfour. After pursuing his studies at school, he was sent to the university of St. Andrews, where he took the degree of master of arts. Having early shown a taste for botany and natural history, he was led to enter upon medical studies. He visited various universities, as Oxford, Paris, Montpellier, and Padua. At Paris he spent several years acquiring a knowledge of medicine and of natural science. On 20th September, 1661, he took the degree of doctor of medicine at the university of Caen in Normandy. When in France he visited the garden of the duke of Orleans at Blois, and became acquainted with the celebrated Morison, who at that time had charge of the garden. On his return to London he was introduced to Charles II., and was soon after appointed by the king tutor to the young earl of Rochester, with whom he travelled for four years on the Continent. During all his peregrinations botany was his favourite pursuit. When his duties as tutor were finished, he still continued his continental tour, and after travelling for fifteen years, he returned to Scotland with large collections of various objects of natural history. He settled, first at St. Andrews as a physician, and there, it is said, he first introduced the dissection of the human body into Scotland. In 1670 he removed to Edinburgh, and acquired ere long extensive practice. He was made a baronet by Charles II., and was appointed physician in ordinary to his Majesty. He continued to retain his zeal for botany, and, adjoining his house in Edinburgh, he had a small botanic garden, where he cultivated many foreign plants. He was the means of initiating many into the study of natural history, and among the rest Patrick Murray, baron of Livingston. The baron founded at his seat a botanic garden, which soon contained about 1000 species of plants. After the death of the baron, Balfour got the collection at Livingston transferred to Edinburgh, and there uniting it with his own, he founded the botanic garden. With the aid of Sir Robert Sibbald he succeeded in getting the garden put on a respectable footing, and in securing the services of Mr. James Sutherland as intendant. Balfour was also one of the founders of the Royal College of Physicians of Edinburgh. He died in 1694, in the 63rd year of his age, and bequeathed his extensive museum and his herbarium to the university of Edinburgh. Brown dedicated the genus Balfouria to him.—J. H. B.

BALFOUR, FRANCIS, a native of Edinburgh, who was for several years a distinguished physician in the service of the East India Company at Calcutta. He has published several works in which he defined a theory, which has been supported by many learned medical observers, that fevers, especially in eastern countries, are very sensibly affected by the lunar influence. The chief of his works are—"On the Influence of the Moon in Fevers," Calcutta, 1784; "The Forms of Herkren," 1785; "On Solar Influence in Fevers," 1795, &c. &c.—J. B.

BALFOUR, JAMES, of Pilrig, a member of the Scotch bar, was appointed to the chair of moral philosophy in Edinburgh university in 1754, and continued to fill it till 1764, when he was appointed professor of the law of nature and nations, which he held till about 1779. He was born in 1705, and died in 1795. He is the author of three small works. The first, "Delineations of the Nature and Obligations of Morality," published anonymously about 1752 or 1753, is directed against the moral scheme of David Hume (Home). (See reference to it in Burton's life of Hume, vol. i. p. 344.) He begins with the principle that private happiness must be the chief end and object of every man's pursuit, shows how the good of others affords the highest happiness, and then calls in, to sanction natural conscience, the authority of God, who must approve of what promotes the greatest happiness. This does not give morality a sufficiently deep foundation in the constitution of man or the character of God. His second work, "Philosophical Essays," published in 1768, is written against Hume and Lord Kames, and is in defence of active power and liberty. In this treatise he boldly opposes the theory of Locke, that all our ideas are derived from sensation and reflection. "It may indeed be allowed, that the first notions of things are given to the mind by means of some sensation or other; but then it may also be true that after such

notices are given, the mind, by the exertion of some inherent power, may be able to discover some remarkable qualities of such things, and even things of a very different nature, which are not to be discovered merely by any sense whatever."—J. M'C.

BALFOUR, SIR JAMES, president of the court of Session in Scotland, in the reign of Queen Mary, was descended from the ancient family of Balfour of Mountquhaney in Fife. He was intended for the church, and appears to have made considerable progress in the study both of divinity and law, but soon became embroiled in the political strife of that stormy period. He joined the conspirators who, after the murder of Cardinal Beaton, held out the castle of St. Andrews against the governor Arran, and, on the surrender of that fortress, was sent with his companions to the French galleys. It was to Balfour that John Knox addressed the celebrated remark, while lying off St. Andrews, expressive of his confident expectation of deliverance. On his escape from France in 1550 he joined the reformers, and was appointed official in Lothian and rector of Flisk. In 1563 he was nominated by Queen Mary a lord of Session, and next year became one of the four judges of the new commissary court. On the murder of Riccio in 1566 Balfour was knighted, and promoted to the office of clerk-register in the room of Macgill, who was concerned in the conspiracy. In the beginning of the following year, Sir James, who had become an unscrupulous partisan of Bothwell, was appointed governor of Edinburgh castle, and became deeply implicated in the murder of Darnley; indeed, the "band" or covenant for the perpetration of that atrocious deed was drawn up by him. It was through his treachery that the famous silver casket intrusted to him by Bothwell, containing the letters and sonnets of the queen, fell into the hands of her enemies. He was rewarded with the priory of Pittenweem, and shortly afterwards with the presidency of the court of Session, and a pension of £500 in lieu of the clerk-registry, which he resigned in favour of Macgill. After the death of the earl of Moray, Balfour changed sides, and was charged by Lennox, the new regent, with a share in the murder of Darnley. The accusation was subsequently revived by Morton, and Sir James was in consequence obliged to retire to France, where he lived for some years. In spite of all his crimes, he died in his bed early in 1583-84. Balfour was a man of considerable abilities and learning, but utterly devoid of principle, and was justly styled "the most corrupt man of his age." He was the author of a collection of the statutes, entitled "The Practicks of Scots Law."—J. T.

BALFOUR, SIR JAMES, a Scottish annalist and herald, was the eldest son of Sir Michael Balfour, of Denmylne in Fife, comptroller of the Scottish household in the reign of Charles I., and was born about the close of the sixteenth century. Young Balfour seems to have spent several years in travelling on the continent. On his return he passed some time in London, in antiquarian and heraldic pursuits, and was honoured with the friendship of Sir Robert Cotton, the distinguished antiquary, Sir William Segar, Garter king-at-arms, Sir William Dugdale, Sir Robert Aytoun, and the poetical earl of Stirling. At an earlier period, he appears to have been intimate with the celebrated Drummond of Hawthornden. On the recommendation of George, first earl of Kinnoul, Balfour was created by Charles I., Lord Lyon king-at-arms, June 15, 1630. In the following year he obtained a grant of the lands of Kinnaird in Fife, and in 1633 was created a baronet. Though a firm royalist, he was decidedly hostile to the impolitic attempt of Charles to impose the liturgy on Scotland. During the civil contests which ensued, Sir James lived in retirement at Falkland and Kinnaird, engaged in historical and antiquarian pursuits, and formed a valuable collection of charters and manuscripts, illustrative of the history of Scotland, many of which were afterwards unfortunately destroyed. He wrote a concise history of the kings of Scotland, and compiled the annals of several of these sovereigns on a more extensive scale. After lying nearly two centuries in MS., these works were published in 1824 in four volumes, 8vo. Besides his annals, Sir James composed no less than sixteen treatises on genealogies and heraldry; together with his work on gems. He died in February, 1657, leaving a very numerous family, but the male line is now extinct.—T. J.

\* BALFOUR, JOHN HUTTON, professor of botany in the university of Edinburgh. He was born in Buccleuch Place, Edinburgh, on the 15th of September, 1803. He is related on his father's side to Dr. James Hutton, the well-known author of

the Huttonian Theory. He received his early education at the High School, Edinburgh, under two of its famous masters—Carson and Pillans. He matriculated at the university of Edinburgh in 1821, and attended the literary and philosophical classes necessary for the M.A. degree, for four years. He then proceeded to St. Andrews, to study philosophy and mathematics, and was a pupil of the celebrated Dr. Chalmers, with a view of entering the church. He subsequently attended the divinity and Hebrew classes in the university of Edinburgh. He did not, however, go on with his theological studies, and commenced the study of medicine in Edinburgh in the year 1826. Here he passed through the various classes with *eclat*, and was elected president of the Royal Medical Society in 1831, and again in 1832. He passed the Edinburgh College of Surgeons in 1831, and took his degree of M.D. in the university of Edinburgh in the same year. He subsequently travelled on the continent, and studied in Paris. He was elected a Fellow of the College of Surgeons in 1833, and of the Royal Society of Edinburgh in 1835. Having acquired a taste for botany under his distinguished preceptor, Professor Graham, he collected a large herbarium, and became a lecturer on botany in the Extra-academical school of Edinburgh in 1840. His success as a teacher was very great, and in 1841, when the chair of botany became vacant in the university of Glasgow, by the resignation of Sir William Jackson Hooker, he was appointed to the professorship. Here he continued four years, till the death of Dr. Robert Graham, professor of botany in the university of Edinburgh, when he was elected to the posts held by Dr. Graham. These consist of a professorship of medicine and botany, and the regius professor of botany in the university and keeper of the royal botanic garden, and her Majesty's botanist for Scotland. Dr. Balfour is not only an excellent teacher of botany in his class-rooms, but he has contributed largely to its literature. He has published several volumes, besides a large number of shorter articles contributed to Transactions, Journals, and Cyclopedias. One of his earliest works was a "Manual of Botany," which was published in 1849, but which, through some misunderstanding with the publisher, he has not edited since the first edition. In 1851 he published a more important and extended work, intended as a manual for the use of the students of his class, with the title "Class-book of Botany." This work fully bears out its title, and is admirably fitted for use in the class-room. This work was succeeded by an epitome of its contents, entitled "Outlines of Botany." He is also the author of the article "Botany," in the eighth edition of the Encyclopædia Britannica. Dr. Balfour's theological education has evidently given his studies a religious direction, which is indicated in two of his most recent works. "Phyto-theology" was published in 1851, and consists of a series of sketches intended to illustrate the wisdom and beneficence of the great laws which govern the structure and functions of the vegetable kingdom. In 1858 he published a volume on "The Plants of Scripture." Besides these works, he has published a great number of papers to be found in the Transactions of the Royal Society of Edinburgh, the Philosophical Society of Glasgow, the Proceedings of the British Association for the advancement of science, and in the Annals and Magazine of Natural History, and the Edinburgh New Philosophical Journal, and other periodicals. He is also one of the editors of the two last-named journals. Dr. Balfour was elected a fellow of the Royal Society of London in 1856. He is a fellow of the Linnaean Society of London, a corresponding member of the Royal Horticultural Society of Liege; of the Academy of Natural Sciences of Philadelphia; of the Medico-Chirurgical Society of Genoa; of the Society of Natural Sciences of Cherbourg; honorary member of the Pennsylvanian Horticultural Society, and of many other societies, Scotch and foreign.—E. L.

BALFOUR, ROBERT, a learned Scotchman, born about the year 1550. He was for many years principal of Guenne college, Bordeaux. He published in 1616 a commentary on the logic and ethics of Aristotle, which displays extensive learning, as well as a vigorous intellect. His edition of Cleomedes is spoken of in the highest terms of praise by Barthius. According to Dempster, Balfour was a philosopher profoundly skilled in the Greek and Latin languages, a mathematician worthy of being compared with the ancients, and to these qualifications he joined a wonderful sagacity of manner, and the utmost warmth of affection towards his countrymen.—J. T.

BALGUY, JOHN, an English theologian, born at Sheffield in

1686; died at Harrowgate in 1748. He took his degree at St. John's college, Cambridge, and was ordained to the ministry in 1711. His controversial writings, the most important of which are his "Letters to a Deist," procured him the friendship of Dr. Clarke and Dr. Hoadley, the latter of whom appointed him to a prebend in the church of Salisbury.—J. S., G.

BALGUY, THOMAS, son of the above, was born in 1716, and graduated at Cambridge. He, too, attracted the notice of Hoadley, by whom he was made prebend of Winchester in 1757, and in 1758 archdeacon of Winchester. He was very assiduous in visiting his clergy, and delivering charges. In 1781 George III. offered him the bishopric of Gloucester, which, on account of his years, he declined. He died in 1795.—J. B. O.

BALIOL, EDWARD, eldest son of John Baliol, shared the fortunes of his luckless father, and was his companion in captivity in the Tower. On his release, he accompanied him to France, and ultimately inherited his extensive estates in that country. Little or nothing is known of his history till after the death of Robert Bruce, when the weakness of Scotland, during the minority of David II., induced Baliol to attempt the recovery of the crown which his father had lost. Making common cause with Thomas Lord Wake and Henry de Beaumont, whose claims to certain Scottish estates had been rejected by the government, Edward Baliol, with the treacherous connivance of the English king, Edward III., brother-in-law of David Bruce, invaded Scotland in July, 1332, at the head of a considerable body of troops. The death of Randolph, the great earl of Moray, and the election as regent, in his room, of the feeble and vacillating earl of Mar, at this critical juncture, greatly facilitated the success of this attempt. Baliol and his associates landed at Kinghorn in Fife, and proceeding northwards, encamped at Forteviot on the Earn. A powerful army, under Mar, lay on the northern bank of that river, near Dupplin, ready to oppose the further progress of the invaders. But through the treachery of a Scottish baron, named Murray of Tullibardine, and the incapacity of the regent, Baliol surprised the Scottish camp at midnight of the 12th of August, and routed them with prodigious slaughter. All opposition to Baliol's claims was, for the time, at an end, and on the 24th of September he was crowned at Scone. On the 23d of November he met the English king at Roxburgh, and resigned into his hands the independence of Scotland, acknowledged him as his liege lord, and surrendered to him the town and castle of Berwick, engaging at the same time to assist him in all his wars. The authority of the usurper, however, was shortlived, for on the 15th of December, while he lay encamped in careless security at Annan, he was surprised during the night by a body of horse, commanded by the young earl of Moray, Sir James Fraser, and Archibald Douglas, the brother of the good Sir James. After a brief resistance, his troops were routed, his brother Henry, and several other nobles slain, and Baliol himself was compelled to flee, almost naked, and with scarcely a single attendant, into England. In March following he returned to Scotland, and established his quarters at Roxburgh. In May, 1333, Baliol joined his forces with those of Edward III., who now openly invaded Scotland, and laid siege to the town of Berwick. The fatal battle of Halidon-Hill, fought by the Scots for the purpose of relieving that important place, in which the regent was mortally wounded, and the greater part of the Scottish nobles either killed or taken prisoners, once more laid Scotland prostrate for a time at the feet of the invaders. In a mock parliament, held at Edinburgh on the 18th of February, 1334, Baliol ratified his former treaty with Edward, and ceded to him the whole of the border counties, together with the province of Lothian, and completed his degrading subserviency by doing homage for the remainder. His power, however, rested on no stable foundation, and in spite of the assistance afforded him by the English king, he gained no permanent footing in Scotland. In November, 1334, he was once more compelled to flee to England. He returned next year under the protection of an English army, and for two or three years exercised a merely nominal sway at Perth; but at length in 1335-6, wearied out with an unavailing struggle to maintain his authority, he relinquished the contest, and resigned all his claims into the hands of Edward III. at Roxburgh, with a view to facilitate the design of that monarch upon the Scottish crown. Baliol was rewarded for his subserviency with a donation of five thousand marks, and an annual pension of £2000. After this base transaction he sank into obscurity, and died childless, at an advanced age, in 1363.—(Fordun, Hemingford, Hailes' *Annals*, Tytler.)—J. T.

BALIOL, JOHN, king of Scotland, was descended from an ancient Norman family, who took their name from their manor of Baliol in France. The founder of the English branch of the family came over with the Conqueror. His son Guy obtained from William Rufus large possessions in Durham and Northumberland. The fourth in descent from him, John de Baliol of Barnards Castle, was a noble of great wealth and power, and a firm adherent of Henry III. in his wars with the barons. He has obtained a place among the benefactors of literature, by founding in 1263 Baliol college, Oxford, which was afterwards enlarged by his widow, Devorgilla, one of the three daughters and co-heiresses of Alan, lord of Galloway, by Margaret, eldest daughter of David, earl of Huntingdon, brother of Malcolm IV. and William the Lion, kings of Scotland. His son, John Baliol, was the successful competitor with Robert Bruce, earl of Annandale, for the crown of Scotland. On the death of Alexander III. in 1286, the crown having devolved on his granddaughter, Margaret of Norway, a child only three years old, Edward I., the able but unprincipled king of England, formed the project of annexing Scotland to his own dominions, by a marriage between the young queen and his only son, Edward, prince of Wales. This scheme was frustrated, however, by the death of Margaret, who fell sick on her passage from Norway to Scotland, and died at Orkney, September, 1290, in the eighth year of her age. The untimely death of the maiden of Norway immediately involved the kingdom in all the evils of a disputed succession and an intestine war. Thirteen competitors for the crown presented themselves, but the claims of ten of these were obviously inadmissible, and were speedily withdrawn. The three remaining claimants were John de Baliol, grandson of Margaret, the eldest daughter of David, earl of Huntingdon, brother to King William the Lion; Robert de Bruce, son of Isabel, second daughter; and John de Hastings, son of Ada, the third daughter of Earl David, and their pretensions were warmly supported by their respective partisans. These divisions among the Scottish nobles afforded to the ambitious king of England a favourable opportunity for executing his long-cherished designs against the independence of Scotland; and "having assembled his privy council and chief nobility," as an old English historian candidly states, "he told them that he had it in his mind to bring under his dominion the king and the realm of Scotland, in the same manner that he had subdued the kingdom of Wales." It has frequently been asserted that the Scottish parliament requested Edward's advice and mediation in settling the succession to the throne. This, however, was not the case; but some important documents recently brought to light, show that a direct invitation to interfere in the affairs of Scotland was given to him by Robert Bruce and his adherents, in order to conciliate the favour of the English monarch, and to gain their own selfish ends. Pretending to regard this invitation as an expression of the national wish, Edward collected a powerful army to support his designs, and requested the clergy and nobility of Scotland to hold a conference with him at Norham on the 10th of May, 1291. When the conference met, Roger Brabazon, the English justiciary, demanded, as a preliminary condition of his master's interference, "the hearty recognition by the meeting of his title as superior and lord paramount of the kingdom of Scotland." This claim was heard with astonishment and dismay by all the assembly, except those who had basely instigated the demand. With some difficulty Edward was induced to allow the Estates time to consult with their absent members, and another meeting was appointed for the 2nd June, which was held on a green plain called Holywell Haugh, opposite Norham castle. It soon appeared that, through the intrigues and bribes of the English monarch, aided by the mutual jealousies and conflicting interests of the Scottish barons, the imperious demands of Edward were to be conceded, and that the independence of the country was to be basely sacrificed. The competitors for the crown, in the first instance, and then the other barons and prelates, acknowledged the English king as lord paramount of Scotland, and bound themselves to submit to his award. Nine days later, the four regents who had been appointed to govern the kingdom during the interregnum solemnly surrendered their trust into the hands of Edward, and the governors of its castles also gave them up to his disposal, on condition that he should restore them in two months from the date of his award. At the same time Bruce and Baliol, with the regents and many of the principal barons and one bishop, swore

fealty to the king of England. On the 3rd of August, commissioners appointed by Edward met at Berwick to receive the claims to the crown; but the final decision of the case was postponed till the following year. When the parliament met at Berwick, 15th October, 1292, for the settlement of the question, Baliol and Bruce were heard at great length in support of their respective pretensions. The former rested his claims on the fact, that he was the grandson of the eldest daughter of David, earl of Huntingdon. The latter pleaded that he was nearer in blood than his rival to their common ancestor, that his title was supported by the custom of succession to the Scottish crown, by which the brother, as nearest in degree, was preferred to the son of the deceased king, and especially that his right to the crown had been recognized by the estates of the realm in the reign of Alexander II., who had presented him to the nobles and magnates of Scotland as his lawful heir, and that the whole of them had then, by the king's command, taken the oath of fealty to Bruce. After various deliberations, the final decision was given by Edward in favour of Baliol on the 17th of November. On the 19th the new king received seisin of his kingdom from the regents, and next day he swore fealty to Edward in the castle of Norham. On the 30th—St. Andrew's day—he was solemnly crowned at Scone; and that he might keep in mind his dependence on his feudal superior, he was made to renew his homage and fealty to Edward at Newcastle on the 26th of the following month. Both at the commencement and the close of these proceedings, the English king had protested that, although he consented now to act as lord paramount, he did not resign his right of property in the kingdom of Scotland, whenever he should think fit to assert it; and he soon made it appear that it was his object, by a series of galling indignities, to goad his vassal into resistance, that he might thus be furnished with a plausible pretext to annex Scotland to his own dominions as a forfeited fief. In the course of a year, Baliol was summoned on no fewer than six occasions to appear personally before his liege lord in the English parliament, to answer complaints, mostly of a trifling nature, preferred against him by his own subjects. When Baliol remonstrated against this treatment, and reminded Edward that, by treaty, no Scottish subject was to be compelled to answer in an English court for any act done in Scotland, the English king replied with unblushing effrontery, that he did not intend to be bound by a promise which had been made merely to suit his own convenience. The patience of Baliol at length gave way under these repeated insults, and he refused to plead before the English parliament, upon an appeal made by Macduff, granduncle of the earl of Fife, against a sentence of the Scottish estates. He was, therefore, declared guilty of a contempt of court and of open disobedience. The case was decided against him; and as a punishment for his contumacy, the three principal castles of Scotland were ordered to be delivered over to the custody of the English king. At this juncture a war broke out between France and England, and Baliol, stimulated by the estates of his kingdom, resolved to avail himself of the favourable opportunity to shake off the English yoke. He, therefore, not only refused to obey the summons of Edward to attend him in person with his vassals in the French war, but he entered into a treaty offensive and defensive with Philip, king of France, which was signed at Paris on the 23rd of October, 1295—"The groundwork," says Lord Hailes, "of many more equally honourable and ruinous to Scotland." Early in the spring of the following year Edward invaded Scotland at the head of a numerous and well-appointed army. His first exploit was the capture of the town and castle of Berwick, after a desperate resistance, which so enraged the English king, that he gave up the inhabitants to an indiscriminate massacre that lasted for two days, during which the streets ran with blood. Before leaving Berwick, Edward received on the 5th of April Baliol's renunciation of his allegiance, on the ground of the insults offered to himself, and the grievous injuries inflicted upon his subjects. "The foolish traitor," exclaimed the savage monarch, when he received the letter, "of what folly is he guilty! but since he will not come to us, we will go to him." The earl of Surrey was dispatched with a powerful force to besiege the castle of Dunbar, the key of the eastern marches. A numerous Scottish army assembled for the relief of this important fortress, and took up a strong position on an eminence in its vicinity. But having unfortunately mistaken a movement of the enemy for a retreat, they rushed down precipitately to the encounter,

and were defeated with great slaughter. Next day the castle of Dunbar surrendered at discretion, and this example was speedily followed by the strong fortresses of Roxburgh, Dumbarton, Jedburgh, Edinburgh, and Stirling. The battle of Dunbar, for the present, decided the fate of Scotland. Baliol retired beyond the Tay with the remains of his defeated and dispirited army, and perceiving that farther resistance to the power of the invader was hopeless, he sent a message to Edward, who had now reached Perth in his triumphant progress through the kingdom, offering submission and imploring mercy. He was informed that this would be granted him only on condition, that he would make an unconditional surrender of his kingdom to the English king, accompanied by a public acknowledgment of his rebellion. To these humiliating terms Baliol submitted. The degrading ceremonial of his abdication and penitence took place in the churchyard of Stracathro, near Montrose, on the 7th of July, 1296, in the presence of the bishop of Durham and the barons of England. He was first of all divested of his royal robes, crown, and sceptre, and then, dressed only in his shirt and drawers, with a white rod in his hand, he confessed that, misled by evil and false counsel, he had grievously offended his liege lord, and recapitulating his various transgressions, he acknowledged that he was justly deprived of his crown. Three days after this, at the castle of Brechin, he resigned his kingdom into the hands of Edward himself. After this humiliating ceremony, Baliol and his eldest son were sent to London, where they remained for three years in confinement in the Tower. In spite of his abdication, however, the Scots continued for some years to acknowledge Baliol as their rightful king; his claims were recognized by the pope, the king of France, and other continental princes, and Wallace himself held the office of governor of Scotland, in the name of King John. He remained in confinement until 1299, when, at the earnest request of Pope Boniface, Edward consented to release the fallen monarch, and to deliver him to the bishop of Vicenza, the papal nuncio. He was conveyed to his ancestral estate of Baileul in Normandy, where he lived in obscurity till his death in 1314.—J. T.

BALL, JOHN, an itinerant preacher who took part in the Kent insurrection in 1381. He had previously been excommunicated more than once for preaching "errors and schisms and scandals against the pope, the archbishops, bishops, and clergy." At Blackheath, Ball was appointed preacher to the rebel army, and on the occasion harangued from the text:—

"When Adam delved and Eve span,  
Who was then the gentleman?"

He was executed along with other rebels at Coventry.—J. S. G.  
BALL, JOHN, a Puritan divine, born at Cassington, or Chertsey, in Oxfordshire in 1585; died in 1640. He was curate of Whitmore in Staffordshire at a salary of £20 a year. Baxter said of him that he deserved as high esteem and honour as the best bishop in England. His works are very numerous, and of considerable merit. "A short treatise concerning all the principal grounds of the Christian religion," &c., his first publication, passed through fourteen editions before 1632.—J. S. G.

BALL, ROBERT, LL.D., an Irish naturalist, was born at Queenstown in the county of Cork, on the 1st April, 1802. During his pupilage, he displayed a love of learning and a strong predilection for natural history, and was a successful competitor for honours with several persons who have since obtained high distinction. After attaining his majority, Ball took an active part in the various public institutions of Youghal, where he then resided, of which town he was elected a local magistrate. In the meantime he applied himself to the study of medicine, with the intention of adopting it as his profession; but he was induced to abandon this design, and enter the civil service, and shortly after he obtained a place in the Irish office in Dublin. He filled situations in various government departments from that period, and discharged the duties imposed upon him with zeal and ability until the year 1854, when he was put on the retired list, with a small pension. During all this period Mr. Ball did not fail to prosecute his scientific pursuits. To the study of natural history he especially devoted himself, and soon acquired a high reputation in that department of science. In 1837 he was elected secretary to the Royal Zoological Society of Ireland, of which he continued an active and most useful member, delivering from time to time public lectures in connection with the society. In the following year he was elected upon the

committee of science in the council of the Royal Irish Academy, of which body he subsequently became treasurer, a chartered office of high position and trust in the academy. The Botanical Society of Edinburgh and the Ray Society appointed him local secretary for Dublin, and he was a member of the Royal Society. He also filled the post of secretary to the Geological Society of Ireland, and, subsequently, became its president; and he was one of the original founders of the Dublin Statistical Society. Upon the death of Dr White Stokes, Ball was appointed in 1840 to succeed him as director of the museum of the university of Trinity college, Dublin, and upon that occasion, he presented to the college his very valuable collection of the natural history of Ireland. In the year 1850, the university conferred upon him the honorary degree of doctor of laws. Dr. Ball was president of the Dublin University Zoological and Botanical Association, and was appointed president of one of the sections of natural history at the meeting of the British Association in Dublin in 1857. Unfortunately, however, before the period arrived for him to occupy this honourable position, his life was terminated somewhat suddenly, after having been only a few days ill. He died on the 30th of March, 1857.—J. F. W.

BALLANCHE, PIERRE SIMON, a French writer, born at Lyons in 1776. His writings, both in prose and poetry, are of a strangely mystical character, the meaning of which would probably have been allowed to rest in undisturbed obscurity, only for the stir given to particular kinds of inquiry by the Revolution of 1848. It was then that dreamers after a political millennium, of whose approach they saw signs, found prophetic indications of the great social era in the enigmatical language of Ballanche. It is a pity that the author did not live a little longer to correct or confirm the readings of his interpreters. During his lifetime he enjoyed the esteem of Chateaubriand, and of the choice circle which clustered round the once beautiful Madame de Récamier, who admired the choice language, if they failed to comprehend the abstruse meaning of "Antigone" and "Orpheus," or the revelations of "Hebal," a Scottish chief, who, by virtue of the gift of second sight, beholds humanity putting on new forms. The day Ballanche was received into the academy, he found himself unable to overcome his recluse shyness so as to read his own address, which a friend read for him. He suffered under some defect of speech, which made him an unwilling talker. He died 12th June, 1847.—J. F. C.

BALLANTYNE, JAMES, partner with Sir Walter Scott in the celebrated printing business, the failure of which involved the last years of the great novelist's life in unexpected calamity, was educated at Kelso, where in 1795 he set up for lawyer and editor of a newspaper. On the solicitation of Sir Walter Scott, for whom he published the first volume of the Minstrelsy of the Scottish Border in 1802, he removed his printing business to Edinburgh. In 1809 the firm of John Ballantyne & Co. was organized, with Scott and James and John Ballantyne for partners. Scott's connection with a concern, which speedily attained an unexampled celebrity, was unsuspected till the failure of the house in 1825, and then it excited surprise as much as regret. James Ballantyne, a kind-hearted and talented man, a good critic, and a friend highly esteemed by Scott, died in 1833.—J. S. G.

BALLANTYNE, JOHN, younger brother of the preceding, was born at Kelso in 1774. In early life he was partner with his father, who carried on a small business as a general dealer in Kelso, and this business he afterwards prosecuted on his own account till 1805, when he became clerk in his brother's printing establishment in Edinburgh. In 1809 his name appeared as the representative of a firm organized by his brother James and Sir Walter Scott, in opposition to that of Constable & Co.; and from this concern, besides the profits of his quarter of a share (Scott held one half share and the two Ballantynes the other), he derived £300 a year as manager. In 1813, when the firm of John Ballantyne & Co. found itself in difficulties, which were only got over by the help of the firm in opposition to which it was established, the nominal head of the concern became an auctioneer of books and curiosities in Edinburgh. Scott afterwards wrote for him the Lives of the Novelists. His aptitude for business has been seriously questioned, but in the jovial literary and artistic society which he frequented, his racy humour and endless stories never failed to be appreciated. He died at Edinburgh in 1821. John Ballantyne is the author of a novel entitled "The Widow's Lodgings."—J. S. G.

BALLANTYNE, REV. JOHN, was born at Pitmedie, parish of Kinghorn, Fifeshire, May 8, 1778, and received his early education in the village school of Lochgelly. He matriculated in the university of Edinburgh in 1795. His parents belonged to the church of Scotland, but he joined from conscientious motives the Burgher branch of the Secession church, and attended the theological hall of that body. After being licensed to preach the gospel, he taught schools at Lochgelly and at Colinsburgh. In 1805 he was settled as minister at Stonehaven in Kincardineshire. His first work, entitled "A Comparison of Established and Dissenting Churches," appeared in 1824, and a new and enlarged edition in 1830. His "Examination of the Human Mind," was published in 1828. The author received from a wealthy friend, who had been permitted to peruse the work in MS., £200, to bear any loss in the publication, or to be otherwise devoted to schemes of Christian benevolence. In this work he purposed to give a view of the general principles of the mind of man, accompanied with a brief illustration of their nature, mutual relations, and more important tendencies. He treats of the sensitive principle, the associative principle, the voluntary principle, and the motive principle. The work is characterized by much independence of thought, and contains some original views on the subject of the association of ideas and the nature of the will. Though a decided advance in several respects on the systems of Dr. Brown and Professor James Mylne, who at that time guided the metaphysics of Scotland, it is still very defective in the view given of necessary truth and of the moral power in man. He intended to apply the doctrines he promulgated to the more interesting phenomena of human nature, and is said to have left a considerable body of MSS. He died at Stonehaven in 1830, and was buried in the parish church of Fetteresso, where a marble monument is erected to his memory.—J. M'C.

BALLARD, GEORGE, born at Campden, Gloucestershire, early in the eighteenth century. He struggled through many difficulties in pursuit of his favourite studies of historical, philosophical, and biographical antiquities, and left in the Bodleian library at Oxford, a collection of papers still valuable to writers on Saxon and other antiquarian literature. His only published work was "Memoirs of British Ladies who have been celebrated for their Writings," 1752. It began with Juliana, an anchorite in the reign of Edward III., and ends with Constantia Grierson, who died in 1733. Ballard died in 1755.—J. B.

BALLARD, a French family, who during upwards of two centuries enjoyed exclusively the privilege of printing music in France. Their names are:—ROBERT, who flourished under Henry II. and Charles IX.—PIERRE, who published in the reigns of Henry III. and Henry IV. 150 psalms of David, with music.—ROBERT, syndic of the corporation of booksellers in the reign of Louis XIII.—CHRISTOPHE and JEAN BAPTISTE, who held in succession a patent from Louis XIV.—CHRISTOPHE JEAN FRANÇOIS, who died in 1750.—PIERRE ROBERT CHRISTOPHE, who was the last to hold a privilege which his family had uniformly abused to the disowning of all improvements in their art.—J. S. G.

BALLARDI, CHARLES ANTHONY LOUIS, a physician and botanist, was born at Cigiano in 1741, and died at Turin in 1828. He prosecuted his studies at Turin, and assisted Allioni in the preparation of his Flora Pedemontana. He superintended and arranged the botanic garden. His botanical works are a "Supplement to the Flora of Piedmont;" and a "Dissertation on the species of Cassia which may be substituted for Senna, and on the cultivated Rhubarb."—J. H. B.

BALLARINI, HIPPOLYTUS, abbot of St. Michael de Murano at Venice, and afterwards general of the order of Calmadules, died in 1558. He wrote "Tractatus de Diligendis Inimicis."

BALLE, NICOLAS EDINGET, a Danish theologian, born in 1744, died in 1816. He wrote "Oratio de Dignitate verbi divini per Lutherum Restituta."

BALLENSTEDT, JOHANN GEORG JUSTUS, a geologist and pastor of Pabstorf in Prussia, was born at Schöningen in 1756. In 1819, he commenced the publication of a geological magazine at Quedlingberg, under the title of "Archiv für die neuesten Entdeckungen aus der Urwelt," of which five volumes appeared; several memoirs by Ballenstedt himself are to be found in its pages, and he also published a separate work, "Die Urwelt, oder Beweis von dem Daseyn und Untergange von mehr als einer Vorwelt," which met with a very favourable reception in Germany, and reached a third edition.—W. S. D.

**BALLENTYNE** or **BALLENDEEN**, JOHN, a distinguished Scotch poet of the reign of James V., author of a translation of "Boece's Latin History," was a native of Lothian. He studied at St. Andrews, and afterwards at Paris, where he took the degree of doctor of divinity. His name appears in the records of James' reign, as "Clerk of the Kingis Comptis," and also as court poet, in which latter character, notwithstanding a certain freedom of speech in his allusions to affairs of state, he was so acceptable to the "kingis grace," as to have frequent dealings with the royal treasurer. Besides the work above mentioned, Ballentyne published a translation of the first five books of Livy. He died at Rome in 1550. An edition of his "Boece" was published at Edinburgh in 1821.—J. S. G.

**BALLERINI**, GIROLAMO, a learned Italian, brother of Pietro Ballerini, born at Verona in 1702; died in 1770. He edited the works of Cardinal Noris, and those of Gilbertus, bishop of Verona.

**BALLERINI**, PIETRO, an Italian theologian of the first half of the eighteenth century, was professor of belles-lettres, and afterwards of theology at Verona. He published, "Metodo di S. Agostino negli studj;" "S. Leonis magni Opera;" De jure divino et naturali circa usuram Libri VI."

**BALLESTEROS**, FRANCIS, a Spanish general, born at Saragossa in 1770; died at Paris, 2nd June, 1832. He entered the army in 1788 in a regiment of volunteer infantry of Aragon, and took part in the campaign of Catalonia in 1792 and 1795. He was deprived of his military rank in 1804, on a false accusation of embezzlement, but was soon afterwards restored, and named commander of the reguardo (custom-house officers) of Oviedo, a most lucrative employment, commonly reserved for favourites. He afterwards rose to the rank of lieutenant-general, and was intrusted with the chief command of the army of Andalusia. He subsequently fell into disgrace with the government of the day, and was arrested on a charge of high treason; and although he soon regained his liberty, he was deprived of his command. After passing through a variety of fortune, he died at Paris in obscurity and neglect.—G. M.

**BALLEYDIER**, a French general, born at Annecy (Mont Blanc), 12th February, 1763, died about 1840. His first military appointment, which took place at the beginning of the Revolution, was to the command of the volunteers of Annecy, and in this capacity he served with great distinction under generals Kellerman and Dugommier. He afterwards joined the army of Italy, in which he was equally distinguished. Raised to the rank of colonel, he signalized himself in the campaigns of Holland and Russia; but although twice nominated general of brigade, he, with singular modesty, declined the rank.—G. M.

**BALLI**, FABIO, a Sicilian noble and jurisconsult. His "Canzone Siciliane" are published in the Muse Siciliane, Padua, 1647 and 1662. The date of his birth is uncertain, but he died at a great age in Padua, 1632.

**BALLI**, GIUSEPPE, born at Palermo in 1567. His parents wished him to follow the profession of arms, but he preferred an ecclesiastical life. He passed some time in Spain, and there took his degree of doctor in theology. He was canon in the cathedral of Bari, in the kingdom of Naples. In 1655 we find him resident at Padua, where he published several theological works which excited a good deal of controversy. "He was," says Quadrio, "a celebrated mathematician, and a good poet." He died at Padua in 1640.—J. A. D.

**BALLI**, TOMMASO, a Sicilian nobleman, born at Palermo about the middle of the sixteenth century. The name is sometimes written BALLO. He was Chevalier de St. Etienne, and a member of the Accesi of Palermo. Several of his smaller poems are contained in the publications of the Accesi. His most important work is a poem in the octave measure, entitled "Palermo Liberato, Poema Eroico."—J. A. D.

**BALLIN**, CLAUDE, a French silversmith, born in Paris, 1615, died 1678; was patronized by Cardinal Richelieu, who intrusted him with several works; so too did Louis XIV., and well did Ballin deserve it, since his works were the best of the kind produced during the seventeenth century. In his last years he was assisted by CLAUDE, his nephew, who was also born in Paris, 1660, and died 1754.—R. M.

**BALLINGALL**, SIR GEORGE, was born 1786, and began life as a military surgeon, and served in that capacity in the East Indies and on the continent. In 1823 he was appointed professor of military surgery in the university of Edinburgh, and was knighted in 1830. He was a member of many foreign

medical societies. He died Dec. 4, 1855, having held his professorship upwards of twenty-two years.—E. W.

\* **BALLOU**, ADIN, a prominent American non-resistant and christian socialist, now (1857) about sixty years of age, resident in Milford, Massachusetts. Previous to 1842, he was for several years pastor of the Congregational church in Mendon, Massachusetts. In 1839 he commenced the publication of a bi-weekly paper, the *Practical Christian*, wherein he has set forth his peculiar theological, moral, and social opinions. In regard to the former, he is of the Unitarian-Restorationist school; as respects the latter, an earnest and able advocate of the anti-slavery movement, in unison with the American Antislavery Society, of the temperance (total abstinence) cause, and of peace on non-resistant grounds. His conviction of the necessity of a thorough regeneration of the spirit and framework of human society, on absolute christian principles, took so deep a hold of his mind, that in 1842, with a few sympathizing friends, and with very small pecuniary means, he purchased a small tract of land in the town of Milford, and established upon and within it a "Practical Christian community." He gave it the name of Hopedale. It was based strictly on non-resistant principles, refusing to seek the aid of the government or of the laws, either for personal protection or the security of any right or possession. It remains to this day, possessing the unqualified good-will of the surrounding population. The settlement now contains about forty dwelling-houses, besides printing-office, mills, and shops, and over two hundred residents.—S. M.

**BALLOU**, HOSEA, known as FATHER BALLOU, the founder of universalism in America, was born at Richmond, New Hampshire, in 1771. His father, a Baptist clergyman, supplied him with but scanty means of education. We are told that he learned to write with a cinder on stripes of bark by the light of the fire. Having embraced the universalist doctrine, he was expelled from his father's church, and soon became an itinerant preacher. After labouring in different parts of the country, he settled as minister of the second universalist society in Boston, where he died in 1852. During his long ministry of sixty years, he was ever earnest in promulgating his peculiar tenets, and was so successful as to found a sect in his country. In his various writings he also avowed his belief in the unitarian doctrines. His nephew, Hosea Ballou, is still editor of the *Universalist Quarterly Review*, which the subject of our notice began under the title of the *Universalist Expositor*.—J. B.

**BALMER**, ROBERT, one of the professors of theology in the United Presbyterian Church, was born in the parish of Eckford, Roxburghshire, 22nd November, 1787. He entered the university of Edinburgh in 1802, was ordained at Berwick on Tweed 23rd March, 1814, and elected professor of theology in April, 1834. He received in 1840 the honorary degree of D.D. from the university of St. Andrews, and few titles have been better bestowed. Dr. Balmer was a man of high attainments in ethical philosophy and theology. His reading was rather select than extensive, and his memory was very retentive and ready. He did not lay claim to profound erudition or great research, but he was versant with the best writers on divinity, both at home and abroad. His mind was distinguished more by the clearness and beauty, than by the grasp and power of its conceptions. He was far above any kind of dogmatism, and his whole conduct was marked by a singular modesty and candour. While he liked to be independent in forming his opinions, he was ever careful to assign the honour due to all who had written before him. He was truly a lover of truth, and of all good men. His English style is perspicuous and classical, and the two octavo volumes published since his death are a delightful specimen of his pulpit discourses, and academical prelections. Dr. Balmer, in a word, was characterized, not by genius, but by a combination of powers which occasionally approached it. Nor can we omit to mention his quiet and gentle deportment, his retiring and scholarly habits, his exquisite taste, his scrupulous accuracy, his catholic spirit, his childlike simplicity, and his elevated piety. Dr. Balmer died after a brief illness, on July 1, 1844.—J. E.

**BALMES**, JAMES LUCIAN, born at Vich in Catalonia, on the 28th of August, 1810; a philosopher and a publisher. He was considered a good mathematician, and taught that science in the college of his native place, until he was exiled from Spain by the government of Espartero. He edited the newspaper, *Los Pensamientos de la Nacion*, which was published in Madrid. He wrote many polemical works. He died July 9, 1848.—A. C. M.

**BALNAVIS, HENRY**, of Halhill, was born of poor parents at Kirkaldy early in the sixteenth century. After getting a brief and scanty education at St. Andrews, he went to Cologne, and in a free school of that city studied to great advantage. On returning to Scotland, he applied himself to Roman jurisprudence, and practised for some time in the courts of St Andrews, at that time the ecclesiastical metropolis. At an early period he embraced the principles of the Reformation; and, notwithstanding his change of religion, was appointed a lord of Session in 1538. He sat in the parliament of that year and some succeeding ones. In 1543 he became secretary of state under the regent, the earl of Arran, and was instrumental in passing Lord Maxwell's act, in spite of prelatic opposition—that act being that the whole Bible should be translated into the vulgar tongue. He was one of the commissioners appointed to treat for a marriage between Edward of England and the young Queen of Scots; but the match was broken off by the influence of the Cardinal Beaton, who saw in it the downfall of the popish faith. Balnavis was dismissed from office, and confined with the earl of Rothes and Lord Gray in Blackness castle, till the arrival of an English fleet in the frith of Forth. After the murder of the cardinal he was sent with the prisoners, after the surrender of the castle of St. Andrews, to Rouen, and kept there in close confinement. His sentence of forfeiture being reversed, Balnavis returned, and took a leading part with the reformers till the new faith was ultimately established. In 1563 he was appointed a second time a lord of Session; and the same year he was by the General Assembly nominated one of the commissioners to revise the Book of Discipline. The year following he accompanied the Regent Murray to York, as one of the Scottish commissioners in reference to the charges against Queen Mary for the murder of Darnley; and he was afterwards deputed to London on the same business. Died at Edinburgh in 1571—Mackenzie says, in 1579, a date as far wrong as that of his birth, 1520, given in the *Nouvelle Biog. Univ.* Sir James Melvil calls him "a godly, learned, and wise, and long experimental counsellor." Mackenzie, on the other hand, styles him one of the "main sticklers and hectors" in the rebellion against Queen Mary. He wrote, at Rouen, a small treatise on "Justification," of which his fellow-prisoner, John Knox, thought highly. Among his works are some poems, published in Ramsay's collection, and "The Confessions of Faith, compiled by H. Balnavis of Halhill, and one of the Lords of Session and Counsell of Scotland, being a Prisoner within the Old Palaice of Rouane, in the yeare of the Lord 1548," Edinburgh, 1584.—J. E.

**BALOUFFEAU or BALOUFFETEAU, JACQUES**, a notorious French sharper, who prosecuted his calling with great success under various aristocratic names in several countries of Europe, was the son of an advocate of the parliament of Bordeaux. The ministry of England and the king of France were among his dupes; the former paying for a denunciation of a pretended conspiracy £2000, and the latter 2000 crowns. He was gibbeted at Paris in 1828.—J. S. G.

**BALOGH, JONAS**, a Hungarian deputy, born in 1800. In all the Hungarian diets of which he was a member, he constantly appeared as a defender of the rights of the people. After a course of active patriotism, in which he encountered many obstacles, he was compelled to quit his country, and found, with the illustrious Kossuth, an asylum in Turkey.—G. M.

**BALON, NERSÈS**, a heresiarch of the fourteenth century, was educated in a monastery of Upper Armenia, in which country his zeal for the tenets of the Anabaptists excited such troubles as finally obliged him to seek refuge at the papal court of Avignon. He wrote a history of the kings and patriarchs of Armenia.

**BALSAMO, PAULO**, an Italian abbot and writer on agriculture, born at Terminii in Sicily in 1763; died at Palermo in 1818. He was sent by the government of Naples into Lombardy, France, and England, to report on the state of agriculture in those countries. In England he made the acquaintance of Arthur Young, a memoir of whom he afterwards inserted in the Annals of Agriculture. He is the author of a great number of papers in that collection.—J. S. G.

**BALTADJI, MOHAMMED**, grand vizier of the Ottoman empire, was born towards the middle of the seventeenth century. He was originally a soldier in the troop of Baltadjis, or bodyguard of the sultan. After his advancement to the viziership he commanded the army which the sultan sent into Russia to co-operate with Charles XII. of Sweden. The treaty of peace,

however, which Baltadji concluded at Falezi with the minister of Catherine, gave such offence to Charles that he accused the grand vizier of treason, and required his dismissal from power. He was banished to Lemnos, where he died in 1712.—J. S. G.

**BALTARD, LOUIS PIERRE**, a French landscape painter, architect, and engraver, born in Paris 1765; died 1840; is the author of the work "Paris and its Monuments." His son **VICTOR**, still living, continues both as an architect and an engraver, to add to the high renown of his father's name.—R. M.

**BALTATARINI**, an Italian musician, called in France **BEAUJOYEUX**, the first famous violinist on record. He was sent from Piedmont by Marshal Brissac, in 1577, to Catherine de Medicis, and appointed by that princess her first valet de chambre, and superintendent of her music. In France he contributed greatly to the amusement of the royal family and nobility, by his ingenuity in contriving magnificent plans, machinery, and decorations for ballets, masques, and other dramatic entertainments. His success in this department obtained for him the quaint title of Beaujoyeux. In 1581, Henry III., having married his favourite minion, the Duc de Joyeuse, to Mademoiselle de Vandemont, sister to his queen Louise de Lorraine, Baltazarini produced a ballet on the occasion, on the subject of Ceres and her Nymphs, which was performed at the Louvre, and printed under the following title: "Ballet comique de la Royne, faict aux noces de Monsieur le Due de Joyeuse et Mademoiselle Vaudemont sa sœur. Par Baltazar de Beaujoyeux, Valet de chambre du Roy et de la Royne sa mere. A Paris, par Adrian le Roy et Robert Ballard," 1582, 4to. The types and paper of this rare book (a copy of which is in the writer's possession) are equal in beauty to those of Elzevir in the next century. The music, which is clearly cut in wood, was not composed by Baltazarini, who only acted as ballet master on the occasion, but by Messrs. de Beaulieu and Salmon, of the king's band, whom his majesty had ordered to assist him in composing and preparing all that was "most perfect" in music for this festival. "And M. Beaulieu," says Baltazarini, "whom all professors regard as an excellent musician, has, on this occasion, even surpassed himself, assisted by Maistre Salmon, whom M. Beaulieu and others highly esteem in his art." This piece is interesting as the origin of the Ballet Historique in France; where dancing has been long more successfully cultivated than elsewhere, and where it still holds a prominent place on the stage.—E. F. R.

**BALTEN or BALTON, PIETER**, a Flemish painter, born at Antwerp 1540, died 1579; studied at the academy of his native city, imitating in his works the manner of Pieter Breughel the Elder. These works generally were small in size, but very highly finished and beautifully designed. In a picture of St. John in the wilderness, now at Vienna, by a curious whim of the Emperor Maximilian he was desired to replace by an elephant the figure of the preacher.—R. M.

**BALTIMORE, CECIL CALVERT**, Lord, was the founder of the colony of Maryland. His father, George, first Lord Baltimore, held important offices under James I., and obtained from that monarch extensive grants of land in Ireland and Newfoundland. Having become a Roman catholic, he was deprived of his offices, and induced to seek a sphere of action in founding across the Atlantic a colony, which should be governed on the principles of religious toleration. For this purpose he turned his attention to a settlement in Newfoundland; but that having fallen into the hands of the French, he induced Charles I. to make a grant of the tract of country which now forms the State of Maryland. He died before the charter was made out; it was therefore drawn up in the name of his son Cecil, who, with his heirs and successors, was invested with full powers in the new colony, on condition of paying to government "two Indian arrows of those parts every year on Easter Tuesday, and also the fifth part of all gold and silver mines which shall hereafter be discovered." About two hundred emigrants, chiefly Roman catholics, having landed in 1634, they proceeded to organize the colony, which was named Maryland, in honour of Henrietta Maria, wife of Charles I. The experiment was completely successful; a representative government was established, and all forms of belief being tolerated, except the Jewish religion, the new colony became an asylum for the persecuted. Lord Baltimore died in 1676. It does not appear he ever resided in, or even visited the colony, in which he took so deep an interest.—J. B.

**BALTIMORE, FREDERICK**, an English traveller, who pub-

lished in 1767 an account of his "Travels in the East," and in 1769 a work entitled "Gaudia Poetica," &c.; died in 1771. He is said to have bestowed a yearly pension of £200 on the celebrated Corsican general, Pascal Paoli.

BALTZAR, THOMAS, born at Lubeck about 1630, was esteemed the finest performer on the violin of his time. He came to England in 1656 (not 1658, as generally stated), at which time the instrument had not yet been enabled to assert its powers here, nor to emerge (as it shortly afterwards did) from the low estimation in which it was held. His first patron in England was Sir Anthony Cope of Hanwell in Oxfordshire. An account of Baltzar's performance shortly after his arrival here has been left by John Evelyn. Under the date, March 4, 1656, he says:—"This night I was invited by Mr. Roger L'Estrange to hear the incomparable Labicer on the violin. His variety on a few notes and plaine ground, with that wonderful dexterity, was admirable. Though a young man, yet so perfect and skilful, that there was nothing, however cross and perplexit, brought to him by our artists, which he did not play off at sight, with ravishing sweetness and improvements, to the astonishment of our best masters. In sum, he plaid on that single instrument a full concert, so as the rest flung down their instruments, acknowledging the victory. As to my own particular, I stand to this hour amaz'd that God should give so great perfection to so young a person. There were at that time as excellent in their profession as any were thought to be in Europe, Paul Wheeler, Mr. Mell, and others, till this prodigy appeared. I can no longer question the effects we reade of in David's harp to charme evil spirits, or what is said some particular notes produced in the passions of Alexander, and that king of Denmark." Anthony Wood tells us, under the year 1658, that "Tho. Balsar or Baltzar, a Lubecker borne, was now in Oxon, and this day (July 24) A. W. (Anthony Wood) was with him and Mr. Edw. Lowe, lately organist of Ch. Church, at the meeting-house of Will. Ellis. A. W. did then and there, to his very great astonishment, hear him play on the violin. He then saw him run up his fingers to the end of the finger-board of the violin, and run them back insensibly, and all with alacrity, and in very good tune, which he nor any in England saw the like before. A. W. entertain'd him and Mr. Lowe with what the house could then afford, and afterwards he invited them to the tavern; but they being engaged to other company, he could no more hear him play or see him play at that time. Afterwards he came to one of the weekly meetings at Mr. Ellis's house, and he played, to the wonder of all the auditory, and exercising his fingers and instrument several ways, to the utmost of his power. Wilson, thereupon the public professor (the greatest judge of musick that ever was), did, after his humour-some way, stoop down to Baltzar's feet to see whether he had a huff [hoof] on; that is to say, to see whether he was a devil or not, because he acted beyond the parts of man. About that time it was that Dr. Joh. Wilkins, Warden of Wadham Coll., the greatest curioso of his time, invited him and some of the musicians to his lodgings in that Coll., purposely to have a concert, and to see and hear him play. The instruments and books were carried thither, but none could be persuaded there to play against him in consort on the violin. At length the company perceiving A. W. standing behind in a corner, near the doore, they haled him in among them, and play, forsooth, he must, against him. Whereupon, he not being able to avoid it, he took up a violin and behaved himself as poor Troylus did against Achilles. He was abashed at it, yet honour he got by playing with and against such a grand master as Baltzar was. Mr. Davis Mell was accounted hitherto the best for the violin in England, as I have before told you; but after Baltzar came into England, and shew'd his most wonderful parts on that instrument, Mell was not so admired, yet he played sweeter, was a well-bred gentleman, and not given to excessive drinking, as Baltzar was."

At the restoration of Charles the Second, Baltzar was appointed leader of the king's celebrated band of twenty-four violins, and about the same time, according to Wood, "he commenced Bachelor of Musick at Cambridge." He died in July, 1668, and was buried in Westminster Abbey. Wood says of him, that, "being much admired by all lovers of musick, his company was therefore desired; and company, especially musical company, delighting in drinking, made him drink more than ordinary, which brought him to his grave."

The arrival of Baltzar in England may be considered as an event which tended in no small degree to place the violin in that station among the *stringed* tribe which it has since so deservedly occupied. He is said to have first taught the English the practice of shifting (that is to say, of what is termed the *whole shift*), and the use of the upper part of the finger-board. It is certain that the power of execution and command of the instrument exhibited by Baltzar were matter of novelty among us, although we had a native performer of no mean abilities at that period, in the person of Davis Mell, who in delicacy of tone and manner, seems even to have exceeded the more potent and renowned German.

The compositions of Baltzar are now very rarely met with. Dr. Burney mentions a MS. collection of his solos in his possession, presented to him by the Rev. Dr. Montague North. A set of sonatas by Baltzar for a "lyra violin, treble violin, and bass viol," formed lot 55 of the sale catalogue of the celebrated Thomas Britton, the musical small-coal man. The only printed compositions of this master are the solos contained in Henry Playford's Division Violin, 1692, ob. quarto.—(Burney; Hawkins; Evelyn's *Diary*; Wood's *Life*; Ashmolean MS. 8568; Roger North's *Memoirs of Music*).—E. F. R.

BALUÉ, JEAN DE LA, a French cardinal, and prime minister of Louis XI., born about 1421 at Verdun, died at Ancona in 1491. He was of very humble origin, and appears to have passed the first years of his life in his native town. Louis XI., to whom he was introduced by Charles of Melun in 1464, made him his secretary and his almoner, and in 1465 appointed him archbishop of Evreux. In 1467 he was nominated bishop of Angers, and before the close of the same year received the cardinal's hat, under the title of Sainte-Suzanne.—G. M.

\* BALUFFI, CAGETANO, a Spanish writer, author of a "History of Religion in America." The work is compiled from original documents to which the author had access during his residence in various parts of the New World.

BALUZE, STEPHEN, historian, born at Tulle, December, 1630. Educated for the bar, he early renounced that profession, indulging his taste for historical research. He had a passion for old manuscripts, of which he contrived to make a large and curious collection, procured from various parts of Europe. The reputation he acquired in this way excited a sort of competition amongst those who were at once powerful and learned, for the services of so promising a librarian. The famous minister, Colbert, bore away the prize even from some high dignitaries of the church. After some time the king, Louis XIV., appointed Baluze inspector of the college royal. Like many very learned men, our antiquarian stumbled upon a path of inquiry, which he was probably too simple to see would bring him into collision with the proud monarch himself. The Cardinal Bouillon laid claim to the independent sovereignty of Sedan. Baluze, who was writing a history of the House of Auvergne, found the cardinal's title well founded. Such a disclosure was regarded by the imperious Louis as something like treason, and with the vindictive meanness of the tyrant, he confiscated the historian's property, and ordered him into exile. Allowed to return to Paris in 1713, he was not, however, restored to his place; but nothing could repress a spirit at the same time genial and even social. Baluze loved to blend merriment and learning, and was surrounded by men as witty as wise. The ultramontane party found in him a formidable antagonist, and to this day his writings supply liberal Frenchmen with arms against the encroachments of Rome upon the liberties of the Gallican church. His freedom from vanity, and true devotion to learning, are shown in a curious clause of his will, by which his manuscripts were ordered to be sold to meet the wants of antiquarians. He died July, 1718.—J. F. C.

BALZAC, JEAN LOUIS GUEZ, SEIGNEUR DE, an eminent French writer, was born at Angoulême in 1594; died at Paris, February 18, 1654. Among the authors of the seventeenth century there are few whose writings contributed more to the improvement of the French language than those of Balzac. Pompous, affected, and without the genius of originality, he was still an artist in the use of language—an admirable workman, without the power of designing, who could use his materials with skill even in inferior compositions. With little or no enthusiasm for ideas, he had a scrupulous regard for words. He gave polish, precision, and pliability to the language; and in so doing prepared the way for Pascal, who threw into the well-

constructed phrases the flash of his genius, and brought music of a higher order from the instrument that Balzac had laboriously attempted to perfect. He was at first attached to the service of the cardinal of Valetta, who took him to Italy. On his return to Paris he met with a flattering reception from personages of rank and influence, who had already enjoyed and admired his letters—among others from the bishop of Luçon, afterwards Cardinal Richelieu. In 1624 his letters were collected and printed, and the public received them with the same favour that had previously been given to the originals by the court. His grandiose phrases supplied a want of the age. The homely simplicity of the sixteenth century no longer sufficed for a generation fast advancing to the extreme of fastidiousness, and Balzac supplied the new language that was suitable to the altered condition of society. His success, however, was the occasion of envious and virulent attack. Some accused him of plagiarism, and some slandered his life. To seek repose he retired to his estates on the banks of the Charente, and there employed his leisure by replying to his numerous correspondents, some of whom were monarchs. In this retreat he died, Feb. 18, 1655. So highly was he esteemed, that when in 1634 he expressed a desire to enter the academy, he was immediately elected by the suffrages of all. Towards the close of his life he was much given to works of piety and benevolence, and among his other honours is that of first using the word *bienfaisance*, which has been permanently retained in the French language. He also founded the prize of eloquence in the French Academy, which is still continued, but with little apparent result. His published works are numerous, and most of the original editions had the advantage of appearing in the type of the Elzevirs at Leyden and Amsterdam. The following list is tolerably complete. His works, including the French and Latin poems, were published in two vols. folio, Paris, 1665; and separately, "Aristippe," Leyden, J. Elzevir, 1658, and Amsterdam, D. Elzevir, 1664; "Lettres Choisies," Leyden, 1648–52; "Lettres Familières," Leyden and Amsterdam, 1636 and 1661; "Le Socrate Chrétien," Amsterdam, 1652; "Le Prince;" "Lettres a Court," Leyden, 1659, and Amsterdam, 1652; "Œuvres Diverses," Leyden, 1651 or 1658; and "Les Entretiens," Leyden, 1658. Some "Letters," "Thoughts," and "Selected Works," have also been published in Paris in recent times.—P. E. D.

BALZAC, HONORÉ DE, a French novelist, born at Tours in 1799; died at Paris, August 20, 1850. His father had been secretary to the council of state under Louis XV., and the young Balzac was brought up at the college of Vendôme, where he left the character of being "idle and disobedient." He was then placed with a notary, and commenced his literary career by writing articles for the journals. Before the age of twenty-three he had published seven or eight tales. His industry was remarkable, but his earlier pieces never attained much celebrity. In 1826 he joined Barbier, the printer, in the publication of the "Annales Romantiques," and united in his own person the three branches of commercial literature—he was author, printer, and bookseller—an arrangement which in his case was not more successful than it has been elsewhere. The first of his works that attracted the attention of the public was "The Physiology of Marriage," a work full of originality and piquant observation. He now formed the bold conception of depicting the natural history of society as it existed in his own day in France. He wished to treat the moral world of men and women in the same manner that the naturalist treats the habits of the lower animated creatures—to describe minutely and accurately, but merely to describe. He therefore prepared to paint in detail private life, life in the provinces, military life, country life, political life, &c., viewed philosophically and analytically. During twenty years of indefatigable industry and prolific authorship, he pursued this course of study, and gave to the world an immense number of compositions, some of which must hold a first rank in their special departments of literature. With a rich imagination, and marvellous sagacity for seizing the peculiarities of character, he combined a looseness of taste which an artist of a higher order would have striven to correct. His works, however, were pre-eminently popular in France, and many of them are well known throughout Europe. After the publication of his "Médecin de Campagne" in 1835, he received a letter of congratulation from the countess de Hanska, then resident with her husband at Geneva. This led to a correspondence, and after the death of her husband, who had large estates in Russian

Poland, to an offer of marriage, which was accepted, although de Balzac was already suffering from the disease of the heart which two years later proved fatal. He was buried in Pere-la-Chaise, a large multitude accompanying his body to the grave, and Victor Hugo pronouncing an eloquent and characteristic oration. Balzac had called his whole writings "The Comedy of Human Life," but a witty writer has termed this comedy the "pathological museum of human nature," a collection of specimens every one of which exhibits disease. With a rich imagination he had no high ideal; he held the mirror—not up to nature—but up to modern French society—a mighty difference, on which de Balzac had probably not reflected.—P. E. D.

BAMBAM, HARTWIG, a German Lutheran theologian, deacon of the church of St. Peter's at Hamburg; died in 1742. He left, among other works, "Merckwürdige Historien inden Religions-Streitigkeiten mit den Reformirten."

BAMBINI, CAVALIER NICOLA, a Venetian historical painter, born 1651; died 1736; a pupil of Mazzoni whilst at Venice, and of C. Maratta when at Rome. His drawing was both elegant and firm; his composition noble and poetical. Knowing his weakness in colour, he had some of his pictures retouched by Cassana.—R. M.

BAMBINI, GIACOMO, a Ferrarese painter at the beginning of the seventeenth century; was a pupil of D. Mona at Parma. At his return to Ferrara, associated with Giulio Cromer, he opened a school for the study of nature. He displayed, in the few works he was able to complete, a vigorous manner enhanced by correctness of design. Died very young in 1629.—R. M.

BAMBOCCI, ANTONIO, an Italian sculptor, born at Piperno about 1363; died at Naples in 1435; was an artist of great and versatile talents, especially renowned for his magnificent tombs. The most important amongst these are that of Cardinal Minutolo (the object of Boccaccio's praises); that of Cardinal Carbone; and above all the Aldemareschi mausoleum. Bambocci stands as the link between Ciccone and Aniello Fiore; and together with these, is one of the greatest glories of the Neapolitan school of sculpture during the fifteenth century. Nor did Bambocci confine himself to sculpture; he equally exercised, with great success, architecture and painting, in which last he had been taught by Zingaro.—R. M.

BAMBOCCIO. See LAAR, PIETER VAN.

BAMBRIDGE, CHRISTOPHER. See BAINBRIDGE.

BAMESBIER, JOHANN, a German painter, established at Amsterdam during the second part of the sixteenth century, was one of the best pupils of Lambert Lombard.—R. M.

BAMFIELD, JOSEPH, a native of Ireland who made some figure in the civil wars during the reign of Charles the First. Clarendon, in his History of the Rebellion, asserts that his real name was Bamford, and that he was a man of wit and parts. He entered the army at an early age, and rose to the rank of colonel of foot. During the first years of the war, he was actively engaged in the service of the king, and yet Clarendon says, "he had not behaved himself so well in it, as to draw any suspicion upon himself from the other party, and was, in truth, much more conversant with the presbyterian party than with the king's." When the parliamentary forces under Sir William Waller marched against Arundel castle, Bamfield, who was in the garrison, endeavoured to put himself at the head of a party, with the hope of being made governor; but his intrigues resulted only in increasing the animosities amongst the soldiers, and led ultimately to the surrender of the place. When in 1648 the king was anxious to send the duke of York out of the kingdom, Bamfield was intrusted with the arrangement for his escape, "being a man of an active and insinuating nature, and dexterous enough in bringing anything to pass that he had the managing of himself." Bamfield managed the matter in a way to justify the opinion entertained of his adroitness, and conveyed the young prince from St. James' to a private house, and thence, in woman's attire, down the river to a vessel which sailed to Holland. For this service, Bamfield was made a groom of the bed-chamber to the prince; but Sir John Berkley, whom he hated, was appointed governor, an act to which he looked as a degradation to himself, and so incensed was he, that when Sir John came to the Hague, Bamfield endeavoured to excite the fleet to declare against Sir John when the duke should come on board, and cause him to be dismissed, "and then he believed he should be able to govern both his highness and the fleet." Bamfield still continued about the person of the duke, and by his restless and intriguing spirit so

practised upon him, that he was at last, by command of the king, dismissed from his place about the duke, and thereupon he returned to England; but it seems he was never called in question for the part he took in the escape of the duke. From that period Bamfield appears to have been without any employment, though he sought it from the new government, who, like the royalist party, were unwilling to trust him. Upon the Restoration he was still neglected, and retired to Holland, where he lived to an advanced age, and published his "Apology."—J. F. W.

BAMFYLDE or BAMFEDE, C. WARWICK, an English landscape painter, flourishing about 1770. Several of his works were engraved by Benaech and Hassel.

BAMFYLDE, FRANCIS, an English divine, author of a singular work, entitled "All in One, all Useful Sciences and Profitable Arts in One Book of Jehovah Aelohim," &c., was born of a good family in Devonshire, and was successively prebendary in the church of Exeter and minister of Sherburne. He was removed from the latter cure in 1662, by the operation of the act of uniformity, but continued his ministerial labours at Sherburne, and afterwards in London, where he died in 1684. The last ten years of his life were spent in prison.—J. S. G.

BANCEL, LOUIS, a French theologian, born at Valence in Dauphiné, was professor of theology, and deacon of the faculty of Avignon. He edited several of the works of Thomas Aquinas.

BANCHIERI, ADRIANO, a musician, was born at Bologna about 1567, and died in 1634. He was a monk, and rose to be titulary abbot of his order. He held an office as organist, being much esteemed for his playing. He wrote very extensively both secular and sacred music; the greater part of his masses, motets, madrigals, and lighter pieces, are for three voices; but he produced also several works for a larger choir, besides some with organ accompaniment, and some for instruments only. There are likewise many didactic works by this author, on the canto fermo, on the canto figurato, on the twelve modes, on the organ, on the musical uses of his monastery, and on the general principles of music; one of these, the "Moderna Pratica Musicale," published at Venice in 1613, is one of the earliest books in which the unsatisfactory and obsolete practice is employed of figuring the basses to denote the harmony. He was, further, the author of some comedies, which he published under the name of "Camillo Scaligeri della fratta." M. Fetis gives a list of his printed works.—G. A. M.

BANCHIN, an Augustine monk of the fourteenth century. He was present at the council held in London in 1382 to condemn the doctrines of Wickliffe, and wrote a work against the reformer, entitled "Contra Positiones Wickleffii."

BANK or BANK, JANS VAN DER, a Dutch painter, established in England during the seventeenth century; excelled in his portraits, many of which were engraved by Faber and others. He has been often mistaken for Pieter van der Bank.—R. M.

BANCK or BANK, PIETER VAN DER, a Flemish engraver, born in Paris 1649; died in London in 1697.

BANCO, GIOVANNI, or NANNI D'ANTONIO, an Italian sculptor and architect of the Donatello school, was born at Sienna in 1374; died 1421. He worked for the Florentine cathedral. As a sculptor, his statue of St. Philip at Florence is considered his masterpiece.—R. M.

BANCROFT, AARON, father of the more celebrated George Bancroft, was born at Reading, Massachusetts, in 1755. For sixty years he laboured as a clergyman, first in Nova Scotia, and laterly in Worcester. His best-known work is a "Life of George Washington;" but he published at various times numerous addresses and sermons. Of his "Sermons on the Doctrines of the Gospel," John Adams says that he "never read a volume of sermons better adapted to the age or country in which it was written." Bancroft died in 1840.—J. B.

BANCROFT, EDWARD, an English physician of the latter part of the eighteenth century. He lived long in America, where he was intimate with Franklin and Priestley; and earlier in life visited British Guiana, an essay on the natural history of which colony he published in London in 1769. He also published an "Essay on the Yellow Fever, with observations concerning Febrile Contagion;" and "Experimental researches concerning the theory of Permanent Colours," the latter in 1794; and communicated to the Royal Society a memoir on the Woorara poison, which the Indians of Guiana apply to their arrows. The works of Bancroft contain many good observations, and are still of value.—W. S. D.

\* BANCROFT, GEORGE, an American diplomatist, is a native of Massachusetts, where he was born in 1800. His father, who was a divine and an author of some little celebrity, sent his son to Harvard college, where he completed his education, and then travelled to Europe to improve his mental stores and his knowledge of men and things. He spent four years in visiting England, Germany, France, and Italy. On returning to his native country, he became Greek professor in his own college. Whilst holding this post, he found time to contribute largely to American literature, and was one of the first to unfold to his countrymen the depth and value of German thought and intellect. In 1823 he published a volume of poems, and in the following year a translation of one of the historical treatises of Heeren. Having attached himself to the democratic party, he publicly declared himself, in 1826, a supporter of the doctrine of universal suffrage; and it was not long before he attained to political advancement. In 1834 he published the first volume of his "History of the United States," which at once stamped him as a historian of original and philosophical views. The second and third volumes were subsequently issued, and confirmed the judgment of his countrymen. In 1838 he was appointed to the collectorship of the port of Boston, and united in his person, for three years, the man of business and the man of letters. In 1844 he was an unsuccessful candidate for the governorship of his native county of Massachusetts; but in the following year, was appointed by President Polk to the administration of the naval department, into which he introduced several important reforms. From 1846 down to 1849 he resided in London as minister-plenipotentiary from the United States. In this country his high personal, political, and literary character made him widely popular. Returning to New York, he resumed his literary labours, and published the fourth volume of his "American History" in 1852. It is understood that he is a frequent contributor to the *North American Review*; his writings have been translated into several continental languages.—E. W.

BANCROFT, JOHN, nephew of Richard Bancroft, entered Christ church in 1592, and in 1632 was consecrated bishop of Oxford. Died in 1640. This prelate built the original palace at Cuddesden, where his successors still reside. His character does not rank high, especially among puritan writers.

BANCROFT, RICHARD, archbishop of Canterbury, was born at Farnworth in Lancashire, September, 1544. Having completed his studies at Cambridge, he became chaplain to Cox, bishop of Ely, who gave him in 1575 the rectory of Feversham. The following year he was licensed as one of the university preachers, and in 1584 he was admitted to the rectory of St. Andrew, Holborn. Promotions flowed fast upon him—in 1589 a prebend of St. Paul's, in 1592 a prebend of Westminster, in 1594 a stall at Canterbury, in 1597 bishop of London, in 1604 archbishop of Canterbury, in 1605 a privy councillor, and in 1608 chancellor of the university of Oxford. These successive elevations in so brief a period, and in those times, show that Bancroft was both an ambitious churchman and a very successful courtier. He was engaged to some extent in politics, under Elizabeth, and his violent antipuritan sentiments must have commended him to his royal and lordly patrons. He took a part in the famous dispute at Hampton court, between the episcopal and presbyterian clergy. To the proposal of Reynolds, that there should be a new translation of the bible, Bancroft was hostile, remarking, that "if every man's humour should be followed, there would be no end of translating." But when the project was started, he gave it all the encouragement and assistance in his power. His famous sermon against the puritans is a pungent and ingenious tirade. He was a prelate of great ability, quick, vigilant, and high-minded—a clever polemic within a narrow range, a statesman of no mean order, a resolute champion of the Church of England, and an unsparing foe to nonconformity. His persecuting measures were very opposite to the sage counsels of Burleigh and Bacon. Not only did he deprive many puritan clergy, but he deepened the quarrel by asserting the divine right of episcopacy. "His system," says Hallam, "was such as low-born and little-minded men, raised to power by fortune's caprice, are ever found to pursue." Bancroft died 2nd November, 1610, and his body, according to his instructions, was buried in the chancel of Lambeth church. He bequeathed his library to his archiepiscopal successors.—J. E.

BANDARRA, GONZALO, a Portuguese poet, who, towards the middle of the sixteenth century, although a poor cobbler,

composed stirring lines on the fate of his unhappy country, which obtained the greatest success. The Spanish government having got hold of him, accused him before the Inquisition in 1541; but public opinion being in his favour, that tribunal dared not carry out their sentence. Bandarra's couplets became in 1640 the *Marsellaise* of the Portuguese nation.—A. C. M.

\* BANDEL, JOSEPH ERNST VON, a German sculptor, was born at Anspach in 1800. He was entered a pupil at the Royal Academy at Munich, and soon exhibited a life-size statue, in plaster, of Mars reposing, which attracted much attention. His marble statue of Charitas (1833) was still more admired. He chiefly excels in busts, of which those of King Maximilian of Bavaria (1832), and of the reigning prince of Lippe-Detmold may be mentioned. He made himself widely known, when, in 1838, he proposed a colossal statue of Arminius to be erected on the height of the Teutoburg forest; his design was hailed with great, but transitory enthusiasm, and some years after was abandoned for want of funds. He now lives at Berlin.—K. E.

BANDELLI, MATTEO, an Italian theologian, sent by Boniface VIII. in 1298 to conduct the affairs of the church in Constantinople, is the author of a work entitled "Luoghi Communi di Tutta la Santa Scrittura."

BANDELLO, MATTEO, born in 1480 at Castelnuovo, near Tortona. When thirteen years of age he was sent to Rome, and soon after admitted into the order of the Dominicans. In his youth he travelled all through Italy, Spain, France, and Germany, after which he settled in Mantua, invited there by Giulio Cesare Scagliari, who honoured him with his friendship. Intrusted with the education of Lucrezia, the daughter of Pietro Gonzaga, he insinuated himself into that sovereign's favour, who introduced him to other Italian princes. He was charged by them with many important negotiations, in which he displayed great diplomatic ability. Having espoused the French interests in Italy, and the Spaniards having succeeded in driving the French army behind the Alps, he was compelled to quit his country and repair to France, where Cesare Fregoso offered him an asylum in his castle at Bassan, near Agen. Here he passed his time reviewing his manuscripts, but his protector having been murdered, King Henry II. offered him the bishopric of Agen, then vacant. Bandello being thus relieved from want, continued his literary pursuits, leaving the care of his diocese to John Valerio, bishop of Grasse. His works are many; he wrote in Latin and Italian, but he has gained his celebrity only by his novels, which he published when seventy years of age. He might indeed be considered Boccaccio's teacher in obscene descriptions, which are not even heightened by any merit in style or language; but his conciseness, clearness, and versatility, have given him a conspicuous place amongst the novelists of Italy. He died at Agen in 1562.—A. C. M.

BANDELLO, VINCENT DE, general of the order of Dominicans, born at Castel-Nuova in 1435, was professor of theology at Bologna. He ridiculed the Franciscans for holding the immaculate conception, in a work entitled "Libellus Recollectorius de Veritate Conceptionis B. Mariae Virginis." Died in 1506.

BANDIERA, ATTILIO, born at Venice in 1810. EMILIO, born at Venice in 1815. The brothers Bandiera, sprung of an old patrician family, were sons of Baron Bandiera, rear-admiral in the Austrian service. Educated to the same profession as their father, they had risen at an early age to a high rank in the Austrian navy; but, notwithstanding the brilliant career assured to them by their own and their father's position, the uniform they wore was hateful to them, and they endeavoured by every secret means in their power, to place themselves in contact with the conspirators in every part of Italy, and with the Italian exiles abroad. The two brothers were united by an intense affection, by a mutual belief that it was the duty of every Italian to wage unceasing war with the foreign rulers of Italy, and by grief at what they, in common with their countrymen, regarded as their father's shame. The name of Baron Bandiera was held in universal execration in Italy, in consequence of his having, in direct defiance of the articles of the capitulation of Ancona, arrested the Italian patriots who had embarked thence for France. In 1842 the brothers succeeded in entering into correspondence with Joseph Mazzini, then an exile in England. They wrote to him letters expressive of the reverence of ardent disciples, addressing him as their leader and teacher, and informing him that their principles and political creed were identical with those promulgated in the *Giovine Italia*, the organ of a national Italian

association bearing that name, and founded by him with a view of uniting the Italians of every part of the Peninsula into one vast conspiracy, having for its aim the expulsion of the Austrians, the overthrow of the existing governments of Italy, and the union of all the Italian states into one nation, with Rome for the capital. The fact that the brothers Bandiera were engaged in Italian conspiracies having been betrayed to the Austrian government by Micciarelli, pretended friend, since editor of a "moderate" newspaper in Malta, they were obliged to fly from Venice by night to Corfu. The Austrian government, fearing that the example of the Bandiera might be contagious, should their desertion become known to the other Italian officers in the service, endeavoured by conciliatory measures to induce them to return. "The Archduke Raimer," wrote Emilio to Mazzini, "viceroy of the Lombardo-Venetian kingdom, sent one of his people to my mother, to tell her that if she could succeed in bringing me back to Venice, he would engage his sacred word of honour, that not only I should be acquitted, but restored to my rank, to my nobility, and to my honours." The mother hastened to her son, but failed to shake his resolution to desert the service of Austria, and devote himself to the cause of Italy. In the same letter he adds, "In vain I endeavour to make her comprehend that duty orders me to remain here; that I should be happy to see my country again, but that when I shall direct my steps towards it, it will not be to live there an ignominious life, but to die there a glorious death—that no affection ought to be able to detach me from the flag I have embraced—that the flag of a king may be abandoned, that of a country, never! My mother, agitated, blinded by passion, cannot comprehend me; calls me impious, unnatural, assassin, and her tears rend my heart; her reproaches, well as I feel I do not merit them, are to me as so many strokes of a poniard; but the desolation does not deprive me of mind. I know that these tears and this anger fall upon our tyrants, whose ambition condemns families to such struggles. Write to me a word of consolation." At Corfu, the brothers received a citation to appear before the Austrian court-martial, to which they replied together by a refusal, which they published in the Maltese journals. They were joined at Corfu by Domenico Moro, a young officer who had been their friend from infancy, and now followed their example of desertion from the service of Austria, and by Nicola Ricciotti (see RICCIOTTI), a Roman exile, who came from Spain where news of the agitations in Romagna had reached him. Ricciotti went first to London, to see and confer with Mazzini, and learned from him that the brothers Bandiera were then endeavouring to organize an insurrection in central Italy, and that they were induced to hope for success from the extraordinary ferment and agitation that prevailed throughout those provinces, during the whole of the year 1843. On reaching Corfu, however, Ricciotti found that the brothers Bandiera had abandoned the idea of action in the Centre, and had decided on attempting to head an insurrection in Calabria. He acquainted Mazzini with their plans, and Mazzini, believing the success of the enterprise impossible, and earnestly desirous of preserving lives on which he set the highest value, used every effort to dissuade them from their purpose. It is probable, from the reverence in which he was held by the Bandiera, that his representations might have succeeded in preventing the movement, had it not been for the machinations of the Neapolitan government, which, informed of their scheme, determined to further it, in order the more surely to destroy them. Neapolitan police agents were despatched to Corfu in various disguises. Some of them even entered the ranks of the conspirators; all poured into their ears the most encouraging reports. They stated that all Calabria was in flames, that bands of armed insurgents overran the mountains, that leaders alone were wanting, &c.

The manner in which the conspiracy became known to the Neapolitan government was for some time a mystery; nor was it explained until the publication of the reports of the committees of the English Houses of Lords and Commons on the subject of letter-opening at the English post-office, when it became known that the English cabinet had for months intercepted and opened the letters addressed to Mazzini. Attilio Bandiera had written to Mazzini—"Trusting to the well-known integrity of the English post, you may safely direct here to my name." This trust was their ruin. Mazzini did not discover the violation of his correspondence until too late to save his friends. The representations of the Neapolitan agents as to the state of Calabria,

induced the Bandiera to risk their lives in an attempt to rouse their countrymen to what they deemed to be their solemn duty. They determined to proceed at once to Calabria, throw themselves among the supposed insurgents in the mountains, and, if unsuccessful in creating a general insurrection, at least set an example of constancy unto death. Mazzini, to the last, used every effort to deter them, but in vain. He has since written of them—"Impatient to bear witness, they sought on all sides an arena upon which to fling themselves. The Italians, said they, need to learn that life is but the realization, the incarnation of thought; that they alone *believe* who feel the necessity of translating, come what may, into *acts*, that which they believe to be the true. Italy will live when Italians shall have learned how to die. And for this there is no teaching but example." Acting upon this conviction, they sold all the souvenirs they possessed of any value to purchase arms, and set forth. "In a few hours," wrote Attilio to Mazzini, "we set out for Calabria. Seventeen other Italians follow us, exiles for the most part; we have a Calabrian guide. . . . If we fall, tell our countrymen to imitate our example. Life has only been given us to employ it usefully and nobly; and the cause for which we combat, and shall die, is the purest, the holiest that has ever warmed human breasts." Emilia also wrote—"One line from me also; for perhaps these will be the last you receive from us. May heaven bless you for all the great good you have done to our country. On the eve of our peril I proclaim the gratitude and veneration due to you from every Italian. . . . Adieu, adieu; poor in all things, we elect you our executor, that we may not perish in the memories of our fellow-citizens." As soon as they landed in Calabria, a traitor who had been placed among them disappeared. He hastened to inform the government of the direction they had taken. They wandered for three days in the mountains without meeting any of the promised insurgent bands, till at San Giovanni in Fiore, they found themselves suddenly surrounded by forces immensely superior to their own. They fought, however, long and bravely. One of them, named Miller, was killed on the spot. Moro fell covered with wounds; two escaped into the mountains; the rest were taken prisoners. On the 25th July, the Bandiera and seven of their companions—Nicola Ricciotti, Domenico Moro, Anacarsi Nardi, Giovanni Venerucci, Giacomo Rocca, Francesco Berti, and Domenico Lupatelli—were shot at Cosenza. They were sleeping calmly on the last morning. When awoken, they dressed themselves with great care, as if for a religious ceremony. A catholic priest presented himself, but they gently rejected his services, saying—"We have sought to practise the law of the gospel, and to make it triumph, even at the price of our blood. We hope that our works will recommend us to God better than your words. Go and preach to our enslaved brethren." When they reached the place of execution, they requested the soldiers to "spare the face made in the image of God." When the signal to fire was given, they shouted "Viva l'Italia," and fell dead. In fulfilment of their wish, Mazzini published an account of their life and death, with extracts from their correspondence, under the title, "Ricordi dei Fratelli Bandiera, edei loro compagni di Martirio in Cosenza." Editi da Gius: Mazzini, Paris, 1844.—E. A. H.

BANDINELLI, BARTOLOMMEO, or BACCIO, one of the greatest sculptors of Italy, was born at Florence in 1487; died in 1559. But for his deep-rooted envy towards Michel Angelo, this artist by his undoubted genius would have obtained even a greater and more desirable fame. This envy is the key to the style of his works; he wanted, in everything he produced, to beat the Buonaroti; and (to adopt the phrase that the great Michel Angelo used when remarking upon Bandinelli's copy of the "Laocoön"), "He who tries to work AFTER any given type, must always remain BEHIND." Nevertheless, the works of this artist are not to be despised. It is a great deal to say (and yet it is but just) that, had not a Michel Angelo existed, Baccio would have been the greatest sculptor of the age. But it can be suggested that, without the greater genius paving the way, or by his wonderful productions exciting rivalry, perhaps Bandinelli's talent would have remained dormant.

Endless are the anecdotes related of the life of this great sculptor in connection with his jealousy of Michel Angelo; and, whilst all serve to show the capabilities of the first, they all tend to prove the unrivalled position of the latter. The reader must be referred for such details to the works of Vasari, Cellini, Lanzi, Cicognara, &c. Be it here enough to say, that no artist ever

came so near the grand manner of Buonaroti as Bandinelli did. Many of Baccio's works could pass indeed for those of the former, but that imitation, by the eking out of characteristics, degenerates into exaggeration. This is especially the case with Bandinelli's group of "Cacus," considered by many as his masterpiece. Wanting to show greater anatomical knowledge than his rival, Baccio ended by overcharging the details of his otherwise admirable work. In the beautiful series of bas-reliefs for the Florentine cathedral, perhaps executed at a moment when the strife was not so bitter, Baccio has produced some of the finest specimens of modern art in existence. Many more works at Florence, and several small models, now spread all over the world, bear witness to his great capabilities; but none so much as the bas-relief representing the "Descent from the Cross," now at Milan, in which he surpassed all his other productions, and fully equalled, if not overstepped, Michel Angelo himself. Bandinelli was also a painter, in which art he studied after Leonardo, his great sympathy for whom was, perhaps, the origin of his hatred for Michel Angelo. He attempted also architecture, but was obliged to have recourse to the assistance of Giuliano di Baccio d'Agnolo.—R. M.

BANDINELLI, CLEMENTE, a natural son of Baccio; forced by the whimsical and embittered character of the father to leave his native town, Florence, and to proceed to Rome, where, giving undoubted proofs of a superior talent, he worked himself to death by excessive application, when very young.—R. M.

BANDINELLI, MARCO, surnamed MARCHINO DI GUIDO, an Italian painter of the seventeenth century, originally was the model, cook, and valet to the great Guido Reni, and ended by becoming himself an artist of very fair reputation. He was a native of Bologna.—R. M.

BANDINELLI, MICHEL ANGELO, a nephew and godson of Baccio; proved himself by his pictures in Santa Maria Novella of Florence, worthy of his godfather, and of the christian name bestowed upon him.—R. M.

BANDINI, GIOVANNI, a Tuscan sculptor of the sixteenth century; executed the statue representing "Architecture" on the tomb of Michel Angelo, at Santa Croce. He was remarkable for his busts.—R. M.

BANDONINA or BLANDONIA, a French nun of the middle of the sixth century, who continued, in the convent to which she had retired with Radegonde, wife of Clotaire I., the biography of that queen begun by Fortunatus, bishop of Poitiers.

BANDRAN or BANDRAND, MICHEL ANTOINE, a geographer, born at Paris in 1633; died 1700. He studied at the college of Clermont, where he acquired a taste for geography. He is author of a "Geographical and Historical Dictionary."

BANDURI, ANSELMO, a Benedictine monk, distinguished as an antiquarian, was born at Ragusa in Dalmatia in 1671, and died at Paris in 1743. He was librarian to the duke of Orleans. Banduri published, "Imperium Orientale," and "Numismata Imperat. Rom." &c.—J. S. G.

BANEL, PIERRE, a French general, born at Lectoure in Gers, 30th July, 1766, killed at the attack of the castle of Cossaria in Piedmont, 13th April, 1796. He was at first a soldier in the 49th regiment of infantry, but quitted the service 17th July, 1789. On the 20th June, 1792, he re-entered the army as adjutant-major of the 2nd battalion of Gers. In 1795 he was nominated general of brigade, and, the same year, passed into the army of Italy, under the command of Augereau. His name is inscribed on the bronze tablets at the palace of Versailles.—G. M.

BANER, BANIER, or BANNER, JOHN, a celebrated Swedish general, born 23d June, 1595; died in December, 1641. He was descended of an ancient Swedish family, and received an excellent education. In his infancy, he accidentally fell from the fourth story of the castle of Horningsholm, without receiving the slightest injury; and this accident was reckoned an omen of future greatness. He entered the military service in 1615; and from 1626 to 1629 distinguished himself in the campaigns of Poland and Russia. In 1630 he was raised to the rank of general, and in that capacity accompanied Gustavus Adolphus into Germany. After the death of the king, he was in 1634 nominated field-marshal, and general-in-chief. After a brilliant military career, he died at Halberstadt, under suspicion of having been poisoned, though it is more probable that his death was occasioned by excessive drinking, to which he was addicted.—G. M.

BANES, DOMINIC, professor of theology at Salamanca, was born at Valladolid in 1527, and died in 1604. He wrote "De

Generatione et Corruptione, sive in Aristotelis eosdem libros Commentaria et Quæstiones," 1583.

BANG, FRED. LOUIS, a Danish physician, born in the island of Zeland, on the 4th January, 1747; died at Copenhagen on the 26th December, 1820. He visited France and Germany for the advantage of study, and became, in 1782, professor in the university of Copenhagen. Besides several ascetical writings and memoirs inserted in the Acts of the Society of Medicine of Copenhagen, he wrote several medical works.—E. L.

BANG, JEAN, a Danish physician, born in August 1737; died in 1808. He became doctor of medicine in 1774, and professor of anatomy at Copenhagen in 1805.

BANG or BANGIUS, PETER, a Swedish theologian, professor at Abo, and afterwards bishop of Wyburg, was born at Helsingborg in 1633, and died in 1696. He wrote "Priscorum Sueo-Gothorum Ecclesias," &c.

BANG or BANGIUS, THOMAS, a Danish philologist and theologian, born in the island of Fionia in 1600; died in 1661. He taught Hebrew, and afterwards theology, in the university of Copenhagen. His works are chiefly on philological subjects.

BANIM, JOHN, an Irish novelist of distinguished ability, and not inappropriately named the Scott of Ireland, was born in the city of Kilkenny, on the 3rd of April, 1798, being the second son of his father Michael; his eldest brother Michael being also a man of great genius. After passing through the hands of two schoolmistresses, John Banim was, in his fifth year, sent to the English academy in Kilkenny, presided over by an oddity of the name of George Charles Buchanan, whose portraiture John Banim has given in one of the characters in his tale of "Father Connell." After his tenth year, he was sent to the seminary of the Rev. Mr. Magrath, then reckoned the best Roman catholic school in Ireland. John Banim's literary propensities exhibited themselves at a very early period. It is related of him that he composed a fairy tale at the age of six years, and a romance, in two thick volumes, is still preserved, written by him in his tenth year; and about the same time he produced several poems. While still a boy, he introduced himself to the poet Moore, then a member of the Kilkenny theatricals, and was kindly received and encouraged by him. In his thirteenth year, John Banim was placed in Kilkenny college, a very ancient and distinguished preparatory school, and famous for having educated some of the most distinguished literary men of Ireland. Here he evinced a decided talent for drawing and painting, which he was determined to pursue as a profession, and accordingly, in 1813, he went to Dublin, and became a pupil in the celebrated schools of the Royal Dublin Society, where he continued for two years, a regular and industrious student, and obtained the highest prize the year after his entrance. At the expiration of the two years, and when only eighteen, he returned to his native city, where he commenced life as an artist, and formed a strong attachment for a young lady, one of his pupils, which was returned, but resulted unhappily in a separation that led to her death, and nearly reduced him to the grave. John Banim at length recovered, and with restored health, his old love of literature revived in all its strength, and he resolved to abandon the profession of an artist for that of an author, and, accordingly, early in the year 1820, he left Kilkenny and settled in Dublin. Here he had to struggle against poverty, obtaining but a precarious support from occasional literary employment. He now became acquainted with Shiel, and other literary men, and in 1821 published his first work, a poem called "The Celts' Paradise," which was not without merit. Shiel introduced him to the theatre, and he brought out under his auspices his first play, "The Jest," at Covent Garden, and shortly after, that of "Damon and Pythias." This last was very successful, and all the London journals gave it high praise. Shortly after this John Banim returned to his native town, and there, in conjunction with his brother Michael, designed the series of tales afterwards so well known as "Tales by the O'Hara family," some of which were composed by the elder brother, whose abilities, though less cultivated, were of no mean order. The following year John Banim married Ellen Ruth, the daughter of a gentleman-farmer of Kilkenny, and with his young wife, went to London to seek his fortune as a literary man. Here he encountered the usual trials of those who write for their subsistence, but he met them all manfully, writing for periodicals while preparing his tales. At length the first of the series of the "Tales by the O'Hara Family" appeared in the month of April, 1825, and were immediately successful; of these, John

Banim wrote the whole of "The Fetches" and "John Doe," with the exception of one scene which Michael wrote, as also "Crohoore of the Bill Hook," but, in reality, the work of each was strictly criticised and revised by the other. Early in 1826 "The Boyne Water" was published, which, with a few topographical passages relating to Limerick, was the sole composition of John, who went to Derry for the purpose of collecting materials. During this period, Banim had formed an acquaintance with Gerald Griffin, who, like himself, had come to London as a litterateur, and the acquaintance ripened into a cordial and lasting friendship, notwithstanding some misunderstanding at its commencement, which was happily removed. In November, 1826, the second series of the tales appeared, comprising "The Nowlans" and "Peter of the Castle." The success of this series was fully equal to that of the first, and, indeed, the tale of "The Nowlans" has, with justice, been reckoned amongst the most powerful novels of the day. In the year 1827, he completed his tragedy of "Scylla," which was not, however, put on the stage until ten years afterwards. And it was at this period that he became intimately acquainted with John Stirling. The third series of "The Tales by the O'Hara Family," appeared shortly after. It consisted of a three-volumed novel, "The Croppy," and was written by Michael Banim, passing through the hands of John for revision. John Banim still continued to write for the periodicals, and also for the stage, and, amongst other dramatic pieces, produced "The Smuggler" and "The Death-Fetch;" but his health failing him, he was obliged to leave London and go to Boulogne. "The Ghost-Hunter and his Family," and the "Mayor of Windgate" next appeared, the former being principally the composition of Michael. John Banim's physical feebleness increased more and more, and the death of a child, and delicacy of his wife, added to his afflictions. His finances were reduced to the lowest ebb, so that with all his exertions he was unable to support his family. At this juncture, the English press, led by the *Times*, came to his aid, and subscriptions were raised, both in London and Dublin, to defray his expenses. From Boulogne he went to Paris. There he lost a son, which event affected him so deeply that he left that city early in 1835, and arrived at Dublin in the month of August in that year, with a frame utterly broken. Here he was received by hosts of sympathizing friends, and a performance of some of his own pieces was got up for his benefit at the Theatre Royal, Hawkins Street, on the 26th of July, the lord-lieutenant attending, while Banim reclined on a sofa in a private box. In September he returned to his native city of Kilkenny, where he was received with the greatest enthusiasm and respect, and he finally settled in a small cottage outside the town. Here he was consoled by the company of his old friend, Gerald Griffin, and by occasional visits from the most distinguished persons in rank and literature. The last joint work of the brothers was "Father Connell," and it is to be feared that his too ardent occupation at this composition, increased his maladies, and hastened his death. He died in July, 1842, and was buried in the graveyard of the Roman catholic chapel of St. John's, Kilkenny. As a man of genius, John Banim deservedly holds a high place in the literature of Great Britain. His novels will ever retain a hold upon the mind so long as mankind shall love truthful delineations of character, and strong dramatic power of narration. As a poet, he has no inconsiderable merit, and many of his compositions are full of pathos and vigour. Miss Mitford has written of him, with, however, but a partial appreciation of his powers. John Banim was the founder of that school of Irish novelists, which, always excepting its purity, so much resembles the modern romantic French school, that if it were possible to suspect Messieurs Victor Hugo, Eugene Sue, and Alexandre Dumas, of reading the English, which they never approach without some ludicrous blunders, one might fancy that many-volumed tribe to have stolen their peculiar inspiration from "The O'Hara Family."—J. F. W.

\* BANIM, MICHAEL, the elder brother of John Banim, was born in Kilkenny in August, 1796, being the eldest son of his father. He was educated at the same school in the country as John, but remained in his native city after John went to London, setting up for himself in trade in Kilkenny, where he became a respected and influential citizen, and filled the office of mayor of the city. In conjunction with his brother, he wrote the celebrated "Tales by the O'Hara Family," several of which are, so far as regards invention of plot and general structure, due to him. His literary life is so intimately connected with that of his brother,

that we refer the reader to that biography. After the death of John Banim, Michael wrote a tale called "Clough Fionn," or the Stone of Destiny, which displays what were his peculiar talents in contradistinction to those of his younger brother. If it wants the finish which John conferred on their joint productions, it has the force of style, and life like delineation of character and scenery which Michael contributed to the O'Hara tales.—J. F. W.

BANISTER, JOHN, a botanist of the seventeenth century, who visited the East Indies, and subsequently settled in Virginia. He sent to Ray in 1680 a catalogue of the plants of Virginia. He also wrote papers on *Aristolochia serpentaria*, or snake-root, on Virginian curiosities, on insects, and on snails, which are published in the *Philosophical Transactions*. He came to an untimely death by falling from the rocks in Virginia in one of his excursions. A genus of plants, *Banisteria*, commemorates him.—J. H. B.

BANISTER, JOHN, was the son of one of the waits of the parish of St. Giles, London. He received the rudiments of his musical education from his father, and arrived at such proficiency on the violin, that he was sent by King Charles the Second into France for improvement; and, on his return, was appointed leader of the king's band. This appointment took place in 1663. Pepys, in his interesting Diary, under the date Feb. 20, 1666-67, says:—"They talk how the king's violin, Banister, is mad that Frenchman come to be chief of some part of the king's musique." The Frenchman here alluded to was the impudent pretender, Louis Grabu. Banister was dismissed from the service of the king for saying, in the hearing of his majesty, that the English performers on the violin were superior to those of France. Banister was the first musician who established lucrative concerts in London. These concerts were made known through the medium of the *London Gazette*; and in No. 742, December 30, 1672, there is the following advertisement:—"These are to give notice, that at Mr. John Banister's house, now called the Musick-school, over against the George Tavern, in White Friars, this present Monday, will be Musick performed by excellent masters, beginning precisely at four of the clock in the afternoon, and every afternoon for the future, precisely at the same hour." Many similar advertisements may be seen in the *London Gazette* (1672 to 1678), from which it appears that Banister continued these concerts from their commencement till near the period of his decease, which occurred in the month of October, 1679. He was buried in the cloisters of Westminster Abbey. Banister wrote the music to the tragedy of *Circe*, written by Dr. Charles Davenant (eldest son of Sir William Davenant), and produced at the Duke of York's theatre in 1676. Downes (*Roscius Anglicanus*) calls it an "opera," and says, "All the musick was set by Mr. Banister, and being well performed, it answered the expectation of the company." A portion of the music (the first act only) is preserved in a MS. volume, now in the library of the Sacred Harmonic Society, London. One of the songs is printed in the second book of *Choic Ayres and Songs*, 1676. From a perusal of these specimens, we are inclined to give Banister a much higher station among the dramatic composers of this country than has hitherto been assigned to him.—(Burney; Hawkins; Notes to Roger North's *Memoires of Musick*).—E. F. R.

BANK BAN or the BAN BANK, a famous Hungarian rebel; lived in the first half of the thirteenth century. Having placed himself at the head of the numerous malcontents of the country, he assaulted the palace of the king, Andrew II., who was then absent, but on his return the Ban was condemned to death.

BANKERT, ADRIEN, a Dutch admiral, died at Middleburg in 1684. He distinguished himself in several engagements with the English, and with the united fleets of England and France. In 1674 he made an unsuccessful attempt at a descent on the English coast.

BANKERT, JOSEPH VAN TRAPPEN, a Dutch admiral, and a native of Flushing; lived in the first half of the seventeenth century. He at first distinguished himself under the famous Admiral Tromp, at the battle of Dunkirk. Being afterwards appointed to the command of a fleet sent against the Portuguese, he took the little island of Tagaripa, and captured several vessels with rich cargoes. He died on the voyage back to Holland.—G. M.

BANKES, HENRY, a descendant of Sir John, born about 1757, was for many years a member of parliament, and trustee of the British Museum. He published in 1818 a "Civil and Constitutional History of Rome," 2 vols. 8vo, and died in 1835.

BANKES, Sir JOHN, who succeeded Sir Edward Littleton as lord chief-justice of the Common Pleas, was born at Keswick, Cumberland, in 1589. He became involved in the troubles of his time, having declared himself on the side of the king. At the Wiltshire assizes he pronounced the conduct of the parliamentary generals to be treasonable. He was immediately voted a traitor by the House of Commons, and his seat of Corfe castle in Dorsetshire was besieged. The siege is memorable for the courage with which Lady Bankes, with a garrison never greater than forty men, defended the fortress till the besiegers were defeated by the earl of Caernarvon in August, 1643. Sir John died in the following year.—J. B.

BANKS, JOHN, a dramatist, who lived in the seventeenth century, and wrote several tragedies, very popular in their day. Of these the best known was "The Unhappy Favourite, or the Earl of Essex," in which the character of Queen Elizabeth was first sustained by Nell Gwyn.

BANKS, SIR JOSEPH, a distinguished cultivator of natural science, was born in Argyle Street, London, on 4th January, 1743. He was descended from an ancient family of the name of Banke. His great-grandfather was M.P. for Grimsby, and subsequently for Totness. His grandfather was high-sheriff of Lincolnshire in 1736, and for sometime M.P. for Peterborough. His father died in 1761. His early studies were prosecuted under his father's roof, at Beverly Abbey. At nine years of age he went to Harrow, and at thirteen to Eton. He left Eton at eighteen, and was entered as a gentleman-commoner at Christ Church, Oxford, in December 1760. He evinced a decided taste for natural history, and especially for botany, which he prosecuted with great ardour and enthusiasm. In 1764, when he became of age, he succeeded to an ample paternal fortune, which he prudently employed for the advancement of science. On May 1, 1766, he was elected a fellow of the Royal Society, and in the summer of that year, he visited the coasts of Newfoundland and Labrador, with his friend Mr. Phipps, a lieutenant in the navy. He returned with valuable collections of plants and insects. In 1768, through the influence of Lord Sandwich, first lord of the Admiralty, he was allowed to join the great navigator, Captain Cook, who had been commissioned to examine the transit of Venus in the Pacific ocean, and to undertake a voyage of discovery. Banks made ample preparation for the scientific part of the voyage, and induced Dr. Solander, a medical botanist, and a pupil of Linnaeus, to join him. Banks had now an opportunity of gratifying fully his botanical tastes. He displayed astonishing vigour and enthusiasm in all his researches, and willingly encountered trials and dangers. He made large collections, and brought home in 1771, numerous specimens, more particularly from Otaheite, Tierra del Fuego, New Zealand, and Australia. The materials which he accumulated were laid open to all naturalists, and many men of science availed themselves of the generosity of the collector, who, though he did not publish the details of his labours, was thus instrumental in promoting to no small extent the cause of natural history. Banks, on his return from this voyage, was treated with every mark of respect, and was honoured with a private royal interview. His majesty ever afterwards took a warm interest in him. Several important plants were introduced into Britain by Banks. He offered his services to government to accompany Cook in his second voyage. His offer was accepted, and he proceeded to make preparations for it on a grand scale, engaging draughtsmen, secretaries, servants, and apparatus of all kinds. Unfortunately, however, he was thwarted in all his arrangements by the comptroller of the navy, and he was forced to give up his plans in disgust. He still, however, interested himself in the voyage, and ultimately secured the appointment of Dr. John Reinhold Forster and his son, as naturalists to the expedition. Forster's drawings on his return were purchased by Banks. Defeated in this scheme, he now undertook a voyage to Iceland, taking as his companions Dr. Solander, Dr. Lind, and Von Troil. Having equipped a vessel at his own expense, he sailed in July, 1772. The party visited Staffa on their way, and made known the existence of the wondrous basaltic columns of that island. The account of their works with drawings, was afterwards published by Pennant in his tour in Scotland, from Banks' notes. The party spent about six weeks in Iceland, and the result of their researches was published by Von Troil, who was afterwards bishop of Linkoping. Large collections were made, and Banks purchased numerous Icelandic books and manu-

scripts, which he presented to the British Museum. Banks took an active part in the proceedings of the Royal Society. When Sir John Pringle retired from the presidency in 1777, Banks was fixed upon as his successor. He entered upon the duties of the office in 1778, and continued to discharge them with zeal until his death. He married in 1779, and in 1781 he was created a baronet. His office as president of the Royal Society brought him into difficulties for some time, on account of discontent among the members of the physical section, who seemed to fear that natural history would occupy the place of mathematics and physics. Dr. Horsley, afterwards bishop of St. Asaph's, was the leader in the emeute. The malcontents were however finally defeated, and unanimity was restored in the Society. On July 1, 1795, Banks was invested with the order of the Bath, and on 29th March, 1797, he was made a member of the privy council, and in 1802 he was elected a member of the French Institute. For thirty years he continued to be the centre of attraction for all naturalists. His hospitality to men of science of all nations was remarkable. His house and his collections were open to them. He devoted a large part of his income to botanical science, and he aided every scheme which aimed at its advancement. He supported and encouraged voyages of discovery. He took an active part in the management of the garden at Kew, and he was an able promoter of the Horticultural Society of London. He originated the plan of a colony at Botany Bay. Many useful plants and fruits were by his instrumentation introduced into our colonies. His library was consultable by all lovers of science. Many works on natural history owe their value in part to the assistance afforded by the Banksian collections. During the time of war, he was instrumental in getting the government to protect naturalists of all nations in their researches, and to hold their collections as sacred. On ten different occasions, collections addressed to the Paris Museum, and captured by the British, were returned to the French by his exertions. He suffered much from gout in the latter years of his life. He died at his house in Soho Square, London, on 19th August, 1820, at the age of seventy-seven. He left no family. His memory will be cherished with gratitude by all the friends of science. He bequeathed to the British Museum his valuable library, his foreign correspondence, and his herbarium, under the care of the celebrated botanist, Robert Brown. He did not publish any large work, but he contributed many papers to the Transactions of the Horticultural and Linnaean societies, to the Society of Antiquaries, and to the board of agriculture. A catalogue of the Banksian library by Dr. Dryander, one of Linnaeus' pupils, was published in 5 vols. 8vo. A New Holland genus, *Banksia*, was named in compliment to him.—J. H. B.

BANKS, PERCIVAL WELDON, M.A., barrister of Gray's Inn, called to the bar January 30, 1835. He was the "Morgan Rattler" of *Fraser's Magazine* and other periodicals. Died August 13, 1850, aged 44.

BANKS, THOMAS CHRISTOPHER, law genealogist and antiquarian. He was the author of the "Dormant and Extinct Baronage of England," London, 1807-9, 3 vols.; "History of Families of the Ancient Peerage of England," London, 1826, as well as of various other genealogical works. He died at Greenwich, September 30, 1854, in his 90th year.

BANKS, THOMAS, an English sculptor of the second half of the eighteenth century. Although not so highly esteemed as he deserves, he must be considered as the pioneer of the style in which Bacon and Chantrey became so proficient afterwards. His works in St. Paul's and Westminster Abbey are fair specimens of his talent. Yet some small bas-reliefs, representing the "Seasons," show even a greater power both in composition and execution.—R. M.

BANNERMAN, ALEXANDER, an English engraver, born at Cambridge in 1730. According to Walpole, he was especially clever in portraits; and his print of the "Death of St. Joseph," after Velasquez, is quite enough to entitle him to rank with the best artists of the time. Died at the beginning of this century.

\* BANNERMAN, SIR ALEXANDER, son of the late T. Bannerman, Esq., of Aberdeen, and many years M.P. for that city, was born in 1783. After holding some inferior offices under the Crown, he was appointed in 1851 lieutenant-governor of Prince Edward's Island, and at the same time received the honour of knighthood. In 1854 he was made governor and commander-in-chief of the Bahamas, and was transferred towards the close of 1857, to the post of governor and commander-

in-chief of Newfoundland. The Bannerman family, as their name implies, were anciently standard-bearers to the kings of Scotland.—E. W.

BANNAKER, BENJAMIN, an American negro, who, in the condition of a slave on one of the plantations in the state of Maryland, applied himself with such zeal to the study of astronomy as to master many of its highest problems, and to add to its records many valuable observations. With the help of the works of Ferguson and the tables of Mayer, he prepared for publication a tract entitled "Ephemerides," &c. He left also some very curious and valuable MSS. Died in 1807.—J. S. G.

BANQUO, a famous Scottish thane, died about 1050. In conjunction with Macbeth, cousin of Duncan the king, he obtained a victory over the Danes, who had landed on the Scottish coast. Macbeth, shortly afterwards, violently dethroned Duncan, and caused him secretly to be assassinated. Banquo, though not an accomplice, was a witness of the crime; and being consequently regarded by Macbeth with fear and suspicion, the latter invited him and his son to supper, and hired assassins to attack them on their return home during the darkness of night. Banquo was slain, but the youth made his escape. Shakespeare has interwoven this transaction with the theme of his celebrated tragedy of Macbeth.—G. M.

BANTIUS, L., of Nola, served in the Roman army at the battle of Cannæ, in 216 B.C. Here he was severely wounded in protecting the person of the consul Paulus Emilius. This procured him the friendship of Hannibal, who had witnessed and admired his valour.

BAODAN, king of Ireland, lived in the sixth century. He ascended the throne about 565, but was soon after dethroned and put to death by Colman, the son of Dermot.

BAOITHIN, SAINT, an Irishman, succeeded St. Columkill in the abbacy of Hy, whose life he wrote in Irish verse, and also some MSS. still extant. He died January 9th, 599.—J. F. W.

BAOUR LORIMAN, PIERRE MARIE FRANÇOIS LOUIS, born at Toulouse in 1770, began his literary career by satires, which attracted considerable attention. But what raised his reputation was his translation of Ossian, which was received with an enthusiasm that reached even Napoleon himself, who marked out Baour for his special favour. Elected member of the Academy in 1815, he thought it due to his reputation to complete a translation he had made of Tasso's *Jerusalem Delivered*, which he achieved with distinguished success. When eighty years of age, blind and suffering, he translated the book of Job. The French Academy, respecting his infirmities, and venerating his talent, dispensed with his personal attendance, by inscribing his name upon the *feuille de présence*, a favour that had never been conferred except on two individuals—Suard and Delille. Baour lived to the year 1857.—J. F. C.

BAPHOMETUS. The name of the image which the knights-templars were charged with worshipping, when the order was suppressed by Philip IV. of France. It is probably a corruption of "Mahomet," and the charge may have arisen from the circumstance that some of the templars had gone over to the Moslem faith.

BAPTISTA, JOSEPH, a Mexican theologian, author of "Informationes Confessoriarum in India vel America," was professor of theology at Tetzcoco, in the sixteenth century.

BAPTISTA or BATTISTA, GIUSEPPE, a Neapolitan poet and theologian, was born in 1675. He wrote "Epicedii Eroici;" "Poesie Meliche;" and "Vita del B. Felice Capucino" &c.

BAUQUOY, MAURICE, a French engraver of landscapes, died in Paris in 1747. His son, JEAN CHARLES (1721-1777), was equally renowned for his plates illustrating the *Metamorphoses* of Ovid, as PIERRE CHARLES, grandson of Maurice (1759-1829), for those of the works of Voltaire and Racine, and for his prints after Poussin.—R. M.

BAR, a family of Berry, settled at Bourges since 1270. They owed their elevation, in the fourteenth or fifteenth century, chiefly to the protection granted them by John duke of Berry, and continued to them by his uncle and successor Charles VII. Among the members of that family, the following have been noticed:

JEAN III. DE BAR, lord of Villemenard, *valet de chambre* and apothecary to the king, lived in the fifteenth century.

JEAN IV. DE BAR, lord of Baugy, La Guerche, &c., died in 1470. He held successively the offices of general of finances, captain of the castles of Tours and Amboise, and, lastly, bailiff of Touraine under the kings Charles VII. and Louis XI.

**PIERRE OR PYON DE BAR**, lord of Villemenard and of Saint-Germain-du-Puy, younger brother of the preceding, after whose example he served as *valet de chambre* and equerry to Charles VII. He was at the same time occupied in the administration of finances. In 1445 he was nominated one of the first commissioners for the carrying out of the important reform known under the name of "D'établissement de la milice d'ordonnance," and which consisted in substituting for the old anarchical bands a regular, permanent, national army.—G. M.

**BAR**, Counts and Dukes of, held possession of that province with the title of dukes from 958 until 1034, when they took no higher title than that of counts. In 1355 they again assumed the title of dukes, which they continued ever afterwards to retain. The lords of that name succeeded in the following order:

**FREDERICK OR FERRI I.**, count of Bar, died in 984. He became count of the palace under Charles the Simple, and obtained the county of Bar by his marriage with Beatrix, niece of the king of Germany and sister of Hugh Capet. In 959 he became duke of Lorraine Mosellanea, or High Lorrain.

**THIERRI I.**, son of the preceding, count of Bar, died 1024.

**FREDERICK OR FERRI II.** lived about the first half of the eleventh century. He left two daughters, the elder of whom having married Louis, count of Montbelliard and of Mousson, recovered possession of the castle of Bar, which had been seized in 1037 by Eudes, count of Champagne.

**THIERRI III.** succeeded to Thierri II., but was forced to abdicate in favour of his brother Renaud.

**RENAUD I.**, surnamed ONE-EYED, died in 1150. Having made himself odious to his subjects, the people of Verdun several times threw off his yoke. He died on his return from the crusade, in which he had accompanied Louis the Young.

**RENAUD II.**, son of the preceding, died in 1170. He was constantly at war with his neighbours; and but for the mediation of Saint Bernard, he would have been involved in hostilities with the inhabitants of Metz.

**HENRY I.**, son of the preceding, died in 1191. He accompanied Philip Augustus to the crusades, and died at Acre.

**THIBAUT I.**, brother of the preceding, count of Bar, died in 1214. In 1211 he engaged in a crusade against the Albigenses.

**HENRY II.**, son of the preceding, died in 1240. He fought and distinguished himself at the battle of Bouvines; and after having several times ravaged Lorraine and Champagne, was made prisoner by Jean de Chalons and Henri de Vienne. He fell in battle against the Mussulmans.

**THIBAUD II.** succeeded his father, Count Henry II., at the beginning of the year 1240. Having taken part with the countess of Flanders, the celebrated Marguerite, in her contest with the children of her first husband, Bouchard d'Avesnes, he was taken prisoner, and detained several years in rigorous captivity. He died in 1296 or 1297, leaving two children by his second wife, Jeanne de Tocy.

**HENRY III.**, successor of the preceding, died in 1302. He took part with his father-in-law, Edward I. of England, against Philip the Fair. In 1297 he was defeated near Comines by Jeanne de Navarre and taken prisoner. He recovered his liberty on condition of rendering homage to the king of France for the county of Bar. Having afterwards gone to the assistance of the kingdom of Cyprus, which had been invaded by the Turks, he died on his return.

**EDWARD I.**, son of the preceding, died in 1337. He fought at Cassel with Philip of Valois, and died at Cyprus.

**ROBERT**, successor of Edward II. He made war on Lorraine, and married Marie of France, daughter of King John.

**EDWARD III.**, son of the preceding, died at the battle of Agincourt in 1415.

**LOUIS**, cardinal-bishop of Châlons-sur-Marne, brother and heir of the preceding, lived in the fifteenth century.—G. M.

\* **BAR, ADRIEN-AIME-FLEURY DE**, a French general, born at Thiais, Seine, 13th December, 1783. In 1813 he was severely wounded at Bautzen; was made prisoner, and detained until the following year. After 1848 he was nominated colonel of the third legion of the National Guard; and in July, 1849, represented the department of the Seine.

**BAR, JACQUES CHARLES**, a French writer of the eighteenth century, author of a work entitled "Recueil de tous les Costumes des Ordres Religieuses et Militaires," &c.

**BAR, JEAN ETIENNE**, advocate, born at Anneville, Manche, in 1748; died in 1801. He practised as advocate at Thion-

ville at the epoch of the Revolution, and was sent to the Convention by the department of the Moselle. He was one of those who voted for the death of Louis XVI. After the death of Robespierre he was appointed secretary of the Convention. He was afterwards a member of the council of Five Hundred, and latterly became president of the civil tribunal of Thionville.

**BAR, LOUIS DE**, pope's legate in France, and afterwards a functionary at the court of Pope Gregory XIII., was a native of Sens, and died in 1617. He wrote "Ex quatuor evangelistarum textis confecta narratio."

**BAR, NICOLAS DE**, a French painter, established in Italy during the seventeenth century, and known in that country as **SIGNORE NICOLETTO**; acquired a considerable fame, inherited by his son, surnamed **IL GIGLIO**, (*the Lily*), who especially excelled in sacred pictures.—R. M.

**BARAC-HAGER**, Sultan, lived in the first half of the thirteenth century. He was sent by the king of the Moguls on an embassy to Mohammed, king of Khwarezme, by whom he was detained a prisoner. He afterwards became master of Kerman, and rendered himself independent governor of that province. He governed 11 years, and was succeeded by his eldest son.

\* **BARAGA**, an Illyrian missionary, author of a "History of the Indians of Western America," a translation of which was published at Paris in 1837. He was settled for some time on the shores of Lake Superior.

**BARAGUAY-D'HILLIERS, LOUIS**, a French general, born at Paris, 13th August, 1764; died at Berlin in 1812. He was lieutenant in the regiment of Alsace at the outbreak of the Revolution; and during a long course of service passed successively through all the different grades. In 1812, when commanding a division of the army of Russia, he had the misfortune, along with the greater part of his division, to fall into the hands of the enemy. He was suspended from his functions by Napoleon, who ordered an inquiry into his conduct; but Baraguay-d'Hilliers, unable to survive the mortification of having his bravery called in doubt, was seized at Berlin with an illness, of which he died.—G. M.

\* **BARAGUAY-D'HILLIERS**, a French general, son of the preceding, born 6th September, 1795. He entered the army at a very early age, and like his father, rose through all the subordinate grades to that of the rank of lieutenant-general, which he attained on the 6th August, 1843. He was representative of Doubs in the constituent and legislative assemblies after the revolution of 1848, and he has since been invested with the grand cross of the legion of honour.—G. M.

**BARAK**, son of Ahinoam, one of the judges of Israel, lived in the first half of the 18th century before the Christian era.

**BARAILLON, JEAN FRANÇOIS**, physician, and member of the National Convention of France. He was born at Vierzon, January 12, 1743; died at Chambon, March 14, 1816. Before the Revolution he was physician at Chambon, and was well known by his dissertations on medicine and archaeology. The opinions which he held obtained for him the appointment of justice of the peace of Chambon; and in September, 1792, he became deputy to the Convention. Towards the end of the same year, he accused the minister Pache of the bad organization of the army; in a short time afterwards he reproached Robespierre himself for his arrogant claims and badly-dissembled ambition. On the trial of Louis XVI. he voted for the detention of the monarch, and for his exile until the dispute had terminated. "I am not here," added he, "to judge criminals, my conscience refuses it." Latterly, he demanded of the executive power an account of the counter orders given to the National Guards, who went to the succour of Vendée, and proposed an amnesty in favour of the inhabitants of that country, who had laid down their arms. At the commencement of the year 3 he invoked the humanity of the Convention on behalf of the imprisoned priests. He urged them to accuse the public disturbers, and to prosecute the successors of Robespierre. On the 25th April, 1795, he became member of the commission of Public Instruction, and in this capacity he presented, on the 15th of June, 1796, a programme for the anniversary fête of the death of the king. He arranged on the 4th of February following, that the botanical gardens of Montpellier and Strasbourg should be connected with the schools of medicine; and organized in three months the central schools of seventeen departments. He criticised severely the system of the Polytechnic schools, of the secondary schools, and of the schools specially for medicine. At the end of

1795 he wished the Convention to restore the law of June 10, 1793, relative to the division of the commonwealth. Baraillon was one of the deputies who attended the wounded on the 13th Vendémiaire, in the year 4 (5th October, 1795). On the 9th Brumaire he proposed as an emblem for the seal of the state, the cap of liberty and equality. When the Convention was dissolved, he entered into counsel with the Five Hundred, and became their secretary. He took no part in the plot of the 18th Fructidor (September 7); he was then absent; but on the 23d Vendémiaire, in the year 6 (20th October, 1797), he addressed to his colleagues a letter, in which he urged them to oppose the fanatical priests, the former nobles, the agents of the princes, and the faithless functionaries. On the 27th December, 1797, whilst praising the patriotism of the Abbé Gregory, he accused him of exciting fanaticism by his episcopal writings. He spoke, also, on the recruiting of the army, besides various other subjects; at last, in the year 1798 he entered the council of the Ancients. His intentions were very honest, and he always loved liberty; but in favour of it he used means, the energy of which resembled violence. It was, no doubt, through these principles, that at this time he became the defender of power. He moved the order of the day on the request to send a deputation to the funeral of the ex-minister Lécarlier. On the trial of the Jacobins of the Manège he gave a discourse, in which he denounced the partisans of terror. He contested, afterwards, the resolution which gave the Directory the right of allowing the troops to enter the constitutional boundary. At length, although opposed to the measures which initiated the 18th Brumaire, he became member, and subsequently, in 1801, the president of the legislative body. He retired once more into private life in 1806, and recommenced the practise of medicine, and his archaeological studies. Besides many articles inserted in different journals, he wrote several independent works.—(*Nouvelle Biographie; Biographie des Contemporaines; Biographie Medicale.*)—E. L.

\* BARALT, RAPHAEL MARIA, born at Maracaibo in Mexico, at the beginning of the nineteenth century. Having undertaken to write the history of his country, he came to France for the purpose of collecting documents, and published in Paris, 1841, an abridgment of the history of Venezuela, from the fifteenth century down to 1787. He is living in Madrid, where he conducts the journal, *El Clamor Publico*.—A. C. M.

BARAMBIO, FRAX GREGORIO, a Spanish historical painter; flourished about 1738, and worked at Burgos.

BARANOV, ALEXANDER ANDREW VITH, governor of the Russian possessions in the north-west of America, died in April, 1819. He was at first engaged in commercial pursuits in western Siberia, but afterwards went to America, where he opened up new commercial relations with the natives, founded a commercial colony at Behring's Straits, and took possession of the isle of Sitkhy. He subsequently established a little colony in the neighbourhood of San Francisco. On returning in 1818 towards his native country, he touched at the island of Batavia, where the climate proved fatal to him.—G. M.

BARANOVITCH, LAZAR, archbishop of Tchernigov, was a native of White Russia. He was raised to archiepiscopal rank in 1668, and from that time till his death in 1693, was distinguished by the zeal and ability with which he defended the Greco-Russian church against the attacks of the Polish jesuits. His popularity enabled him to render material assistance to the czar, in the insurrection of the Zaporoghetz Cossacks in 1669. He wrote some devotional pieces, a poem entitled "Platch," and another on the vicissitudes of human life.—J. S. G.

BARANOWSKI or BARANOVIVS, ALBERT, a Polish theologian, successively bishop of Przemisl, of Wladislas, and archbishop of Gnesen, died in 1615. He published the constitutions and proceedings of several councils.

\* BARANTE, AMABLE GUILLAUME PROSPER BRUGIERE, Baron de, a French politician and miscellaneous author, born at Riom in 1782, entered public life in 1806 as auditeur to the council of state. In 1815, after some diplomatic and magisterial experiences, he became councillor under Louis XVIII., and secretary-general to the ministry of the interior. In 1819 he was elevated to the chamber of peers, the duties of which occupied his attention till 1830, when he was sent as ambassador into Sardinia. From 1835 to 1848 he was ambassador at the court of Russia, but since the revolution he has withdrawn altogether from public life. Besides his "Histoire de Bourgogne," 1824–1828, and "Histoire de la Convention Nationale,"

M. de Barante has published several volumes of miscellanies, an interesting account of French literature from 1789, and a translation of Schiller's dramatic works. He is also the author of the translation of Hamlet in Guizot's Shakespeare.—J. S. G.

BARANTE, CLAUDE IGNATIUS BRUGIERE DE, a French writer, born at Riom, in Auvergne in 1670, was the friend and contemporary of Le Sage and Regnard, like whom he commenced his literary career by some comedies which he wrote for the old Italian theatre. His critical sagacity was brought into play by the publication of a fragment attributed to Petronius, the authenticity of which he disproved. He died in 1745.—J. F. C.

BARAONA Y SOTO, LUIS DE, a Spanish poet of the sixteenth century. He is the author of a poem, "Las lacrimas de Angelica," intended to be the continuation of Ariosto's "Orlando Furioso;" but although Cervantes praises it very highly, it is very inferior to the Italian *chef d'œuvre*. He died at Grenada in 1586.—A. C. M.

BARAT, NICOLAS, a French Hebraist, pupil of Richard Simon, was born at Bourges. He assisted Thomassin in his *Glossarium Hebraicum*, and published "Nouvelle Bibliotheque Choisie." Died in 1706.

BARATTA, FRANCESCO, an Italian sculptor of the seventeenth century. He was a native of Massa-di-Carrara, and studied in Rome under Bernini and Algardi, from whom he acquired much of the eccentricities of mannerism, characteristic of those great sculptors. Died in Rome in 1666.—R. M.

BARATTA, PIETRO, a Venetian sculptor, flourishing in the seventeenth century, whose statue in the church of St. John and Paul of Venice, is considered his masterpiece.—R. M.

BARBA, GERONIMO, a Spanish sculptor and architect, executed in 1709 a bas-relief for the sacristy of the cathedral of Seville, which cost 11,227,290 reals, a very large sum at that period. He was assisted by Don Pedro Comejo in this work, which in its exuberance and confusion of details, its total want of taste and ordonnance, is a most perfect specimen of the excesses of mannerism.—R. M.

BARBA, GIOVANNI, an Italian bishop, author of "Delle Arti e del Metodo delle Lingue, libri iii.," died in 1749. He was originally an advocate at Naples.

BARBA, JUAN SANCHEZ, a Spanish sculptor of the seventeenth century. His statue of "The Dying Saviour" at Madrid, his native town, is the best specimen of his style. Died in 1670.

BARBA, POMPEO DELLA, physician and philosopher, born in Brescia. Wrote discourses on the Platonic philosophy, and the Somnium Scipionis of Cicero. He was physician to Pope Pius IV. Died in 1582.

BARBACENA, FEHSBERTO-CALDEIRA-BRANT, Marquis of, a Brazilian marshal and senator, born at Sabora in 1772; died at Rio Janeiro, 10th June, 1842. He served at first in the Portuguese navy, but afterwards entering the army, reached the rank of marshal. He was distinguished by his ability and activity, which recommended him to several important public functions, one of which was that of negotiating with the mother country the independence of Brazil. As a reward of his successful efforts on this occasion, he was named viscount and marquis. Brazil owes to him many important ameliorations.—G. M.

BARBADILLO, ALFONZO GERONIMO DE SALAS, a Spanish poet, romancer, and dramatist, contemporary with Cervantes, was born at Madrid in 1580, and died in 1630. He called himself Criado de su Magestad, and deplored through life the scanty remuneration of his office. His poems are scarcely unworthy of the age of Cervantes; but his romances, compared with those of the author of Quixote and the Exemplary Tales, are exceedingly dull and mechanical.—J. S. G.

BARBADORI, DONATO, an Italian diplomatist, and a native of Florence, died in 1879. When in that year the populace had seized on the government, he paid with his head his attachment to the party of Albizzi.

BARBADORO, BARTHÉLEMY, a learned Florentine in the second half of the sixteenth century. He discovered the Electra of Euripides, and the Agamemnon of Eschylus.

BARBARELLI, GIORGIO. See GIORGIONE.

BARBARIGO, GREGORY, an Italian cardinal, bishop of Bergamo, and afterwards of Padua, was born at Venice in 1625, and died at Padua in 1697. He was much esteemed for his charities, among which is noticed his founding of a seminary.

BARBARO, FRANCESCO, born of a patrician family at Venice in 1398. Morceri and Mazzuchelli consider him one of

the most distinguished authors of the fifteenth century; and the posts he occupied in the state as senator, governor of Vicenza, ambassador to Pope Martin V., general-in-chief at Brescia, and many embassies to Florence, to the Emperor Sigismund, and to many other sovereigns, prove that he was as skilful in diplomacy as he was versed in literature. His eloquence was marvellous, and many times he harangued the senate, and the troops at Brescia, thus inducing the state and the army to defend for three years the walls of that besieged city against the superior forces of the duke of Milan. He wrote many works which are enumerated by Mazzuchelli. He published also his voluminous correspondence in Latin. He died in 1454.—A. C. M.

BARBAROSSA, HORUC, called Barbarossa from his red beard, was the son of a Greek of Mitylene, and by profession a Corsair chief. In 1516 he assisted Selim, king of Algiers, in driving the Spaniards out of that country, and having obtained possession of the capital, put Selim to death, and mounted the throne himself. Died in 1518.—KHAIREDDIN, also called Barbarossa, brother and successor of the last, surrendered the sovereignty of Algiers to Selim I., sultan of Turkey, in exchange for a force of 2000 janissaries. In 1533 he offered his services as admiral to Soliman II., the successor of Selim, and was afterwards promoted to the rank of capitain pasha, or high-admiral of the Turkish fleet. He immediately formed the design of annexing the whole of the north coast of Africa to the Ottoman empire, and conquered Tunis; but it was retaken in 1535 by the emperor, Charles V. In 1538 he gained a victory over the imperial fleet under the command of Andreas Doria in the bay of Ambracia. Died in 1546.—BARBAROSSA, a surname of the Emperor FREDERIC I. of Germany.—A. H. P.

BARBAROSSA, PAUL-EMILE, a native of Trepani; author of several poems of a mystic character, among which may be mentioned, "Jacob's Ladder;" "The Crown of Minerva," &c. He died in 1614.

BARBAROUX, CHARLES-JEAN-MARIE, was born at Marseilles on the 6th of March, 1767. He was called to the bar of that city at an early period, and at once distinguished himself. Young, handsome, energetic, and impetuous, he passionately embraced the revolutionary doctrines as enunciated at the commencement of that momentous epoch. He established a journal called the *Marseillaise Observer*, and did therein much service to the revolutionary cause. In 1792 he was one of a deputation to the states-general from his native city, and there formed a close friendship with Madame Roland, her husband, and the Gironde party in general. In the same year he was returned as deputy for the department of the Rhone, and enrolled himself actively with the Gironde party. He it was who, when the Revolution seemed in danger from the veto of the king, wrote passionately to Marseilles for 600 men "who knew how to die," which 600 men came, bringing Rouget de Lille with them, who composed the *Marseillaise* Hymn on the march. To the last he was a brave opponent of Robespierre, but in vain; and finally, in the autumn of 1793, he escaped to the coast in the neighbourhood of Bourdeaux. Here, in various hiding-places, he lurked till the summer of 1794, until, finding arrest imminent, he endeavoured to destroy himself with a pistol, but failed and was guillotined at Bourdeaux, already half-dead, on the 25th June, 1794. With no gifts for a statesman, he was one of the few loveable characters of the revolutionary period. He published "An Essay on Extinct Volcanoes near Toulon;" an ode on the same subject, and fragment of Mémoires.—J. S. S.

BARBATO, BARTHÉLEMY, born at Padua, lived in the middle of the seventeenth century. He was a poet and commentator; wrote a "History of the Plague," 1630-31; and edited Tasso's *Jerusalem Delivered*.

BARBATO, JEROME, an Italian physician, living in the second half of the seventeenth century. He was the first who discovered the serum of the blood, a subject on which he wrote. The merit of this discovery was for a time given to Thomas Willis, but was restored to Barbato by Andrioli, who corroborated his opinions.—E. L.

BARBAULD, ANNA LÆTITIA, the eldest child, and only daughter of John Aikin, D.D., was born at the village of Kibworth Harcourt in Leicestershire, on June 20, 1743. Her early education was entirely domestic, and conducted principally by her mother, to whom and the celebrated Dr. Doddridge, for some years domesticated with her parents, she was indebted for the formation of her character. Induced by her solicitations and

talents, her father, who taught a school for boys, introduced her to the classics, and on his removal, in her fifteenth year, to Warrington in Lancashire, to become classical tutor to a dissenting academy, she enjoyed in the society and scenery around her the most favourable stimulus to her powers. In 1773, by the persuasion, and with the assistance of her brother, she published a volume of poems, which proved so successful that four editions were called for within the year of publication; and it was followed very soon after by "Miscellaneous Pieces in Prose," the joint production of her brother and herself. In 1774, she married the Rev. Rochmont Barbauld, descended from a family of French protestants, and pastor of a dissenting congregation at Palgrave, near Diss. Her husband having opened a boarding-school at the village of Palgrave in Suffolk, she shared with him the task of instruction, and by her literary celebrity secured for the institution a rapid and uninterrupted success. Some of her pupils, Taylor of Norwich, Dr. Sayers, Sir William Gell, and Lord Denman, rose to distinction. In 1775 she published a small volume, entitled "Devotional Pieces compiled from the Psalms of David," which met with little favour; but "Hymns in Prose for Children," which immediately followed, greatly increased her fame and influence. Her health having been impaired by eleven years' tuition, she accompanied her husband to the continent in the autumn of 1785. After spending nearly a year, they returned to England, and removed to Hampstead, where Mr. Barbauld had accepted the pastorate of a small congregation. Mrs. Barbauld resumed her educational labours with success; but with the exception of a few pamphlets on the political topics of the day, some valuable contributions to Dr. Aikin's *Evenings at Home* for children, and two critical essays prefixed to ornamented editions of Akenside's *Pleasures of the Imagination*, and Collins' *Odes*, she added nothing for many years to her previous compositions. In 1802, she quitted Hampstead, and took up her abode in Stoke Newington, her husband having accepted the pastorate of the congregation (formerly Dr. Price's) at Newington Green; and in 1804, she gave to the public a selection from the Tatler, Guardian, and Freeholder, with a preliminary essay, which was speedily followed by a selection from the letters of Richardson, accompanied by an able life and finished literary review of the novelist. In 1808 she became a widow, by the death of Mr. Barbauld, after a long and painful illness. To relieve her dejection, she consented to edit a collection of the British Novelists, which was published in 1810, and besides an introductory essay, contained biographical and critical notices of the authors. This was followed by "Eighteen Hundred and Eleven," the longest and most highly-finished of all her poems. From this period her literary labours ceased, and after spending the evening of life among affectionate friends, she expired without struggle on March 9, 1824, in the eighty-second year of her age. Her works were collected by her niece, Lucy Aikin, and published (1825) in two vols., prefaced by an interesting memoir, and a touching tribute to her genius and virtues.—W. M. H.

BARBAZAN, ARNAULD GUILHELM, Sire de, a French captain, distinguished by Charles VI. with the title of "Chevalier Sans Reproche," and by Charles VII. with that of "Restaurateur du Royaume et de la Couronne de France," was born of a good family towards the end of the fourteenth century, and died in 1432. He earned the former of his titles while yet young, by his successful defence of the national honour in a combat fought in 1404, between six French and six English knights before the castle of Montendre; and the latter he merited by his extraordinary exertions on the side of the dauphin, at a time when the cause of native royalty, powerless in presence of the Anglo-Burgundian league, boasted few adherents. He was killed at Bullegnéville.—J. S. G.

BARBAZAN, ETIENNE, a French writer, born in 1696; died at Paris, 1770. He wrote on the poetic literature of France of the twelfth, thirteenth, fourteenth, and fifteenth centuries; also, dissertations on the French and Celtic languages.

BARBE, PHILLIPE, a French priest, born in London in 1723; died in 1792. He was rector of the college of Langres, and afterwards of that of Chaumont. His principal works were a "Translation of the Greek Fathers," for M. de Juigné's collection, and "Fables et Contes Philosophiques."

BARBÉ-MARBOIS, FRANÇOIS DE, Comte et Marquis, a French statesman, born at Metz in 1745, entered public life in 1769 as secretary of legation at Ratisbonne. He was successively chargé d'affaires at the courts of Saxony and Bavaria, and con-

sul-general at Washington. In 1785 Louis XVI. appointed him intendant of St. Domingo, and on his return to France in 1790 gave him a post in the foreign office. He was present at the German diet held in 1791, and in the year following was intrusted with a special mission to Vienna. In 1795 he took his seat in the Conseil des Anciens as member for the department of Moselle, an accusation of treason, with which it was attempted to exclude him from the legislature, not having been sustained by his colleagues. His speeches in favour of a modification of the laws with respect to emigrants and their relatives, brought him into suspicion as a royalist; and in 1796 the accident of his being honourably mentioned in a royalist document which fell into the hands of government, was sufficient to procure his condemnation. He was banished to Guiana, but returned to France after the 18th Brumaire, year 8, and was appointed director of the treasury. From that office he was somewhat unceremoniously ejected by Napoleon in 1806. Two years afterwards he was nominated president of the Cour des Comptes, and in 1813 took his seat in the senate. In June, 1814, having been one of the deputies who counselled the recall of the Bourbons, he was created a peer by Louis XVIII., and continued in his post of president. During the Hundred Days he was a Napoleonist, but so privately as to be able to accept with a good grace the post of minister of justice under the restored dynasty. In 1815 he exchanged the seals of that office for those of his former presidency, the duties of which he discharged throughout the reign of Charles X., and during a part of Louis-Philippe's. He died in 1837. Barbé-Marbois is the author of the following works—"Complot d'Arnold et de Sir Henri Clinton contre les Etats Unis d'Amérique," &c. 1816; and "Lettres de Madame la Marquise de Pompadour," &c. 1811.—J. S. G.

\* BARBERI, CAVALIER, of Rome, the greatest mosaicist of the day; exhibited in 1851, in Hyde Park, and obtained the council medal for his table-top, ornamented with views of different cities of Italy.—R. M.

BARBERI, FILIPPO DE, an Italian theologian of the fifteenth century, inquisitor in Sicily and Malta, lived in the second half of the fifteenth century. He wrote, besides a number of theological tracts, "Virorum Illustrium Chronica," 1475.

BARBERI, GIOVANNI, the Roman architect who in 1786 designed and constructed the façade of the new sacristy of St. Peter of Rome. He was also a painter of perspective.—R. M.

BARBERINI, a celebrated Florentine family, originally of Tuscany. In 1623, Maffeo Barberini having been elected pope, under the name of Urban VIII., Taddeo, his nephew, and other members of the family, became proprietors of large estates in the papal dominions. The principality of Palestrina fell to Taddeo, but this princely possession so far from contenting, only stimulated his ambition. As general of the papal troops he made war on neighbouring states, and generally with success, during his uncle's reign; but on the accession of Innocent X., he was obliged to take refuge in France, where he died in 1647. The family were allowed to retain Palestrina.—J. S. G.

\* BARBES, ARMAND, born at Point-a-Pitre (Guadaloupe) in 1810. He was brought to France in his infancy, and resided for a time at Fourtoul near Carcassonne. The death of his father, who had been a wealthy merchant, having put him in possession of a large fortune, he was conveyed by his tutor to Paris, after the revolution of July. Here he became affiliated to the Société des droits de l'homme, and having been compromised in the insurrection of April, 1834, was arrested and detained in prison at Sainte Pelagie for four or five months; but not being found sufficiently culpable to warrant a public accusation, he was set at liberty. He soon became involved in fresh troubles, but was a second time released without being brought to trial. Some months afterwards, however, the jealousy of the government was again awakened; and Barbes being brought before the correctional tribunal of the Seine, was condemned to one year's imprisonment for the clandestine manufacture of gunpowder. At the expiration of his term of confinement, he entered into a conspiracy, which terminated in an open insurrection, in which Lieutenant Drouineau, one of the officers of the government, was killed. Barbes was brought before the court of peers, personally charged with the assassination of Drouineau, declared guilty, and condemned to death. His sentence, however, was commuted by Louis Philippe into perpetual imprisonment. At the revolution of February, 1848, he was once more set at liberty, and was elected representative of the department of Aude, in the consti-

tuent assembly. Having taken part in the affair of the 15th May, Barbes was arrested, and brought before the high court of justice, convoked at Bourges for the prevention of conspiracies tending to subvert the government of the republic. He was found guilty, and sentenced to deportation; but this sentence was commuted to that of perpetual imprisonment, which he still continues to undergo in the prison of Belle-ile-en-Mer.—G. M.

BARBESIEUX, LOUIS-FRANÇOIS LETELLIER, Marquis de, minister of Louis XIV., born at Paris in 1668; died 5th January, 1701. As a minister, he was not destitute of talent; but allowed himself to be engrossed by his pleasures, to the neglect of public business.

BARBETA, JEAN, a native of Hungary, lived in the 17th century, and wrote "The History of Dalmatia."

BARBETTE, PAUL, a Dutch physician and surgeon, who lived at Amsterdam in the latter half of the seventeenth century. He was the first who proposed gastrotomy in the case of intussusception of the intestines, a disease of which he gave a clear definition. He successfully improved the canula of Sanctorius, in use for the operation of paracentesis, by substituting for the conical point a lancet-shaped one. He regarded sudorifics as a specific in all diseases, and prescribed bleeding to an unreasonable extent. In his estimation, the cause of all diseases was the coagulation of lymph by an acid. Without originality, his works were numerous, and were crowded with formulas.—E. L.

\* BARBETTI, ANGELO, a distinguished wood carver of Florence; exhibited in Hyde Park, in 1851, some of his fine productions, which obtained for him the prize medal, and a most flattering report from the jurors of the great exhibition.—R. M.

BARBEU-DUBOURG, JACQUES, a French physician and botanist, was born at Mayence, 12th February, 1709, and died at Paris, 13th December, 1779. After acquiring his medical degree, he settled in Paris, and there devoted himself to botanical pursuits. He directed his attention in a special manner to fungi. Besides medical and philosophical works, he published "Botaniste Français," or an account of the plants found in the vicinity of Paris; "Manuel de Botanique;" and "Usage des Plantes." Du Petit Thouars established the genus Barbevia from Madagascar in honour of him.—J. H. B.

BARBEYRAC, CHARLES, born at Cerast in Provence, took his degree of doctor of medicine in 1649. He was appointed by the Cardinal Bouillon, his physician in ordinary, with a pension of a thousand livres; the cardinal did not impose any conditions on this gift, and Barbevrac fixed his residence at Montpellier, where Locke met him, and has recorded his being struck by the great resemblance between him and the English physician, Sydenham. He died at Montpellier in 1699. He was uncle of Jean Barbevrac, the great jurist.—J. A. D.

BARBEYRAC, JEAN, born in Beziers in Languedoc, in 1674. His family were Calvinists; on the revocation of the edict of Nantes, they removed to Lausanne. He first studied theology, and from that passed to the faculty of law. In 1697 he settled as a teacher of polite literature at Berne, and afterwards filled the chair of law at Lausanne and Groningen. In 1709 he published his "Traité de Jeu," a singular work, in which he endeavoured to show that games of chance are not necessarily immoral. He translated into French the juridical works of Grotius, Puffendorf, Bynkershoeck, and Cumberland, and added notes which established his fame through Europe as a great jurist. In 1725 he published a tract asserting against the claims of the Austrian Netherlands, the exclusive right of the Dutch East India Company to trade with India. In 1728 he published a volume entitled "Traité de la morale des Peres," in which he inveighed severely against St. Augustin's allegorizing interpretations of scripture. He translated some of Tillotson's sermons. In 1739 his "Histoire des anciens traités" was published; he died in 1744.—J. A. D.

BARBIANO, ALBERIC I., Count, an Italian warrior; died in 1409. He was the first to renounce the employment of foreign troops, and to train to arms an Italian corps, with which he took part in the terrible affair of Cesene in 1377.

BARBLANO, ALBERIC II., son of the preceding, and count of Zagonara, lived in the fifteenth century. To insure the safety of his possessions, which were situated in the midst of the Apennines, he put himself under the protection of the Florentines; but in 1424 was compelled to renounce that alliance.

BARBIANO, JOHN, brother of Alberic I., an Italian lord; died in 1401. Having entered the service of the Bolognese, he

fought with them and the Florentines against the sovereigns of Naples and Milan; and during the troubles of Ferrara in 1394, he took part with Azzo d'Este against Nicolas III.

BARBIE DU BOCAVE, ALEXANDRE FRANÇOIS, son of Jean Denis Barbie du Bocaue, born at Paris, September 14th, 1798. He attached himself to the study of geography, and succeeded his father in his chair. He was subsequently chosen secretary to the Geographical Society and to the Society of Antiquaries, but he did not long enjoy these honours, and died in 1835. Besides contributions to scientific periodicals, he published a "Dictionary of Biblical Geography."—J. F. W.

BARBIER, ANTOINE ALEXANDRE, a learned bibliographer, born in 1765 at Contomiers; died at Paris, 1825. He at first followed the clerical profession, which he afterwards renounced, and married in 1793. He then came to Paris, and was commissioned by the National Convention to collect the books and objects of art belonging to the suppressed convents. Napoleon appointed him his librarian in 1807. We are indebted to Barbier for the foundation of the libraries of the Louvre, Compiègne, and Fontainebleau. His writings are scattered through the various French encyclopædias. Among them is "A Catalogue of the Library of the Council of State." His son is at present librarian at the Louvre.—J. G.

BARBIER, D'ANCONI, a French author, born at Langres in 1641, of poor parents; having contrived to go through the necessary course of studies at Paris, he was appointed teacher at the college of Lisicas, where an offence done to him by the jesuits, threw him into the ranks of their opponents. His talents for criticism became noticeable by an attack of a writing of the Jesuit Bonhous, so complete in style that the latter's reputation received an irrecoverable blow. He also criticised the famous dramatic poet, Racine, but with a coarseness which was destructive of the intended effect. His life was passed in misfortunes, which for a moment appeared to have ended, by his appointment to be the preceptor of young Colbert, son of the great minister. But the latter's death occurring soon after, Barbier found himself in such poverty that he married the daughter of his publisher, for the sake of finding a maintenance. While on his death-bed, the Academy, of which he was a member, sent a deputy to console him. Upon being assured that he would leave a great name, he sadly replied, "Not so, because I have only written criticisms, which in no case survive; because, if the work fails, the criticism falls with it, and if it survives, the criticism is condemned for injustice to obscurity." He died in 1694.—J. F. C.

BARBIER, EDMOND JEAN FRANÇOIS, son of the preceding, born in Paris, 1689; died 1771. He became advocate to the parliament in 1708, and rose to the first rank in his profession. The work by which he is best known is "A Historical and Anecdotal Journal of the Reign of Louis XV."

\* BARBIER, HENRY AUGUSTUS, a cotemporary French poet, born in Paris, 29th April, 1805. Educated for the bar, "the glorious three days" of July, 1830, gave him a distaste for his intended profession, by firing the dormant spirit of poetical genius. He began by publishing some satirical pieces, marked by great strength and vehemence, which chimed in with the temper of the moment, and raised the author's fame at once. These productions were, however, eclipsed by his "Jambes," which, equaling in vigor his previous poems, surpassed them in finish of thought and style. M. Barbier has also the honour to figure amongst that band of Shakspearians, de Vigny, de Wailly, and Deschamps, who have attempted, with less success than their undertaking deserved, to make their countrymen acquainted with the works of the immortal English poet. His contribution to the labour of love, is a translation into verse of Julius Caesar. Animated by that directness of purpose which gives such zest to the writings of this justly eminent author, are his "Rimes Heiroïques." His only work of prose, excepting articles in periodicals, "Les Mauvais Garçons," written in connection with M. A. Royer, is an exposure of the vices which marked the Paris of the fifteenth century.—J. F. C.

BARBIER, MARIE ANNE, a literary lady, born at Orleans near the end of the seventeenth century; died at Paris in 1742. She wrote some dramatic works, in which she unnecessarily degrades her heroes, and exaggerates the virtues of her heroines.

BARBIER, JOHN BAPTISTE GREGORY, a French physician, flourished at the end of the eighteenth and beginning of the nineteenth century. He became professor of botany at Amiens, and had charge of the botanic garden there. His works are an

elementary treatise on *materia medica*, with a treatise on pharmacology, and on hygienic therapeutics. They were published at Paris from 1803 to 1819.—J. H. B.

BARBIERE, DOMENICO DEL, also called IL FIORENTINO, an Italian artist, born at Florence in 1501. He studied under Rosso, whom he followed to France, and assisted in his works at Fontainebleau and Meudon. He afterwards established himself at Troyes, where he continued to acquire great fame both as a painter and as an engraver. He was, besides, a very skilful modeller in stucco.—R. M.

BARBIERI, FRANCESCO, surnamed IL LEGNANO, from his native place, a small town of Lombardy; a historical and landscape painter, who studied under Gardini, and strove to imitate Ricci and Carpioni. His style was full of life and spirit; his drawing, however, weak. Born in 1623; died in 1698.—R. M.

BARBIERI, GIAN FRANCESCO. See GUERCINO.

BARBIERI, JEAN MARIE, an Italian philologist, born in 1519 at Modena; died 1574. He wrote a history of Attila, and a eulogium on Mary Stuart.

BARBIERI, LODOVICO, a Bolognese painter and engraver, flourished about 1675; was a pupil of Tiarini. Most of his pictures are at Bologna. His etchings are much valued. He is often mistaken for Luca Barbieri.—R. M.

BARBIERI, LUCA, another Bolognese painter, equally a pupil of Tiarini, and living at the same time as the preceding. With Castelli and Carbone, he executed several works for the churches of his native town.—R. M.

BARBIERI, PAOLO ANTONIO, the brother of Guercino, was also an artist of the Bolognese school, who, out of modesty or despondency, in order not to compete with his brother, followed the humbler career of animal and fruit painter. In these, however, he proved remarkably successful. Most affectionately attached to his brother, he acted as his steward and book-keeper. In this last capacity he compiled the most interesting records of all the doings of the great Guercino; a journal only interrupted by his death in 1640. Guercino, who returned the fraternal affection with equal warmth, deeply mourned for his loss; and, when dying, requested to be buried near his brother.—R. M.

BARBIERI, PIER ANTONIO, an Italian painter, born at Pavia in 1663; studied under Sebastiano Ricci, and worked for several churches of his native town, his masterpiece being in that of Santa Maria-in-Pertica.—R. M.

BARBIERS, PIETERSZOON, or son of Pieter, the Younger, was born in 1772; died in 1824. He surpassed as a painter, both of landscape and history, the fame of his father, who had been his teacher.—R. M.

BARBIER-VERMARS, JOSEPH NICHOLAS, a philologist, a native of Louvres (Seine and Oise). He assisted in compiling several important publications; among others, "The Annals of Arts and Manufactures."

BARBO, LOUIS, an Italian historian, born 1381; died in 1443. He assisted at the council of Constance, and became bishop of Trévisé. He wrote a "History of the Reformation of the Augustines."

BARBO, PAUL. See PAUL II.

BARBOLANI, TORQUATO, Marquis, an Italian poet, born at Arezzo; died in 1756. He translated the Orlando Furioso of Ariosto into Latin verse.

BARBOSA, ARIUS, a learned Portuguese poet; died in 1530. He studied Greek at Florence, and wrote a volume of Latin poems.

BARBOSA, a native of Portugal, who held the professorship of Jus-Romanum at Coimbre, previous to his being made chancellor of Portugal. He left many commentaries on various subjects. He died in 1606.

BARBOSA, ANTONIO, a Portuguese jesuit, missionary of his order in Cochin-China, is the author of "Dictionarium Lingue Anamitice," published in 1651.

BARBOSA, DOM JOSE, born at Lisbon in 1674. He was attached to the royal House of Braganza as historiographer, and wrote the "History of the Queens of Portugal." Died 1750.

BARBOSA, DOM VINCENT, a Theatine monk, born at Redondo in Portugal, in the year 1663. He has left a collection of the reports sent to King Peter II., on the labours and travels

of the mission established at Borneo. It is almost the only work giving an account of that island. He died in 1741.

**BARBOSA, EDOARDO**, born at Lisbon in 1480. He travelled all through India, visited the Moluccas islands, and was Magellan's companion and historiographer in his circumnavigation of the world. He was murdered by the natives in the island of Zebu in the year 1521.—A. C. M.

**BARBOSA-MACHADO, DIEGO**, born at Lisbon in 1682; a distinguished member of the Historical Academy of Lisbon. He is the author of a Latin work, entitled "Bibliotheca Lusitana," of great literary merit, being, says Ticknor, "one of the amplest and most important works of literary biography and bibliography ever published." He died at Lisbon in 1770.—A. C. M.

**BARBOT, JAMES**, an English voyager, who lived in the beginning of the eighteenth century. In 1699 he visited New Calabria, and several parts of the coast of Africa.

**BARBOT, JEAN**, a French voyager. He was obliged to leave France at the revocation of the edict of Nantes, and came to England. He wrote a "Description of the Western Part of Africa and the adjacent Countries."

**BARBOT, MARIE ETIENNE, Vicomte**, a French general, born at Toulouse, 2nd April, 1770; died 17th February, 1839. He was at first employed as adjutant to the army on the coasts of Brest and Cherbourg; and acted in this capacity from 1805 to 1811, when he was elevated to the rank of field-marshall.

**BARBOTAN, CLAIRE JOSEPH, Comte de**, a French general, born about 1719; died 11th April, 1794. He represented the noblesse of Dax in the States General of 1789; and becoming afterwards a member of the extreme right in the constituent assembly, he was accused of conspiracy, and brought before the tribunal of Gers, by which he was acquitted. Dubarran, however, annulled that judgment; and Barbotan was brought before the revolutionary tribunal, condemned, and executed.—G. M.

**BARBOU**. The name of a distinguished family of printers. The first of them published in 1539, at Lyons, a remarkable edition of the works of Clement Marot. His son, **HUGUES BARBOU** published at Limoges in 1580, a beautiful edition of Cicero's Epistles to Atticus. In 1746 **JOSEPH GERARD** published a neat edition of Latin classics. The last of the family was **HUGUES BARBOU**, who died in 1808.

**BARBOU-DESCOURIÈRES, GABRIEL**, a French general, born 23rd November, 1761; died at Paris, 8th February, 1816. He entered the army in 1779, as a volunteer in the regiment of Artois, and took part in the expedition of St. Domingo. On his return, having signalized himself at the battle of Fleurus, he was, on the 7th September, 1794, raised to the rank of general of brigade. In 1798 he was nominated general of division. In 1814 he obtained the order of chevalier of St. Louis, and grand-officer of the legion of honour.—G. M.

**BARBOUR, JOHN**, archdeacon of Aberdeen in the latter part of the fourteenth century. He is supposed to have been born about the year 1316; but nothing is known of his parentage or birthplace. On the 13th of August, 1357, Edward III. of England, on the application of David, king of Scotland, granted a safe conduct to Archdeacon Barbour, with three scholars in his company, going to study at the university of Oxford. Barbour must have been at this time a man of mature age, for he was in the same year appointed by the bishop of his diocese, one of the commissioners who were to meet at Edinburgh, for the purpose of deliberating about the ransom of King David from his prison in England. In 1364, another safe conduct was granted to Barbour, with four horsemen in his company, to pass through England, to study at Oxford, or elsewhere, as he might think proper. Next year, and again in 1368, he was allowed to pass through England to France. On the latter occasion for the purpose of study. In 1373 Barbour was clerk of audit of the king's household, and also one of the auditors of the exchequer. The latter office he held on other two occasions—in 1382, and again in 1384. It is uncertain at what time he began the composition of the great national poem which has perpetuated his name; but it appears, from his own statement, that in the year 1375 he had composed about two-thirds of the work. In 1377, probably on the completion of the poem, a donation of ten pounds was paid to him by command of the king. Next year he received another mark of royal favour, in the grant of twenty shillings yearly from the rents or burrow-mails of the city of Aberdeen forever, and his assignees whomsoever, with permission to dispose of it in mortmain. This power of assign-

ation he exercised immediately in favour of the dean and chapter of Aberdeen, under the condition that they should say a yearly mass for his soul. This gift was made expressly as a reward for his services in composing "The Book of the Gests of King Robert Bruce." In 1388 another pension was granted to him by Robert II. of ten pounds sterling yearly for his life, payable out of the great customs of Aberdeen. It has been conjectured that this mark of royal bounty was conferred upon the poet for another work, called "The Brute," having for its subject the royal race of Stewart, and deducing their origin from a fabulous prince of Troy named Brutus. This work is referred to in various passages of Wyntoun's Chronicle; but it has unfortunately perished. The archdeacon appears to have died at an advanced age in 1395, probably on the 13th of March, the day on which a religious service for his soul was celebrated annually in the cathedral of Aberdeen, down to the Reformation. The reputation of Barbour, as a historian and poet, rests mainly upon his celebrated metrical history of King Robert Bruce. This noble work is equally valuable for the general authenticity of its details, many of which he must have received from eye-witnesses of the exploits, and for its fresh and graphic descriptions of character and manners, as well as of natural scenery, and of battles and sieges. He has delineated, with the hand of a master, the portraits of the great deliverer of Scotland, "hardy of heart and hand;" of his brother, the fiery, rash, and headstrong Edward; of the good Sir James Douglas, who was so worthy in his time, that his high price and bounty made his name renowned "in foreign lands;" of the sagacious Randolph, whose "trusty heart and loyal service were enhanced by his courteous and debonair manners, and shone out in his fair, pleasant, and broad countenance;" and of the worthy compeers of these noble patriots; and he gives us charming pictures of their manners, and modes of thinking, under all the varieties of their romantic fortunes. He was fortunate in the choice of a subject for his national epic, suggesting, as it does, "high actions and high passions," and narrating exploits, which have become "household words" among the people of Scotland in all succeeding ages. The adventures of the good king, and the various reverses of fortune in his eventful life, from his engagement with the Red Comyn, down to his "crowning mercy" at Bannockburn, and the complete expulsion of the English invaders from the country, are all narrated with great spirit, and in strains which come warm from the heart of the poet; while the various episodes, with which the old chronicler relieves his stern story of hardship and battle, give a very pleasing impression of the kind and humane character of the chivalrous monarch, and his little band of devoted friends, and throw not a little light on the gentle and affectionate disposition of their biographer himself. It is a proud thing, it has been justly said, to have given a subject for such an *Odyssey*, and to have had a poet worthy to celebrate it. Barbour's learning must have been great for the time, and he was evidently well read, both in the classical and the romantic literature of the day. His descriptive powers were of a high order, and, in the opinion of an accomplished critic, Thomas Warton, "he has adorned the English language, by a strain of versification, expression, and poetical images, far superior to the age." There are only two MS. copies of "The Bruce" known to be in existence, one in the Advocates' library, Edinburgh, written in 1489; the other in the library of St. John's college, Cambridge, penned in 1487. The earliest printed copy extant is dated Edinburgh, 1571.—(*The Bruce*, printed for the Spalding Club; *The Bruce*, edited by Dr. Jamieson, Edinburgh, 1820, 4to; Irving's *Lives of the Scottish Poets; The Pictorial History of Scotland*.)—J. T.

**BARBULA**, the name of a Roman family of the patrician order of Emiliens. The following are among the most remarkable persons of that family:

**BARBULA, QUINTUS EMILIUS**. He became consul in the year 317 B.C.—**BARBULA, L. EMILIUS**. He greatly distinguished himself in the contests with the Tarentines, who had invoked the aid of Pyrrhus against the Romans. He was not less successful against the Etruscans, and other enemies of the commonwealth.—**BARBULA or BARBULAS**. He was partisan and friend of Marc Antony in the year 43 B.C.—G. M.

**BARCA, DON VINCENTE CALDERON DE LA**, a Spanish portrait and historical painter of the 18th century, who, like his master, Francisco de Goya, was remarkable for his unruly style, full of fire and expression. Died very young, 1794.—R. M.

**BARCA, JOSEPH**, an Italian general, originally of Milan, lived in the first half of the seventeenth century. He rose to the rank of captain-general in the service of Spain.

**BARCA, PIETRO ANTONIO**, a Milaneze architect of the eighteenth century, the author of most ingenious essays on the fine and useful arts.—R. M.

**BARCALI**, surnamed **MOHAMMED BEN PIR ALI**, a Mohammedan theologian of the 16th century, author of an exposition of Mohammedanism, entitled "Tharikat Mohammediat."

**BARCELOS or BRACELOS, PIERRE**, a Portuguese genealogist; died in 1540. His genealogy of the principal families of Portugal was printed in 1540.

**BARCENA, ALFONSE**, a jesuit, born at Cordova; died at Cusco in Peru in 1598. He acquired great reputation by his mission to South America. He wrote a grammar, and several works for the use of the Indians.

**BARCHAM or BARKHAM, JOHN**, D.D., second son of Laurence Barcham of St. Leonard's in Devonshire, born at Exeter in 1572. He was made chaplain to Archbishops Bancroft and Abbot, rector and dean of Bocking, and D.D. He was a celebrated antiquary, especially in the knowledge of coins. He wrote the histories of John and of Henry II., kings of England, which are published by Speed in his history. He also wrote a preface to Crakenthorp's book in reply to Marc. Ant. de Dominis. Anthony Wood, on the authority of Sir William Dugdale, attributes to him the authorship of the principal part of Guillim's Heraldry; but, in Dr. Bliss's opinion, without sufficient foundation. He died at Bocking, March 25, 1642.—T. F.

**BARCHETTA, ANDREA**, a Neapolitan sculptor at the beginning of the seventeenth century, particularly noted for his wood carvings, of which the statues of St. Maria-la-Nuova at Naples are the best specimens.—R. M.

**BARCHI, JOSEPH-MARIE**, a biographer, a native of Mantua; lived in the beginning of the sixteenth century. He wrote the "Life of Anne Juliette Gonzague, Archduchess of Austria."

**BARCHOU DE PENHOEN** a French writer, a native of Brest, of the present century, was elected a member of the National Assembly in 1848, in which he sat amongst the legitimists. His principal work is a translation of, with an essay upon, the philosophy of Schelling, with miscellaneous productions, which obtained for their author a seat in the Academy of Inscriptions and Belles-lettres. He died in 1857.—J. F. C.

**BARCIA, ANDRÉ GONZALES DE**, a learned Spaniard, who lived at the commencement of the eighteenth century. He wrote on the history of Florida.

**BARCIONENSIS, JOHANNES FRANCISCUS**, a native of Barcelona, who lived in the fifteenth century, and wrote a historical work on the kings of Spain, &c.—J. F. W.

**BARCKHAUSEN or BARCHUSEN, JOHN CONRAD**, a German physician, was born at Horn on 16th March, 1666, and died on 1st October, 1723. After studying at Berlin, Mayence, and Vienna, where he devoted his attention specially to chemistry and pharmacy, he travelled in Germany, Hungary, Italy, and Greece. He was afterwards chosen professor of chemistry in the university of Utrecht in Holland, where he obtained his degree of doctor of medicine. He published several pharmaceutical and chemical works. Moench has dedicated a genus of composite plants to him, under the name of Barkhausia.—J. H. B.

**BARCLAY**, afterwards **BARCLAY-ALLARDICE, ROBERT**, of Ury and Allardice, celebrated in the earlier part of his life for his pedestrian achievements, was born at Ury, August 25, 1779. He was a lineal descendant of the apologist of the Quakers. In his declining years he devoted much time and money to agricultural pursuits; and the annual sale at Ury for many years attracted eminent agriculturists from all parts of the kingdom. He died at Ury, May 8, 1854, in his 75th year.—T. F.

**BARCLAY, ALEXANDER**, a writer in prose and verse, who was born in Scotland at the close of the fourteenth century. After travelling on the continent and acquiring proficiency in foreign languages, he took orders; and through various stages rose at last to be vicar of All Saints, Lombard Street, and one of Queen Mary's chaplains. He died in 1552. His principal works are, "The Ship of Fools," partly original, but chiefly translated from the German of Sebastian Brandt, 1508; "The Castle of Labour," an allegorical poem, 1506; "The Mirror of Good Manners," &c., &c.—J. B.

**BARCLAY, GEORGE**, a Scottish gentleman, and a partisan of James II., lived in the second half of the seventeenth century.

In 1696 he was the chief mover in a plot for seizing the person of the prince of Orange. The plot was discovered, and Barclay made his escape; but his accomplices were executed.

**BARCLAY, HENRY**, an American divine, who assisted in the translation of the liturgy into the Mohawk language, printed in 1769. He graduated at Yale college, was ordained in England, and after spending some years as a missionary among the Mohawk Indians, became rector of Trinity church, New York. Died in 1765.—J. S. G.

**BARCLAY, JOHN**, born in 1582, at Pont à Mousson in Lorraine, was educated at the jesuit college in his native town, where his father, who was a native of Scotland (see WILLIAM BARCLAY), occupied the chair of law. The jesuits observing the talents of the young man, endeavoured to attach him to their order; but his father opposing this design, a quarrel ensued, and in 1603 both father and son repaired to England and paid court to James I.; but their adherence to the Roman Catholic faith stood in the way of their promotion. Barclay's works are of a miscellaneous character. The most famous of them, entitled "Argénis," is a political romance, which long maintained a high popularity, and has been commended, both for matter and style, by some of the highest literary authorities. Barclay died at Rome in 1621, before he had completed his fortieth year.—J. D. E.

**BARCLAY, JOHN**, a Scotch physician, who in the year 1614 published a work in praise of the tobacco-plant, entitled "Nepenthes, seu de nicotianæ herbae viribus."—J. H. B.

**BARCLAY, JOHN**, a Presbyterian clergyman, founder of a small sect in Scotland, called Bereans—an appellation assumed by them from their habit of supporting their doctrines by a reference to the words of Scripture, like the Bereans commended in the Acts of the Apostles xvii. 10. Mr. Barclay was born at Muthill in Perthshire, in 1734, and studied at the university of St. Andrews, where he took the degree of A.M. At this period the church of Scotland was agitated by a controversy respecting the theological opinions of Dr. Archibald Campbell, professor of church history in St. Andrews, who was accused of Socinianism, because he maintained "that the knowledge of the existence of God was derived from revelation, not from nature." Though differing widely from the professor on other points, Barclay became one of his most zealous supporters, and adhered through life to this controversial dogma, which, indeed, held an important place in his peculiar religious creed. Having passed through the usual curriculum, Barclay was, on the 27th Sept., 1759, licensed as a preacher of the gospel by the far-famed presbytery of Auchterarder, and became assistant to Mr. Jobson, parish minister of Errol, near Perth; but, owing to a difference of opinion on theological points, a rupture took place between them, and their connection was dissolved. In 1763 Barclay became assistant to Mr. Dow, minister of Fettercairn, in the presbytery of Fordoun, Mearns, where he continued to labour for nine years. He was a faithful and zealous pastor, and as he possessed a luxuriant fancy, with a vehement manner of delivery, his popularity as a preacher was very great, and he attracted crowds of hearers from neighbouring parishes. But his constitutional impetuosity of character, combined with his peculiar theological tenets, soon involved him in controversy. In 1766 he published a paraphrase of a portion of the psalms, with a preliminary dissertation, in which he affirmed, that in all the psalms which are in the first person, the speaker is Christ, not David; and that in the others, the situation of the church, oppressed or triumphant, is portrayed. These sentiments gave offence to the presbytery, which was aggravated by the acrimony with which Barclay defended his obnoxious views, both from the pulpit and through the press. On the death of Mr. Dow in 1772, another person was appointed his successor, in opposition to the wishes of the parishioners, mainly through the influence of the presbytery, who, it is alleged, were jealous of his great popularity, and carried their dislike to Mr. Barclay so far as to refuse him the necessary testimonials for obtaining a living elsewhere. Their decision was approved of by the General Assembly, to which Mr. Barclay appealed. On this he left the communion of the Established Church, and founded the sect called Bereans, or Barclayites, of which a few congregations still exist. He was ordained at Newcastle, October 12, 1773, by some presbyterian ministers belonging to the north of England, and in 1774 he settled in Edinburgh, where he remained for three years. He afterwards preached in London and Bristol, and other places in England. His death took place suddenly at Edinburgh on the

29th of July, 1798. He was the author of numerous theological treatises, which he collected and published in three volumes. Barclay was a person of energetic character, fond of discussion, and possessed of strong controversial powers.—J. T.

BARCLAY, ROBERT, the son of Colonel David Barclay, was born at Gordonstown in Morayshire, 1648. He was early sent to Paris to be educated under his uncle's care, but his uncle being a zealous catholic, and likely to influence the mind of Robert towards Romanist doctrines, the father recalled him. It appears that the father became a Quaker in 1666, and therefore after the return of the youth, who was only sixteen when brought back. The son adopted Quakerism soon after the father, joined the society, and became very zealous in propagating as well as defending their sentiments in England and on the continent. In 1676 he visited Holland and Germany, where he became acquainted with Elizabeth, Princess Palatine, who continued a warm friend to him and his coreligionists ever after. In that same year he published his celebrated *Apology*, under the title "Theologiae vero Christianae Apologia," 4to, Amsterdam. It was translated into English by himself, and published in 1678. It has gone through many editions in 4to and 8vo, and was translated into most continental languages. Written with much ability, with clearness of reasoning and perspicuity of expression, it also shows great ingenuity in the advocacy of unpopular opinions. In 1677 he again visited Holland, in company with William Penn and George Fox; and in 1679 procured from Charles II. a charter erecting his paternal estate of Ury into a free barony, with civil and criminal jurisdiction to him and his heirs, which was afterwards ratified by act of parliament. The alterations, however, which were made during the reign of George II. in the government of Scotland, extinguished it. In 1679 he visited Holland a third time; and in 1682 was appointed governor of East Jersey in North America, with liberty of appointing a deputy. The province was never visited by himself. He spent the remainder of his life in retirement at the paternal residence of Ury, where he died, October 3, 1690, aged forty-two, leaving seven children. His *Apology* is the only one of his works that is much known; and that contains the best exposition of the doctrines and practices of the Quakers. It is regarded as the standard of that sect. Other publications are "Truth Cleared of Calumnies," Aberdeen, 1670. This was his first work. "A Catechism and Confession of Faith," 1675; "Theses Theologicae," 1675, which were the foundation of the *Apology*; "Treatise on Universal Love," 1677; "Anarchy of the Ranters and other Libertines," 1676. A few other small tracts proceeded from his pen.—S. D.

BARCLAY, THOMAS, a Scottish scholar of considerable celebrity, who was educated at Bourdeaux and Toulouse, and became the head of what was called the Squillanean. He was appointed regius professor of civil law at Poitiers, and afterwards taught the same science at Toulouse with great applause.

BARCLAY, WILLIAM, a celebrated Scottish civilian, father of the author of the *Argenis*, was born in Aberdeenshire in 1541. His early years were spent at the court of Queen Mary; but on the dethronement and captivity of that unfortunate princess, he emigrated to France in 1573, and, with a number of his countrymen, studied civil law under the famous Cujacius, at Bourges. In 1578 the duke of Lorraine appointed him professor of civil law in the recently-established university of Pont à Mousson, through the recommendation of his uncle, Edmund Hay, the first rector of that seminary. He was also nominated by the duke, in 1582, a councillor of state and master of requests to his hospital. In 1600 he published, in Latin, a treatise "On the Royal Power, against Buchanan, Brutus, Boucher, and other King-killers," in which he argues, that the sovereign is supreme in temporal affairs, that the people are bound to yield implicit obedience to his orders, and that the laws owe their validity to his will. He admits, however, that subjects have a right to resist their sovereign in cases of extreme cruelty. Having quarrelled with the jesuits, in consequence of his refusal to allow his distinguished son, John, to become a member of their body, Barclay was obliged to resign his chair in 1603, and to seek refuge in England. His defence of despotic power recommended him to the favour of James I., who had just ascended the English throne; but his refusal to abandon the Roman Catholic faith lost him the promotion which he was offered by that monarch. Barclay returned to France in 1604, and became professor of civil law at Angers. His death is supposed to have taken place about the close of 1605. A treatise

which he wrote on the power of the pope, showing that he has no authority over secular princes, was published after his death, in 1609, by his son. He is also the author of a Latin commentary on the title of the Pandects, "De Rebus Creditis et de Jurejurando," Paris, 1605; and of a "Commentary on the Life of Agricola," Paris, 1699.—J. T.

BARCLAY DE TOLLY, MICHAEL, Prince, a celebrated Russian field-marshall, born in Livonia in 1750; died at Insterburg, 25th May, 1818. He was descended of a Scottish family that had been established at Livonia from the year 1689. He commenced his military career in the campaigns against the Turks, the Swedes, and the Poles. He was wounded in the right arm at the battle of Eylau; and was raised to the rank of lieutenant-general. About the end of 1808 his wounds compelled him to seek a temporary repose; but in March of the following year he resumed his command, and surprised the Swedes at Umeo, by a march of two days over the ice which covered the Gulf of Bothnia. The Emperor Alexander made him governor-general of Finland; and in the following year nominated him minister of war. He was author of the plan of operations, which was followed with signal advantage by the Russian army in the campaign of 1812. After the battle of Bautzen, 26th May, 1813, he was appointed commander-in-chief of the Prusso-Russian army; and, under him, Wittgenstein commanded the Russians; Blucher, the Prussians; and the Grand Duke Constantine, the Imperial Guard. On the 31st March, 1814, the day on which the allied armies entered Paris, Barclay was named general field-marshall. After having accompanied Alexander to London, Barclay rejoined the army, and took up his head-quarters at Varsovia; but, on the return of Napoleon from Elba, he brought back the Russian army, by forced marches, to the Rhine, and from that to Chalons-sur-Marne, Melun, and Vertus. On his return to St. Petersburg in 1817, the emperor gave him a most distinguished reception, and appointed a grand review to be held in his honour. His health being much shattered, he, next year, undertook a voyage, with a view to its re-establishment; but he died on the way, at a short distance from Insterburg in Prussia.—G. M.

BARCO DE AVILA, GARCIA, and his brother JUAN RODRIGUEZ, two Spanish fresco painters employed by the duke of Alba in the decoration of his palace. They worked in 1476.

BAROKHEBA or BARCOKECAS, a famous Jewish impostor, lived in the first half of the second century of the Christian era. His name is composed of two eastern words, signifying "the son of a star;" but his real name was Simeon. After the destruction of Jerusalem by Titus, the Jews, at different periods, sought to regain their independence; and Barokheba, seeing his countrymen still impatient of the Roman yoke, resolved to attempt a new movement for their emancipation. With this view he tried to sound the dispositions of the Jews of Mesopotamia, Egypt, Greece, Italy, and Gaul; and, by his directions, his emissaries, of whom the celebrated Akiba was one, travelled over all the provinces of the Roman empire. When all was ready, Barokheba solemnly announced himself as King and Messiah, and seized by surprise on many fortified places. All the inhabitants, particularly the Christians, who refused to submit to him were put to death. When the great success which at first attended his enterprise became known, great numbers of Jews, from all parts of the world, hastened to range themselves under his standard; and so formidable did this insurrection become, that Julius Severus, general of the armies of Adrian, and one of the greatest captains of the age, was compelled to act with extreme caution, and to content himself with surprising such detached bodies of the enemy as happened to be off their guard. Soon, however, the superior discipline of the Roman army prevailed. The Jewish army, shut up in the fortress of Bethar, succumbed under fatigue and famine; Barokheba perished miserably, and all his followers were massacred or reduced to slavery. From this period may be dated the entire dispersion of the people of Israel over the face of the earth. This war cost the conquerors much blood. It continued for five years, and did not terminate until the year 136.—G. M.

BARCOS, MARTIN DE, a French theologian, distinguished as a controversial writer, was born at Bayonne in 1600, and died in 1678. He studied theology under Jansenius, bishop of Ypres, and succeeded his uncle Jean Duvergier, as abbé of Saint Cyran. His principal performances are those in which he defends the supremacy of the pope.—J. S., G.

BARD, SAMUEL, an American physician, born at Philadel-

phia, 1st April, 1742; died May 24, 1821. He studied medicine at London and Edinburgh, where he received the degree of doctor of medicine in 1765. On his return to his native country, he founded at New York a school of medicine, a public library, and a hospital for the use of the pupils. He reckoned amongst his numerous pupils the celebrated Washington. In 1813 he was nominated president of the College of Surgeons at New York. He published a memoir on malignant sore-throat, and a treatise on midwifery, entitled "A Compendium of the Theory and Practice of Midwifery," New York, 1814-15, 8vo.—E. L.

**BARDAJI Y AZARA, DON EUSIBIO DE**, a Spanish statesman, born at Huete in the province of Cuenca in 1765; died at Madrid, 7th March, 1844. His first office was that of head of the bureau of chancery at Madrid in 1808, and he next accompanied D. Pedro Cevallos in his mission to Bayonne. He held successively a great number of important offices in the state, and finally, on the 17th Dec., 1837, quitted the field of politics.—G.M.

**BARDAS, A patrician of Constantinople, brother of the Empress Theodora, mother of the Emperor Michael III.** died 21st April, 866. Being a man of learning, he re-established the sciences, which had declined in the empire since the time of Leon the Isaurian, who had burned the library of Constantinople. In 858 he expelled Ignatius from the patriarchal chair, which he bestowed on the eunuch Photius, his nephew. This circumstance became a source of schism in the Greek church.—G. M.

**BARDAS-SCLERUS, general under the Emperor John Zimisches, died about 990.** He acquired great authority at Constantinople by his boldness and his intrigues. In 975, after the death of John Zimisches, he caused himself to be proclaimed emperor by the army. He was opposed by different generals, but was almost always victor. At length he encountered Bardas Phocas in a battle fought at Amorea in Phrygia, and this contest having terminated the war, the two generals resolved on fighting a duel the next day. Sclerus was dangerously wounded, and was reduced to the necessity of seeking an asylum in the dominions of the caliph of Bagdad, who ordered him to be arrested. Having, the following year, obtained his liberty, he united with Bardas Phocas, who had assumed the purple, and shared the empire with him. He afterwards tendered his submission to the Emperor Basil, who bestowed on him the office of grand-master of the palace.—G. M.

\* **BARDELEBEN, KURT DE**, a Prussian deputy, born 24th April, 1796. In 1834 he was called to represent the nobility in the provincial diet of Königsberg; and in 1840 he was one of those who petitioned the king for the organization of a representative government. In 1848 he sat as deputy of the circle of Königsberg in the national assembly of Frankfort. He was not a member of the assembly of 1849, but in that which followed he again represented Königsberg, and manifested an energetic opposition to the politics of M. de Manteufel.—G. M.

**BARDESANES**, a famous heretic, was a native of Edessa, and flourished towards the close of the second century. The chronicle of Edessa fixes his birthday to the 11th July, 154 A.D., but this date cannot be completely relied on. The facts of his history are involved in obscurity or perplexity. Eusebius asserts that Bardesanes was first a heretic, and then came round to the orthodox faith, though he never completely threw off all his errors. Epiphanius, on the other hand, tells us that he was brought up an orthodox Christian, and afterwards became heretical. The most feasible explanation of these diverse statements is, that he might be at once called a heretic or an orthodox Christian, according to the latitude allowed by the writer: for, while differing from the orthodox church in some points, he differed also from many of the heretics, wrote against their errors, and seemed thus to take part with the church. The doctrines on which he differed from the church were—the origin of evil, the person of Christ, and the resurrection of the body. He asserted the existence of two great principles or roots; one of good, and the other of evil. He reckoned evil in man to be the result mainly of his gross body, which he received from the devil only after he had yielded to his suggestions. The body of Christ, therefore, could not be this gross earthly body, but a heavenly body. At the same time, he maintained that Christ was born by means of Mary, not of her. He could not agree, also, to the opinion that the bodies which had died would rise again, as they were fitted only for sinful men. Bardesanes wrote various books. Among these are mentioned Syriac imitations of the Psalms of David, by means of which he spread his

peculiar tenets. He also wrote a work accurately described by Eusebius and others to be "on fate," but which bears the name of the "Book of the Laws of Countries." It was till lately known only by the fragments of a Greek translation of it which had been preserved in Eusebius. In 1855 the Syriac work itself was published in Cureton's *Spicilegium Syriacum*. It discusses the subject of fate and free-will; and is especially designed to show that the stars have no influence on the habits and destinies of men. There can be no doubt that in the manuscript now edited by Cureton, which was obtained by Archdeacon Tattam in 1843, from a Syrian convent in the desert of Nitria, we have the original: for, though one ancient writer says that Bardesanes knew Greek, other testimony is strong that he wrote only in Syriac, and that his acquaintances translated his writings into Greek. There are a few striking differences between the Syriac and the Greek. Eusebius informs us that the work was addressed to Antoninus, but whether to Marcus Aurelius Antoninus, or to his colleague, Annus Verus, who must have visited Edessa in the days of Bardesanes, is left uncertain. Most have supposed that it was to Annus Verus.—J. D.

**BARDI, ANDREA**, a Florentine poet, a contemporary of Petrarch.

**BARDI, DONATO.** See DONATELLO.

**BARDI, JEROME**, an Italian physician and theologian, born at Rapallo on the 7th March, 1603; died 1670. His bad health obliged him to separate himself from the jesuit brotherhood, to which for five years he had belonged. From Gênes, where he afterwards went, and where he received his degree of doctor of medicine and divinity, he came to Pisa, where he obtained from Julien de Medicis, governor of that town, the chair of philosophy. At a later period he returned to Rome, where he remained from 1651 to 1667, and obtained from Alexander VII. a licence to practise medicine. He wrote "Xaverius Peregrinus, pede pari et impari Descriptus," Rome, 1659, 4to; a poem, for which Bardi obtained from the pope a pension of fifty Roman crowns. He left a manuscript under the singular title of "Musica, Medica, Magica, Dissona," &c.—E. L.

**BARDI, PIERRE DE**, count of Vernio, born in Florence in the first part of the seventeenth century; author of critical and philosophical works.

**BARDILI, CHRISTOPHER GODFREY**, born at Blauberren, 1761; died 1806. Being thoroughly dissatisfied with the course of modern German philosophy, he undertook to place it on a sound footing, by basing all science on the principle of logical identity. According to him non-contradiction is the sole test of truth. Hence he was driven to maintain that the universe of actual existences contains all possible existences. His principal work is a "Sketch of the first logic, purged from the errors which have generally disfigured it hitherto, particularly those of Kant's philosophy," Stutgard, 1800.—J. D. E.

**BARDILI, HANS WENDEL**, a German writer, author of travels and voyages, born at Reutlingen; died in 1740.

**BARDIN, ETIENNE-ALEXANDER, Baron**, born 1774; died 1840. He pursued a military career, and took part in all the campaigns of the Revolution and the Empire. He wrote several valuable works. The best known is a "Manual on Infantry."

**BARDIN, JEAN**, a French historical painter, born at Montbard in 1732, studied first under Legrenée, the elder, and then at Rome. He has the credit of having been the master of David and Regnault.—R. M.

**BARDIN, PIERRE**, a French lawyer, born at Toulouse in the first part of the fifteenth century. He wrote chiefly on ecclesiastical subjects.

**BARDIN, WILLIAM**, a lawyer of the fifteenth century. He wrote a "History of Languedoc."

**BARDISANES, THE BABYLONIAN**, a historian of the times of Heliogabalus and Alexander Severus, is quoted by Porphyry as the author of a work "On the Philosophy of the Indians," some notices of which he had obtained from Indian envoys to the court of Heliogabalus.

**BARDOLINI, MATTHEW**, an Italian geographer, who lived in the beginning of the sixteenth century. He wrote a work on "The Planisphere."

**BARDON DE BRUN, BERNARD**, a French tragic writer, who lived about the middle of the sixteenth century; author of "Saint James," a tragedy in five acts.

**BARDOU, JEAN**, a French priest and littérateur; died in 1803. He wrote, "Amusement of a Solitary Philosopher."

BARDOZZI, JEAN DE, a learned Hungarian; died in 1819. He wrote chiefly on Hungarian history and commerce.

BARDYLIS or BARDYLLIS, a king of Illyria in the fourth century, who raised himself to the throne from being a captain of brigands. He invaded Macedonia in the reign of Amyntas II., and again in that of Perdiccas III., whom he vanquished and killed, 360 B.C. In the following year Philip entered his dominions, and, it is supposed, put him to death.—J. S. G.

BARDZINSKI, JAN ALAN, a Polish theologian and poet of the seventeenth century, professor of theology in the Dominican seminary at Warsaw. He translated Lucan's *Pharsalia*, Boethius' *De Consolatione*, and the tragedies of Seneca. Died in 1705.

BAREBONE or BARBONE, PRAISE-GOD, a member of the legislative body assembled by Cromwell in 1653, after the dissolution of the long parliament. The royalists facetiously distinguished him by calling the convention Barebone's parliament. Previous to the issuing of the writ which created him, and six other persons of moderate fortune, members for the city of London, he was a currier in Fleet Street. At the time when Monk was in London, Barebone headed the mob who presented a petition to parliament against the recall of Charles II.—J. S. G.

BARELLAS, ETIENNE, a Spanish historian, born in Catalonia in the beginning of the seventeenth century.

BARELLI, FRANÇOIS LOUIS, born in Nice; died in 1725; author of "A Biography of the Founder of the Barnabites."

BARENTIN, CHARLES LOUIS FRANÇOIS DE PAULLE DE, keeper of the seals under Louis XVI., was born in 1738, and died in 1819. Succeeding Lamouignon in 1788, he opened, on the part of the king, the second convocation of the noblesse, and afterwards the States General, the three orders of which he exhausted his ingenuity in attempts to reconcile. Mirabeau, and afterwards Garran de Coulon, denounced him as an intriguer, and caused him to be brought before the tribunal of the Chatelet. He was acquitted, and shortly after left France. At the Restoration, Louis XVIII. created him honorary chancellor.—J. S. G.

BARENTIN, MONTCHAL, Vicomte de, a French general, born at Paris in 1737; died in 1824. After some service as captain of cavalry in the seven years' war, he was appointed to a command in the Scotch body guard, with which company he served under Condé at the battle of Mittau. He wrote "Geographie Ancienne et Historique, composée d'après les cartes de l'Anville," 1807.—J. S. G.

BARENTIN-MONTCHAL, MADAME DE, lived in the beginning of the nineteenth century. Wrote an abridgment of the Old and New Testament.

BARENTS or BARENTSEN, THIERY, often surnamed BERNARDT DICK, a Dutch painter, born at Amsterdam in 1534; died in 1592. He was the son of Bernardt Barents, an indifferent artist, who gave him the first instructions until he left for Italy, where he studied under Titian, and acquired a reputation. He painted both portraits and history in the style of his Italian master. He also was a good poet and musician.—R. M.

BARENTS or BARENTZ, WILLIAM, a celebrated Dutch pilot of the 16th century, was a native of Ter Schelling, an island lying off the coast of Friesland, and was also a burgher of Amsterdam. No particulars of his family or early life are known; and it is only from the part which he bore in three voyages of discovery, made in the years 1594, '95, and '96, that his name has descended to us. The name of the famous Dutch pilot, which is variously written, appears to have been, properly, Barentszoen, that is, the son of Barent or Bernard; whence the common Dutch contraction of Barentsz. He appears to have belonged to the humbler ranks of life. Barents was unquestionably a man of considerable capacity and talent, and seems to have possessed, in an eminent degree, the faculty of inspiring the respect, confidence, and warm personal attachment of those who were the companions of his voyages. His determination, perseverance, and undaunted courage, were abundantly evidenced on many trying occasions; and his feats of seamanship will bear comparison with the boldest of those accomplished by our modern navigators. The narrative of the voyages performed by William Barents, from the pen of one who had borne a share in the two later of them, was first published at Amsterdam, in the year 1598, under the following title—"A True Description of Three Voyages by the North-East toward Cathay and China, undertaken by the Dutch in the Years 1594, 1595, and 1596," by Gerrit de Veer; and an English version of the work, by William Phillip, appeared in London in 1669. We owe to the Hakluyt Society

an excellent edition of this work, issued in 1853, and accompanied by valuable illustrative matter. The object which the Dutch sought to attain in these famous voyages had already commanded, during more than forty years, the attention of the maritime nations of western Europe. Sir Hugh Willoughby, in his disastrous expedition of 1553, had visited the coasts of Nova Zembla (hitherto known only to the Russians); and previously to 1584, an English vessel had crossed the sea of Kara, and penetrated as far east as the mouth of the great river Obi. But at this time, and down to the date of the Dutch pilot's discoveries, Nova Zembla (properly Novaya Zemlya, i.e., New Land) appears to have been regarded as an island of moderate extent, the designation being applied to the southerly portion only of the chain of islands now comprised under the name. In all three of the voyages in which Barents was engaged, he acted as chief pilot; not holding, in either case, the nominal command of the expedition. The post of chief pilot was often, however, amongst the earlier voyagers, one of more real responsibility than that of the master of the ship, and hence the frequent cases in which the name of the pilot, rather than that of the commander, became in those days attached to newly-discovered lands and seas. In the first of his three famous voyages (in which four ships were employed), Barents reached the western shore of Nova Zembla in July, 1594, and traced its coasts as far to the northward as a point to which the Dutchmen gave the name of De Hoeck van Nassau (lat. 77° 25'); whence they struggled on against adverse winds, and the obstructions caused by ice, for a considerable distance to the eastward. Upon their return, the seamen employed themselves in lading their vessel with the teeth of the walrus, or sea-horse, which abounds in those latitudes. For the voyage of the following year, the States General equipped a fleet of seven ships, but the enterprise appears to have been commenced at too late a period of the season, and they returned to the Maas without accomplishing anything important in the way of discovery. The coasts of Nova Zembla were found unapproachable from the ice, and even Barents penetrated no farther than the strait of Nassau (or Waygatz), which intervenes between Waygatz island and the Russian mainland. The third voyage (1596) was that most fruitful in discovery, as well as that in which the skill and fortitude of the hardy Dutchman and his companions were most severely tried. The two ships of which this expedition consisted, were fitted out at the expense of the merchants of Amsterdam. Starting at an earlier season than in the preceding year, they had already, by the 1st June, reached so high a latitude as to have no night. On the 9th June, they arrived at land, to which the name of Bear Island was given, from the circumstance of a large white bear being killed there; ten days afterwards, the vessel in which Barents sailed was nearly under the line of the 80th parallel, immediately east of the shores of Spitzbergen, of which extensive group of islands the Dutch pilot was thus the discoverer, and the mainland of which he completely circumnavigated. Afterwards steering, in a lower latitude, to the eastward, Barents again reached the shores of Nova Zembla, and, passing the Hoeck van Nassau of his former voyage, struggled on with much difficulty along an ice-bound coast, until, on August 26th, his vessel arrived at the Ice Haven, where he and his companions "were forced, in great cold, poverty, misery, and grief, to stay all that winter," and whence they did not get released until June 14th of the following year, passing nearly ten months in that dreary and inhospitable locality! This is the first instance on record of a ship's crew wintering within arctic latitudes. The sun entirely forsook them on Nov. 4th; his entire disc reappeared above the horizon on January 27th, fourteen days earlier than had been calculated upon by Barents, as the complete disappearance of that luminary, in the earlier half of the winter, had not taken place until a later date, by several days, than that which his calculations had assigned for it. But the refractive powers of the atmosphere, towards the horizon, were in that age unknown. Several months, however, had yet to elapse ere they could hope to escape from their winter prison. Their ship had been seriously damaged by the ice; but they repaired the two boats which belonged to her, and at length, on the 13th June, prepared to leave their gloomy abode. Barents first drew up in writing, and left in the wooden hut which had so long afforded them shelter, a list of their names, with an account of their misfortunes, and a description of what had befallen them while resid-

ing there. Of the seventeen who constituted the party when first located in their winter quarters, two had already died from scurvy, and all were greatly enfeebled. The number of deaths was subsequently increased to five. They departed from Ice Haven in their two boats, retraced their course along the whole western shore of Nova Zembla, and thence proceeded along the northern coasts of the European mainland, until they reached the mouth of the little river Kola, in Russian Lapland, where the survivors found a welcome reception on board of three Dutch ships which lay there, and which ultimately conveyed them to their native land. They reached the river Maas in October, 1597. But Barents, to whom all had been accustomed to turn with confidence under the most trying circumstances, had died (worn out by fatigue and anxiety) on the 26th of June, a few days after their leaving Ice Haven—greatly to the grief of his companions! Some difference of opinion prevails with regard to the precise locality which may be supposed to coincide with the Ice Haven of this memorable expedition, as well as with respect to the identification on the modern chart of the headland of Nassau and other points mentioned in the narrative of Gerrit de Veer. For a discussion of these questions, we may refer to the Hakluyt Society's interesting volume. But the general truthfulness of the Dutch record is strikingly attested by the course of modern discovery, and the mose and seal hunters of the north still preserve the tradition of the memorable wintering of Barents and his companions in the Ice Haven of Nova Zembla.—W. H.

**BARÈRE, DE VIEUZAC BERTRAND,** christened by Burke the "Anacreon of the Guillotine," was born at Tarbes, in the Upper Pyrenees, in 1755. He was an advocate by profession, and soon displayed his own peculiar talent—the gift of mellifluous speech and clever selection of the winning side. Possessed of a local notoriety, he was sent by Bigorre as one of its representatives to the States General of 1789. He immediately flung himself into the ranks of the extreme left, and published reports of the national assembly in a paper called the *Break of Day*. In 1792 the department of the Upper Pyrenees elected him to the National Convention. In December of that year he was made its president, in which capacity he conducted the trial of the king. He was courteous and kind to Louis, but voted for his death, without appeal and without delay, when he saw that his death was popular. Afraid of Robespierre, he complimented and supported him, in his heart yearning for a cessation of the Terror; but when Robespierre fell, he exceeded his bitterest enemies in denunciation of the fallen dictator; but in vain. He was tried in 1795 as a terrorist, and sentenced to deportation. A strong attempt was made to have him guillotined, but finally he got out of France. Buonaparte, on his accession, permitted his return; and from that period to the flight of Napoleon he remained in Paris, earning his living by fugitive literary efforts. The Bourbons, on their restoration in 1814, did not disturb Barère; but during Napoleon's brief return he was elected a member of the representative chamber, and immediately set to work to make a new constitution. Thus occupied on the final return of Louis XVIII. in 1815, he could no longer be overlooked: he was arraigned as a regicide; escaped to Belgium; lived there tranquilly till 1830; returned to France, and settled at his native Tarbes, where he died in 1841 at the age of 85 years. He published great numbers of small works, translations, pamphlets, &c.; and a portion of his memoirs was published in 1842, edited by H. Carnot & David of Angers.—J. S. S.

**BARET, J.**, a mathematician, professor at Nantz; died 1814; author of a tract on the calculation of the longitude by sea.

**BARET, JEAN**, a French historian of the 17th century.

**BAREUTH, FREDERIC-SOPHIE-WILHELMINE**, born at Potsdam; died in 1758. She was the daughter of Frederick William I. of Prussia. She has left very interesting Memoirs.

\* **BAREZZI or BAREZZO, STEFANO**, a Milanese painter of our day, more distinguished for being the inventor of the process by which frescos are transferred upon canvas or boards, than for any artistical production of his own.—R. M.

**BAREZZI or BAREZZO**, a learned Italian printer, born at Cremona, and followed his profession at Venice in the beginning of the seventeenth century. He was remarkable for his erudition, and wrote several biographical and historical works.

**BARKOVIOUS, JEAN**, a German author and preacher in the beginning of the eighteenth century. He translated a collection of German songs into Polish.

\* **BARFOD, PAUL FREDERIK**, a Danish writer, born 1811,

near Grenaa in Jutland. Among his historical works may be mentioned, "The History of Denmark and Norway under Fred. VI.;" "Biography of the Ranzau Family;" and "The Jews in Denmark." Barfod is remarkable as being one of the most powerful supporters of the idea of a United Northern, or Scandinavian kingdom. He established in 1839 a quarterly periodical, *Brage og Idun*, for which the three nations, Swedes, Danes, and Norwegians furnished contributions. The mere announcement of this work was so enthusiastically received in Sweden, that the king interfered with a despatch addressed to all his ambassadors upon the subject; and though this work did not obtain the position which was expected, it became widely circulated, and contains much admirable writing.—M. H.

**BARFUSS, JOHN ALBERT**, Count of, a Prussian general distinguished in the Rhenish campaign of the Elector Frederic III., and also in that of the Emperor Leopold I., against the Turks, was born in 1631, and died in 1704. He remained in active service till 1699, when he was deprived of his commands at the instigation of Baron von Kolbe.—J. S. G.

**BARGEMON or BERGEMON**, a Provençal poet; died about 1285.

\* **BARGES, JEAN JOSEPH LEANDRE**, a French abbé, celebrated as an Orientalist, was born at Auriol in 1810. He studied Hebrew and Arabic at Marseilles; the former with the assistance of a learned rabbi, and the latter under Dom Gabriel Jacoil. In 1837, after officiating for some time as vicar of one of the parishes of his native district, he was appointed professor of Arabic at Marseilles. In 1842 he was translated to the chair of Hebrew in the university of Paris, and in 1850 was named honorary canon of the metropolis. He has twice made a journey into Algeria, the capital of the western part of which province, Tlemcen, he particularly visited, with a view to preparing for publication a MS. history of its kings, written in Arabic by Mohammed-et-Tennessy. Besides that work, and a great number of papers in various journals, he has published "Aperçu historique sur l'Eglise d'Afrique en général et en particulier sur l'Eglise épiscopale de Tlemcen," 1848.—J. S. G.

**BARGETON, DANIEL**, a French lawyer and publisher; died at Paris in 1757. He was for some time confined in the Bastile for conspiracy, but afterwards got his liberty. He wrote a number of letters to prove the utility of taxing the clergy.

**BARGINET, ALEXANDER PETER**, born at Grenoble, 1798; died in 1843. He was one of that numerous body of writers produced by the Restoration. Besides his labours as a journalist, he has left a long list of works, embracing history, topography, &c.

**BARGONE, GIACOMO**, a Genoese painter of the second half of the 16th century, a pupil of Semini and Lazzaro Calvi. His progress was so rapid and so great, that his second master, out of jealousy, administered some poison to him, which first affected his mind, and afterwards caused his death, whilst still in the prime of youth.—R. M.

**BARGUANI, FRANÇOIS**, an Italian poet, born in 1664; died 1742; author of several Latin poems and orations.

**BARHAM, RICHARD HARRIS**, better known by his literary pseudonym, THOMAS INGOLDSBY, was born at Canterbury, December, 1788, educated at St. Paul's school, from whence he went to Brazenose college, Oxford, where he graduated B.A. in 1811. He was appointed a minor canon of St. Paul's in 1821. He contributed for many years to various periodicals, among which were the *Edinburgh Review* and *Blackwood's Magazine*; but his most popular series of papers were given to *Bentley's Miscellany*, under the title of "The Ingoldsby Legends," since published in 2 vols., 8vo. His novel, "My Cousin Nicholas," was published in 3 vols. About one-third of the articles in Gorton's Biographical Dictionary were written by him. He died in Amen Corner, London, June 17, 1845, aged 56.—T. F.

**BARICELLI, JULES CASAR**, an Italian physician, lived in the beginning of the eighteenth century. Author of several valuable medical and philosophical works.

**BARILE, GIOVANNI**, a Florentine artist of the first half of the 16th century. He was equally a painter and a sculptor in wood. In the latter capacity he worked at Rome in the Vatican, and acquired a very good fame. Amongst other pupils he gave the first lessons in art to Andrea del Sarto.—R. M.

**BARILE, GIOVANNI DOMINICO**, an Italian theologian of the first half of the eighteenth century, author of "Scuola di teologiche verità aperta al mondo Christiano d' oggi, ossia l'amor Platonicos mascherato," Modena, 1716.

**BARILI, ANTONIO DE' NERI**, and his son DOMENICO, Italian sculptors and architects, employed between 1485 and 1511 to work for the cathedral of Sienna, their native town.—R. M.

**BARILLETTO, FRANÇOIS**, a Venetian gondolier, lived probably about the middle of the seventeenth century. Author of some poems.

**BARILLÈRE**, a French publisher, in the commencement of the seventeenth century. Wrote a work on the internal navigation of France.

**BARILLON, JEAN**, a French historian; died in 1553. He left an unpublished history of the first seven years of the reign of Francis I.

**BARING, ALEXANDER**, first Lord Ashburton, was the second son of Sir Francis Baring, Bart., an eminent London merchant (whom see below), by Harriet, cousin and co-heir to the late Archbishop (Herring) of Canterbury, and was born in 1774. He was actively engaged in early life in the service of his mercantile house in the United States and elsewhere, and thus laid the foundation of his subsequent usefulness. He sat in the liberal interest for Taunton, Collington, and Thetford, in various parliaments between 1812 and 1832, when he was chosen for North Essex, as a moderate conservative, his political opinions having undergone a considerable change. He held the post of master of the Mint and president of the Board of Trade under Sir R. Peel's short administration of 1834-5, on whose retirement from office Mr. Baring was raised to the peerage as Lord Ashburton—a title which had once been enjoyed by the celebrated John Dunning, who had married one of the Baring family. In the House of Lords he supported the policy of Sir R. Peel, who in 1842 sent him as special commissioner to the United States, to settle some disputes which threatened to involve England in a war with America. He was also one of the first noblemen who saw the commercial and social benefits of the penny-post system, when first proposed by Mr. Rowland Hill in 1837, and took an active part in carrying that measure through the House of Peers. He died at Longleat, Wilts, May 13, 1848.—E. W.

**BARING, DANIEL-EBERHARD**, a German historian, born 1690; died 1753; author of an essay on the ecclesiastical and literary history of Hanover.

**BARING, EVERARD**, a learned German, born at Lubeck in 1608; died in 1659. He passed a great portion of his life in the army; afterwards he became tutor to the princes Ernest-Augustus and John Frederick of Brunswick. He edited part of the Iliad of Homer, for the use of schools.

**BARING, SIR FRANCIS**, Bart., an eminent London merchant, financier, and capitalist, and the founder of the great commercial house of Barings & Co., was born in 1740. He was the third son of John Baring, Esq., of Larkbear, near Exeter, many years M.P. for that city, and grandson of a Lutheran clergyman at Bremen. He was an East India director, and in that capacity rendered great services to the East India Company. He was also largely interested in government loans, by which he realized an immense fortune in the important political crises of 1797 and 1806. He was raised to the baronetage in 1793, and died September 12, 1810, leaving behind him realized and landed property to the extent of above two millions sterling, and having laid the foundations of a mercantile business scarcely, if at all, inferior to the house of the Rothschilds.—E. W.

\* **BARING, FRANCIS THORNHILL**, the Right Honourable Sir, Bart., eldest son of the late Sir Thomas Baring, and grandson of Sir Francis Baring (whom see), was born in 1796, and graduated at Christ Church, Oxford, as a double first-class in 1817. He was afterwards called to the bar at Lincoln's Inn, and was elected member for Portsmouth in 1826. He has been successively a lord of the Treasury, joint secretary to the Treasury, and Chancellor of the Exchequer, during the latter part of Lord Melbourne's administration. He was also first lord of the Admiralty during part of Lord John Russell's government of 1846-52. He has continued to represent Portsmouth without interruption down to the present time, March, 1858.—E. W.

\* **BARING, THOMAS**, M.P. for Huntingdon, next brother of the Right Hon. F. T. Baring, Bart. (whom see), was born in 1800. In 1843 he was an unsuccessful candidate for the city of London, but was chosen in the following year for Huntingdon; which borough he has continued to represent down to the present time. In political views he is opposed to his brother; but his reputation rests more upon his great ability as a capitalist and

financier, which induced the earl of Derby to offer to his acceptance the chancellorship of the Exchequer in 1852. He was chairman of the committee of inquiry into the working of the government of the East India Company, upon whose report the modifications in its administration were introduced in 1853. He is understood to be the chief working manager of the great commercial house to which we have already alluded in the preceding articles. In February, 1858, he was chosen to present the petition of the court of directors against Lord Palmerston's proposed bill for abolishing the existing government of the East India Company.—E. W.

\* **BARING, WILLIAM BINGHAM**, second Lord Ashburton, eldest son of the first lord by a daughter of W. Bingham, Esq., of Philadelphia, U.S., was born in 1799. He sat for many years in the House of Commons as member for Thetford, Callington, Winchester, and North Staffordshire, and was secretary to the Board of Control, 1841-45, and paymaster-general of the forces and treasurer of the navy, 1845-46. He succeeded to the peerage on his father's death in 1848, and has taken an active part in the promotion of the education of the middle classes in art and science.—E. W.

**BARIOL or BARJILIS, ELLAS**, a Provençal poet, lived about the middle of the twelfth century.

**BARISANUS or BARISONE**, a sculptor in bronze, during the 12th century, in Italy. Of his works two only are known to us, the bronze gates of the cathedral of Trani, and those of the cathedral of Monreale. They are amongst the earliest specimens of raised reliefs applied to such decoration; similar gates of anterior date having only niello-traced representations upon their surface.—R. M.

**BARISON**, king of Sardinia, lived in the second half of the twelfth century. In 1164, being then lord of Arborea, he attempted, under favour of the Emperor Frederic Barbarossa, to establish his title to the kingdom, newly wrested from the Saracens by some Pisan nobles with whom he was connected; but having been advanced money by the Genoese, he was seized in the midst of his success by his impatient creditors, and cast into prison, where he died.—J. S. G.

**BARJAC, GABRIEL**, a Genoese theologian of the second half of the sixteenth century, author of "Introductio in artem Jesuiticam," &c., 1599.

**BARJAC, PIERRE DE**, a French Provençal poet, lived about the middle of the twelfth century.

**BARJAUD, JEAN-BAPTISTE-BENOIT**, born at Montlucon in 1735; died in 1813. He evinced great taste for poetry, and wrote several comedies and poems. He entered the army in 1812, distinguished himself at Bautzen, and was mortally wounded at the battle of Leipzig in 1813.

**BARKAB-KHAN I.**, called also BARBACAN, chief of a horde of Kharizmians, who appeared in Palestine about the year 1243, and in 1244 effected the conquest of Jerusalem. In conjunction with the forces of the Ayubite sultan of Egypt, Nojm-ed-Deen, Barbakan and his followers, shortly after the reduction of the holy city, obtained a great victory over the three military orders at Gaza. He was slain in a battle with the troops of the sultan in 1246.—J. S. G.

**BARKAH-KHAN II.**, Mogul sovereign of Kapchak, succeeded his brother Batu in 1255. He adopted the Mohammedan faith early in his reign; but devoted the remainder of it in the manner of his ancestors, to predatory excursions. In one of these he ravaged Lithuania and subjected the inhabitants to a capitation tax. In 1264 he invaded the territories of his kinsman Abaka, Mogul Khan of Persia, and was repulsed with loss, but resumed the campaign in the following year, and had advanced triumphantly as far as Tefis, when he was surprised by death in the midst of preparations for a general engagement.—J. S. G.

**BARKER, GEORGE**, F.R.S., of Springfield, Birmingham, a zealous supporter of all the charitable institutions of Birmingham, and an industrious promoter of science. The Philosophical Society of that town owes its birth, in 1806, to his exertions and influence. He was a distinguished botanist, and was elected F.R.S. in 1839. He died Dec. 6, 1845, in his 70th year.—T. F.

**BARKER, ROBERT**, an Irish painter, born in 1789; died, 1806; the first artist who produced the kind of scenic pictures called Panorama.—R. M.

**BARKER, SAMUEL**, an English painter of flowers and fruits, pupil of Vanderbanck, and a close imitator of Baptist; died, 1729.—R. M.



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